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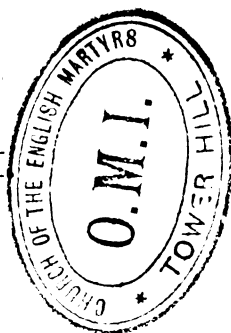
**THE IRISH
ECCLESIASTICAL RECORD.**

THE IRISH ECCLESIASTICAL RECORD :

A Monthly Journal.

CONDUCTED BY A SOCIETY OF CLERGYMEN,
UNDER EPISCOPAL SANCTION.

VOL. II



"Ut Christiani ita et Romani sint".

"As you are children of Christ, so be you children of Rome".

Ex Dictis S. Patricii, Book of Armagh, fol. 9.

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THE IRISH ECCLESIASTICAL RECORD.

OCTOBER, 1865.

AUSPICE MARIA.

TO-DAY the *Irish Ecclesiastical Record* enters upon the second year of its existence. A year ago, when we committed its earliest pages to the hands of our brother priests of Ireland, we did so in full confidence that our efforts would receive their sympathy and support. We felt that the dignity of the cause we aimed to serve—that of the Catholic Church of Ireland—would excuse the poverty of our service. We knew that the ecclesiastical spirit which, thank God, animates the entire body of the clergy of our country would encourage our effort to establish a publication, whose single ambition it should be to be the servant of the Church. Our confidence has not been misplaced. We have received from every side the most cheering assurances of favour. Better still, the circle of our fellow-labourers is ever enlarging itself, and a larger circle of contributors gives certain promise of a more varied and extensive range of contributions. With fresh courage the *Irish Ecclesiastical Record* once more begins its work, proposing to itself to be

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like a man who is a householder, who bringeth forth out of his treasure new things and old.

New things and old! In the doctrines of the Church of God, there is no sharp separation between them. What is old is ever fresh and new; what is new wears ever the ripeness of age. The golden rule, *quod semper, quod ubique*, excludes the vicissitudes of time and space. Hence, whilst around us the fabric of the Anglican Church is falling to pieces—whilst not one of the symbols drawn up at the Reformation speaks the faith of the Reformed Churches of to-day, it is our Catholic privilege to inaugurate this second volume with a prayer to Mary, which, though old, is still new in the Church of Ireland. The prayer which, in the far past, our fathers addressed to Mary, still finds its fitting place on their children's lips. May its pious sentiments consecrate our pages, and make them fruitful unto good!

The hymn of St. Cuchumneus in honour of the Blessed Virgin is one of the most interesting documents connected with our early church. It was composed towards the close of the seventh century, and is replete with the most tender sentiments of piety towards the Mother of God. She is styled in it "the Mother of the great Lord", "the greatest, the holy venerable Virgin"; "no one throughout all time was like unto her"; and even in the first moment of her existence she is declared to have been without the stain common to all other mortals. She it is who gives a healing remedy for the wounds of men; and as the world was once ruined by Eve and the forbidden fruit, so, through this new Eve, it is again restored to the blessings of heaven. Hers, too, it is to weave the seamless garment of Christ, and to guard the children of the Church:

"Clad in helmet of salvation,
Clad in breast-plate shining bright,
May the hand of Mary guide us
To the realms of endless light".¹

¹ See this hymn in full in *Essays on the Early Irish Church*, with an elegant translation from the Rev. Mr. Potter, Professor in All Hallows College.

Dr. Todd, in his valuable edition of the *Liber Hymnorum*, was the first to call attention to an old Irish prayer, which, in the famous Basle¹ manuscript of the above hymn, was found added immediately after its last strophe. He, however, was content to commemorate the first words: "Singularis meriti, sola sine exemplo, mater et virgo Maria", and reckoned it unimportant to publish the whole text of this beautiful prayer.

In 1863 the manuscripts of Basle were again examined by a distinguished Protestant Bishop of Scotland, Dr. Forbes, Bishop of Brechin; and in the introduction to his *Liber S. Terenani*, lately published, he took occasion, when treating of the Irish fragments preserved in the continental libraries (page xl.), to insert in full, as a specimen, the prayer thus referred to. It probably belonged to some very ancient liturgy of our fathers. Reëchoing here this sweet invocation of our early church, we lovingly place ourselves and our work under the protecting guardianship of the Mother of God. It is as follows:

PRAYER.

"Singularis meriti, sola sine exemplo, mater et virgo Maria; quam Deus ita mente et corpore custodivit, ut digna existeres ex qua sibi, nostrae redemptionis pretium, Dei Filius corpus adaptaret; obsecro Te, misericordissima, per quam totus salvatur mundus, intercede pro me spurcissimo et cunctis iniquitatibus foedo, ut qui ex meis iniquitatibus nil aliud dignus sum quam æternum subire supplicium, tuis, virgo splendidissima, salvatus meritis, perenne consequar regnum".

¹ This MS. is assigned by Moore to the eighth or ninth century. Other antiquarians have given to it a much earlier date.

BEATO ANGELICO.¹

Il Beato Angelico is the realization of a great idea. He fulfils all that the mind requires in a great Christian painter. If we strive to conceive what is contained in that idea, it will be found that we have sketched in our minds Fra Angelico; so if we reverse the process, and study the life of Fra Angelico, we shall imprint upon our minds, and as surely treasure up in our hearts, what a Christian painter really is, and see to what a height he may attain, and what a glorious mission he is enabled to fulfil. Perhaps there is no time when the mind appreciates so keenly the qualities of which we are speaking, as when it is thrown back upon itself for this ideal by the marked absence of it from the works amid which the observer has been lingering in any of the great picture galleries of Europe.

We wander through the Louvre or the Pitti, or we spend happy hours in any of the choice collections of Rome, and while the eye feasts upon rich colouring or wondrous drawing, and revels in works of surpassing beauty, the heart too often is left to yearn for something above and beyond what these walls display; we feel the power of those great men among whose miracles of art we stand, but at the same time we are conscious that more was within their reach, had they but had the heart to grasp it.

We gaze in admiration upon the sacred scenes they cause to live before our eyes, yet do we feel that all that marked those scenes is not there; that while so much has been attained, something is yet wanting, and that something is precisely what is most required to make the picture true. The artist falls short of the truth, because, though a great painter, he is not a Christian painter.

We are, of course, speaking only of professedly religious subjects, and how few, comparatively, of those thus described have any real claim to the name. From Rubens, perhaps the lowest and coarsest type, to Raphael, whom most regard as the highest and purest, what a crowd could be named of those who have fallen short of the Christian standard, and in a greater or less degree debased what they have handled!

There is no need to urge this with respect to the former of the great names which we have just used in illustration. No one can look at, much less study, the marvels of Rubens, without being at once struck with the coarse animal characteristics of most of his celebrated works.

¹ *Life of Beato Angelico da Fiesole, of the Order of Friar Preachers.* Translated from the French of E. Cartier, with introduction on the principles of Christian Art by the same author. 8vo. London: J. Philp, 1855, p. 352.

This spirit of the earth, earthy, runs riot in his pagan and allegorical works, where no sense of decency, much less of propriety, seems to have controlled his rapid and vigorous hand; but even in his religious subjects and in the most sacred scenes, how painfully does it intrude, marring what testifies to such consummate skill, and in so many instances vulgarizing, if not burlesquing, what in itself is most sacred and sublime.

There are, perhaps, exceptions to this, and some may be disposed to say that we do not herein do justice to the great Fleming; yet do we believe that the very highest and most religious of Rubens' works are but *comparatively* religious; that is, they can only be considered such when compared with others from his own hand, or when brought near still coarser pictures. But who for a moment would quote them as devotional, when placed by the side of a Francesco Francia or a Giovanni Bellini?

But can it be that Raphael is to be placed in the same impure list, though at the other end of it, and thus, as far as may be, removed from the vigorous and lusty Fleming?

We fear it must be so, though we would fain have it otherwise. There is such beauty in the works of this gentle spirit, such marvellous sweetness, and such winning grace, that a hard word seems more than ever to jar upon the mind when applied to him to whom we owe so much.

To him be all praise and gratitude for what he has done: for who does not owe many a sweet memory to his graceful hand? But what do we see in his works? Beauty indeed is there, and that too rendered with a skill and grace which perhaps never had their equal; but at best, is it not in its degree also, of the earth, earthy? Higher, far higher, it is true, than what Rubens ever attained to; but still, at best, what ideal of the mind does it satisfy in a religious point of view? Where is there, even among Raphael's greatest works, a Madonna that is as true to the great original as the simplest Christian mind can picture to itself? Beautiful women he has drawn, but what one attribute of the Virgin Mother of God do they illustrate? This we feel before we inquire what Raphael was, and who were they who sat to him as models of the Madonna. The mind instinctively suspects the miserable fact, and shudders when it learns how true its instincts are.

Perhaps this absence of the highest and purest element in many so-called religious pictures may account for that strange juxtaposition of subjects which offends the taste and feeling in most, if not in all, great galleries. We wonder at first how any man of right feeling can bring such subjects together, nude pagans and Christian martyrs; the lascivious Venus and, with shame be it said, the Blessed Mother of God herself, meet our astonished eyes

at the same moment, and form, as if in very derision of truth and purity, an incongruous group! But may it not be that the Christian element has such little place in any of these pictures, that, were it not for the mere name, they might all rank equally together; and thus those who grouped them may not after all be so much to blame as those who misnamed their works of art. Indeed, were it not for the catalogue, it would frequently be difficult indeed to determine which is pagan and which Christian, or to distinguish the Magdalenes from the Cleopatras, save that the latter are less scantily clad and have a more modest air. We might, indeed, admit this excuse, were it not that amid so many which disappoint or offend, there are some whose Christian character is so obvious, and in which the devotional spirit is so intense, that the moral sense is at once shocked at the companionship to which they are exposed.

Francesco Francia and Giovanni Bellini may be taken to illustrate this latter school, and stand as high and renowned in it as Raphael and Rubens do in those of which we have before spoken. These two truly Christian painters may be regarded, in a certain sense, as representing the connecting link in art between the secular school and the highest and most spiritual which art has ever produced. They stand as it were between those who drew their inspiration from the world around, and those who thought and painted only of Divine truths; for while some of their productions were of a secular character, their greatest works were, in the highest sense of the word, religious. And how well they fulfilled this glorious mission every gallery in Europe testifies; while every art-pilgrim can bear willing testimony to the pure joys they have afforded and the holy thoughts they have inspired. Indeed we will venture to say, that if the reader pauses for a moment and calls to mind the one work in any great gallery which remains most firmly fixed in his heart, and to which his affections cling most closely, it will be a devotional picture, a Madonna, a Pietà, or some sweet Saint from the heart and hand of Francia or Bellini. It may not be the picture most talked of, and very probably his *Murray* may not even mention it; but it will have fixed itself among his dearest memories, and thus testifies to the power of the painter. But there is, as we have said, a still higher school of painting to which Francia will lead us; a school which finds its inspiration in religion alone, which is, in truth, religion itself teaching by art, and sanctifying it as its own pure handmaid.

It has its life in the cloister; prayer is its beginning and its end: for by prayer does such a painter fit himself for what, in his hands, is a religious art, and its aim and end is to inspire prayer in others. Thus has it been truly said, such pictures are prayers.

Chief in this school of painting stands Fra Beato Angelico, whose *Life*, by M. Cartier, has been recently translated into English by a Dominican Father, and brought out in a style worthy of the work itself and the great Friar Preacher whom it so gracefully and truthfully sketches.

The work is published by Mr. Philp, to whom all lovers of the fine arts are deeply indebted, and to whom Christian art especially owes so much both for the exquisite engravings he has from time to time brought out of works of the highest character, as well as for those wondrously cheap and good wood-cuts, which it is so desirable should supersede the vulgar prints with which the Catholic poor have so long had to content themselves. Mr. Philp's exertions in so good a cause merit all success, and we heartily bid him God speed.

This *Life* of Fra Angelico is a fitting companion to such works of high art, inasmuch as it will show to what kind of men we are indebted for our really religious pictures, while at the same time it will give a fresh interest to those able productions themselves by teaching us better to appreciate the works when we have learned to venerate and love the painters who produced them.

We will not weaken the reader's interest in the *Life* by any lengthened extracts from what is so well told therein; we would wish to send him to the book itself, where he may learn, in M. Cartier's glowing periods, all that has been preserved of one who stands confessedly at the very head of religious painters, and wherein he may see the great Dominican in the midst of his works, and understand how he achieved such great and sublime results.

Rather would we dwell briefly upon one or two points which will explain in some manner the great success of the artist, and the reason why he has left below him many who had far greater natural gifts, and at least equal opportunities of developing them.

We claim for Fra Angelico and his school the highest rank among painters, because they aspired to the highest class and attained it.

As theology is the highest subject upon which the human mind can be engaged, so, surely, must sacred art be the highest to which the painter can devote himself, and he who comes nearest to perfection in the highest, may truly claim to be chief of all; and thus we claim for Fra Angelico a superiority over even Raphael himself, in that his aim was far higher and therein his success as great.

Nor need we wonder at this success when we call to mind the means by which it was attained.

Fra Angelico devoted himself to one class of subjects, the reli-

gious, and herein was a great power. The concentration of the mind upon one great idea gives it a force and energy, which enable it to achieve wonders. Removed by his vocation to religion from the dangers and distraction of the world, he not only escaped those snares which held captive the gentle soul of Raphael, but found in every duty of his daily life, and in the very scenes in which he moved, fresh arguments for his pencil and new incentives to his holiest aspirations. So entirely religious was his life, that when he laid aside his breviary for his pencil, he could be hardly said to change his occupation, for prayer was the beginning and the end, the very type itself, of both. The subjects which rose before his pure soul in his daily meditation, simply passed on to the walls on which we may now behold them. Those visions of divine beauty before which we stand in loving and reverential awe, what are they but the revelations which God accords to His faithful servants? What saints have seen in ecstasy Il Beato has also seen, but with this additional grace, that his pencil was permitted to fix for our instruction what too generally passes with the moment that reveals it. Bearing this in mind, we cannot wonder at the difference between Angelico's Madonnas and those delineated by most other hands.

While Raphael made his studies of the people around him, and found his favourite subjects in the companions of his pleasures; while Rubens perpetuated the stout figures of his Flemish wives, and Murillo the beggars of Seville; Fra Beato sought in prayer and meditation the revelations of heavenly beauty, and painted his Madonnas from the visions on his pure soul.

He was himself quite conscious of this divine gift, indeed, as M. Cartier beautifully says:

"To him labour was without sorrow. He cultivated painting as Adam did the earthly Paradise; his pictures were the flowers God produced in his soul, and he let them grow in all their freedom, fearing to mar the master's work by a knowing culture. Vasari tells us he never would alter his compositions, because he looked upon his inspirations as favours from heaven".

Again, let us bear in mind the scenes of his labours, if labours they can be called, where love perfected what devotion inspired. Where are we to look for Fra Angelico's greatest works? Not in picture galleries, scarcely in churches, but on the walls of his much loved cloisters, in narrow cells, or in the chapter room of his convent. This is the reason why his works are comparatively unknown, and why his reputation stands not so high as it deserves with most art critics. His greatest works are not found in local catalogues, and those who take not the trouble to hunt for him in somewhat out-of-the-way places, will never under-

stand his greatness nor know his power. But visit San Marco at Florence, and you will know and love Fra Angelico then. Here, then, was another source of his power, another auxiliary to his success. He painted at home, he worked for his brethren in the great Dominican Order; it was to adorn their cells, to decorate his beloved convent, that he employed his divine gift.

It was well for art that political disturbances drove Il Beato and his brethren for a time from Fiesole, for thus did he find fresh scenes for his labour of love, while his eye and hand profited by the lessons of experience and travel. We must follow him from Fiesole to Foligno, and thence by Cortona back, if we would see his earliest style, of which M. Cartier says:

“His first epoch was that of his youth and studies; it began with his exile in Umbria, and was impregnated with the tradition of the primitive schools, to bloom then in the solitude of Fiesole. To the simplicity and purity of his soul he added an exuberance, a tenderness of feeling, an inimitable freshness of expression. If he had all the qualities of youth, he had also its inexperience. His compositions were sometimes too symmetrical; his figures wanted pliancy; he loved richness of ornaments and perfection of details too much”.

But it is at the Dominican Convent of San Marco at Florence that we see Fra Angelico in the splendour of his second epoch; his manhood. What a noble convent is this: so simple, so chaste in its grave proportions. And what great names are combined in its history. Cosimo de Medici would fain have lavished his treasures upon its construction, had not the great Archbishop St. Antoninus restrained his hand from splendour that would ill harmonize with the spirit of the reformed order.

What great architects were these Dominicans, who could raise such temples to God's glory as the Santa Maria Novella at Florence, to which San Marco stands as a fitting companion, or as SS. Giovanni et Paulo, that marvel of Venice, or that glorious shrine of Il Beato, the Santa Maria sopra Minerva at Rome! When San Marco is completed, its narrow cells are to be illumined with a divine light, for upon them Fra Angelico lavishes his greatest skill. Yes, this double line of low, narrow cells, each rigorously meted out to hold a table, a chair, and a poor bed, are the galleries in which he exhibits his masterpieces, the cloistered brethren are the people for whom he paints, and their prayers are the guerdon he covets for his labours.

“Is there not here truly a proof of touching humility?” exclaims M. Cartier. “No idea of human glory could have come into his mind in decorating these obscure cells. The strict inclosure of the convent would withdraw them from the gaze of the crowd; and yet he has put all his skill into them: like other

saints, who for the glory of God and the consolation of souls, pour out in secret direction all the treasures of their hearts and eloquence".

It was this that inspired his pencil, this consciousness of teaching those he loved best. This was why he painted so effectively, because his soul and heart were both in the work. True, he did not paint for human glory; but had he sought it, he could scarcely have attained it more completely, for did he not draw the world after him, bringing it in later days to his cloister? and surely this was a more complete triumph than if he had gone after that world to win it, like other artists, in its own domain.

Already, at Fiesole, he had painted the *Life of Our Blessed Lord* in a series of pictures, and here, again, he chooses the same sacred subject, and leaves one scene of the divine drama in every cell for the brother therein to contemplate and meditate upon. There is a touching and characteristic feature which should not be overlooked. We observe in several of the cells that he has introduced the figure of some saint taking part in the incident represented, and, doubtless, this was the patron of the brother who then inhabited the cell. In such gracious ways did Fra Angelico minister to those he so tenderly loved.

But the picture which draws such numbers of art-pilgrims to San Marco, and in which, in our opinion, the painter rises to his greatest height, is the Crucifixion in the chapter room.

We must let M. Cartier describe it:

"This painting is the largest and most important, and represents the scene of Calvary, the eternal object of the contemplation and love of the saints. Christ on a very high cross rules the whole of the world; he is placed between the repentant and impenitent, the good and the bad thieves: at his feet a death's head marks the consequences of sin, of which he is the victim and vanquisher. Around him are the faithful friends of his passion: the Blessed Virgin, sinking under the weight of her grief, is supported by a holy female; Mary Magdalen, kneeling at the foot of the cross, turns without rising to receive the Mother of the Saviour in her arms. This group is one of the greatest beauty. On one side St. John Baptist, St. Mark, historian of the Passion and protector of the convent; St. Laurence; SS. Cosmas and Damian, patrons of the Medici. On the opposite side are represented other witnesses of the Passion of our Lord. At their head St. Dominic in an ecstasy of grief; St. Zenobius, Bishop of Florence, who seems to be addressing St. Jerome, prostrate with his hands joined; behind him and above, St. Augustine in the attitude of meditation; St. Francis of Assisi, with his little cross and stigmata, who, with his head leaning on his hand, casts a seraphic look on his divine Model; St. Bernard pressing the gospel to his heart, and tenderly contemplating his Master, a sublime figure of faith, ardour, and purity; St. Romuald, bending under the weight of years; St.

Gualbert breaking out into sobs; St. Peter, martyr, and St. Thomas Aquinas. All these saints superabound in love, and the feelings they experience are rendered with a variety and intensity of expression, of which it is impossible to form an idea. The whole composition is framed in a broad and rich border divided by medallions, in which the prophets assist at the great event they had announced. They hold banderols whereon are texts, which form, as it were, a canticle in honour of the truth.

"In the lower border, Beato Angelico has represented the glories of the order of St. Dominic. The holy founder, placed in the middle, holds a genealogical tree, and the scrolls on it form medallions, on which are the saints, popes, cardinals, bishops, and celebrated religious whom the Dominican family has given to the Church".

We have quoted this description, somewhat compressed, as a specimen of the accurate and full manner in which our author describes the works of the great master, and which gives the *Life* one of its especial claims to attention. It will be invaluable when the hand of man shall have obliterated what time has as yet spared. How near that day may be one cannot but fear to think, seeing that San Marco, as well as Santa Maria Novella, has already passed into the hands of the military. When we visited this masterpiece of Fra Angelico a few months since, the cloisters which his hands had so decorated, were used as barracks for conscripts, and it was by military authority that we gained admission to the holy spot. Santa Maria Novella was in the hands of masons, who were converting its cells and cloisters into soldiers' quarters. And what will be the end of this? Let us hope that the fearless spirit of the Florentines of old may yet live in their descendants, and that the people who have for ages done so much for art, will protect from insult and destruction what is one of the chief glories of their beautiful city.

Fra Angelico was not destined to end his days in Florence. Rome, which is alike the centre of Christendom and of the arts, called him to her service, and under two Sovereign Pontiffs, Eugenius IV. and Nicholas V., who loved the man as much as they admired the artist, he decorated two chapels in the Vatican. One of these, the chapel of the Holy Sacrament, was pulled down in the time of Paul III., to make room for the staircase leading to the Sistine Chapel; the other, the chapel of St. Laurence, or, as it is sometimes called, of Nicholas V., yet remains to bear witness to the skill with which Fra Angelico wrought therein.

M. Cartier styles the works done at this time, the third period of the artist, and says they "evinced the study of the antique by the vigour of the drawing, beauty of the draperies, and grandeur of the style".

One more work we must notice, as much for the circumstances which give it a peculiar interest, and which illustrate so strikingly the religious spirit of this age, as that it is one of the last Fra Angelico wrought, and which he did not live to complete.

In the middle of the thirteenth century the great miracle of Bolsena was wrought:

"A priest had doubted the real presence of our Lord upon the altars, and the Holy Victim had been pleased to raise the veil which hides Him from our senses, and to allow the divine blood shed on Calvary to flow anew. The corporal was soaked with it. The people were witnesses of this miracle which attests the mystery the most consoling to human nature; and to preserve this sensible proof which divine goodness had vouchsafed to give them, they raised a monument to receive the linen steeped in the precious blood, but did not find it magnificent enough. Yes, that vast basilica, with its courses of white and black marble, the façade, so rich in sculpture and mosaics, the columns, statues, lancet arches, paintings, gold, stained glass, the reliquary, with its enamels and precious stones, all is an act of faith in the real presence".¹

In 1447, Fra Angelico undertook a fresco of the Last Judgment, and worked at it during three months. As the formal document states, which M. Cartier quotes at length, with others that throw considerable light upon artistic matters of that period,

"At this moment there is at Oviato a religious of the observance of Saint Dominic who has painted and is painting the chapel of our most Holy Father, in the palace of the Vatican, who might perhaps be persuaded to come and paint the chapel (of the Madonna): *he is the most famous of all the painters of Italy*, and would paint in the church only three months in the year, that is, in June, July, and August, because during the other months he is obliged to serve the Holy Father, but in these three months he will not remain in Rome".

The work was begun, and Fra Angelico painted the Christ and the choir of Prophets, and then returned to Rome. Circumstances, with which we are not acquainted, prevented his return; the unfinished work awaited his hand, until, as P. Della Valle gracefully phrases it, "envious death broke his pencil, and his beautiful soul winged its way amongst the angels, to make paradise more joyous".

The works in the Vatican were finished, and perhaps a few

¹ "The first stone of this cathedral of Orvieto was laid by Nicholas VI. in 1290, and from that time till the end of the sixteenth century, almost every artist of eminence in architecture, sculpture, and mosaic was employed upon the work. P. Della Valle, in his learned history of the cathedral, records the names of no less than thirty-three architects, one hundred and fifty-two sculptors, sixty-eight painters, ninety workers in mosaic, twenty-eight workers in tarsia, and fifteen *capi maestri*; making in all not less than three hundred and eighty-six artists, whose talents were devoted to the embellishment of the edifice"—*Murray*.

others which are yet in Rome; but nothing remains from his hands at the Minerva. His cloistered artistic life was at Florence; the convents of Fiesole and San Marco are his gift to his order and to posterity; his hand has given them a value which the magnificent Santa Maria sopra Minerva, with all its glories, wants; yet is this latter not without its claim, even in respect to Fra Angelico, for there his ashes rest.

Nicholas V., who knew him well, himself composed his epitaph, which we still read upon the monument which that Supreme Pontiff erected.

Non mihi sit laudi, quod eram velut alter Apelles,
Sed quod lucra tuis omnia, Christe, dabam.
Altera nam terris opera exstant, altera coelo;
Urbs me Joannem flos tulit Etruriæ.

We might wish that his tomb stood amid scenes in which he had so loved to dwell; and we can well imagine his tender heart yearning after his dear Florence in his latter days; but he, who had so early and so completely learned obedience and self-sacrifice, knew how to bow submissively to this decree, and there his ashes rest in one of the most glorious temples of his great order, with devotion and art symbolized so majestically around him; devotion in the high-altar shrine of St. Catherine of Sienna, and art in that masterpiece of Michael Angelo, and subject of popular devotion, the marble figure of Christ.

The best of Fra Angelico's works are in fresco, but few, comparatively, are to be seen in public collections. We must visit the cells and cloisters of San Marco, or climb the heights of Fiesole, if we would know him at his best. Is it not sad to think that such masterpieces of skill and devotion should be, as now, at the mercy of a rude soldiery, and at all times subject to the changes and accidents of a large establishment? Perhaps it may be; and yet, to say the truth, we would hardly wish it otherwise, for may not the advantages equal, if not outweigh, their opposite? 'These works of highest,' because holiest, art, had a purpose which they have fulfilled already. For four hundred years they have been the companions of religious men, their silent instructors, the beauteous sources of unnumbered holy thoughts. Standing beside them in the cloisters, or resting with them in their narrow cells, what an important part have they played in the great work for heaven wrought in these houses of God! And now that the rude hand of civil discord seems bent on driving from their homes the good men who peopled these cells, and made them what they were, it seems but right that these bright pictures of happier days should pass with them from spots no longer sacred, should pass away and be obliterated, now that

their work is done. We can scarcely grieve at their finding no place in public museums and picture galleries to hang like trophies of a sad and disgraceful victory over truth, as pagans might hang up the spoils of an invasion of Christendom. Art, indeed, will lose much, but faith and right feeling will be spared more; and if Fra Angelico will no longer teach the eye which would gaze on divine visions, and the heart and hand which would aspire to emulate his sacred triumphs, at least he will have been spared the companionship of such as Rubens and Teniers, and will be guarded from the sneers of self-sufficient gallery critics, and from the shame of having his divine Madonnas and gentlest Saints exhibited amid a throng of lascivious goddesses and drunken bacchanals.

It is pleasing to find that the spirit of Fra Angelico still survives in his order; that it has inspired a whole line of men is well known; but perhaps it will be new to some to hear that in our own day a disciple of the great Dominican artist has completed a work in every way worthy of his great master. We must speak of the artist in the past, for already has his zeal and labour come to a close. Indeed it is from a chapter, which recently appeared in *Le Correspondant*, from a forthcoming Life of Father Besson, by M. Cartier, that we gather the few particulars we are about to record.

M. Cartier, the biographer of Fra Angelico, was the intimate friend and fellow-religious of Father Besson; and we look forward with much interest to the life of his zealous and accomplished colleague.

Many, too, who may purpose visiting Rome, will, doubtless, be glad to have pointed out to their notice a work of such religious interest and artistic value as the paintings to which we allude, which were executed between 1852 and 1859, by Father Besson, in the Old Chapter House of San Sisto.

It adds not a little to our interest in the work to know that it was undertaken by F. Besson under the sanction and cordial coöperation of the Irish Dominicans, to whose charge San Sisto is committed.

Everything combines to give a special value to the work.

And first, the spot itself. San Sisto is the original convent of the Dominicans. It was there that St. Dominic worked the three great miracles, of raising the dead to life, which are recorded in these new paintings. When that great founder gathered together the Roman nuns, he gave up San Sisto to them, and went to Santa Sabina. And when these nuns removed to the Quirinal, the old convent was given to the Irish Dominicans, in whose hands at least a part of it has remained ever since. The estates have passed into the possession of the city of Rome, but

the Irish have retained the ancient chapter house, the only remaining portion of St. Dominic's convent, and it is now under the charge of Father Mullooly, the well-known Prior of San Clemente, and distinguished archaeologist.

When Father Besson was appointed Prior of Santa Sabina in 1852, he resolved to dedicate those talents as a painter to the service of the Church, which before his profession as a Dominican he had so successfully cultivated in the world. But the cherished friend of Lacordaire, and one of the most active of the French restorers of the Order, could give only his spare moments to the practice of his favourite art; and so the work he undertook suffered many interruptions, as well through labours at home as by more than one voyage to the East; and this it was that forced him to paint in oils rather than in fresco. This labour of love which he assigned to himself, was nothing less than the decoration of the whole interior of the ancient chapter house of San Sisto, and the subjects he selected for the chief pictures, were the three great miracles which St. Dominic had wrought on that very spot.

We can imagine the joy of the restorer of San Clemente, when Father Besson laid before him his designs; and we need scarcely to be told how gladly Father Mullooly gave the required sanction, and what, with his own great works in hand, must have been a harder task, how he at once undertook to defray all the expenses of the work.

In February, 1852, the workmen began to prepare the walls, and in the following May Father Besson commenced the paintings.

Alone, without even models to work by, amid many interruptions and long journeys, he carried on the work; and daily, when not detained by his duties at Santa Sabina, nor called to the Minerva by the general of his Order, he might be seen in the early morning wending his way like St. Dominic of old, from Santa Sabina to San Sisto, his sole companion a young brother, Fra Angelo, whose youthful form, fair countenance, and pure soul, rendered him worthy of the name he bore, and who served the Prior for model, for assistant, and for cook. Then he would mount his scaffold, work away, often regardless of the labours of the little Angelo in his last capacity, and at eve would return designing in his mind the drawings of the coming day.

Soon the artist-world of Rome began to talk of the new work, and then the Prior-painter suffered for his renown by frequent irruptions of the curious and the critical, a no small body at Rome, as every one knows; and then in due course came the great friend and patron of art, He whose paternal regard extends over all within his benign influence, and whose great heart rejoices at

every undertaking which has the advancement of religion as its aim and end. Pius IX. visited F. Besson in that gracious and quiet way for which he is so remarkable, and ere he left addressed the artist in the following words: "You Frenchmen have zeal, you are excellent for action, but you have not enough prudence. The gift of prudence is at Rome, and that because our Lord sent it hither. Mark this: as man, I am not worthy to grind your colours, or to serve you as an attendant at San Sisto; but as Pope, I feel within me the greatness of my position (*Sento in me un peso enorme*)". And turning towards the crucifix, he added: "It is not I that live, but Christ Jesus who lives in me".

Such interest did the Holy Father continue to take in the work that when there was question of nominating F. Besson to the Bishopric of Ispahan, the Pope replied:

"No; Father Besson has begun the pictures at San Sisto; he must return to finish them; besides, he does much good at Rome, so I wish to keep him near me".

But we must not linger over these pleasant pictures which F. Cartier draws with his graphic pen, and which show him to be so thorough a Dominican. We will, in conclusion, mention briefly the works as far as they are completed, and which, place and subjects considered, have a religious and artistic value of no small amount.

1. The Madonna of the Rosary—Our Blessed Lady seated on a throne with the Infant Jesus, presents the rosary to St. Dominic and St. Catherine of Sienna, who are kneeling. Groups of angels are behind their Queen, and carry roses and lilies.

2. The meeting of St. Dominic and St. Francis—Both are kneeling and locked in a mutual embrace.

3. The apparition of SS. Peter and Paul to St. Dominic at the entrance of St. Peter's.

4. The restoration to life of the architect of the convent by St. Dominic—The dead man is stretched on the ground; near him is St. Dominic in an ecstasy of prayer. The religious are kneeling around, and express in their countenances and figures the mixed emotions of fear, compassion, and hope.

5. The restoring to life of the young Napoleon—Another of St. Dominic's miracles, wrought on this very spot, and so the chapter house itself forms the back-ground of the picture. The young nobleman lies in the centre on the funeral cloth. On his right are the Dominican sisters, who have come to take possession of the convent; on the left the Cardinals, who are to witness the formal act; and in the centre foreground, surrounded by his monks, is St. Dominic raised above the ground in prayer, arms extended, and eyes turned to heaven.

The way in which all this is rendered is really marvellous, and strikes the beholder with religious awe. Attention is riveted upon the two principal characters. The young noble is half restored to life. His lower limbs are yet rigid in death, but life has returned to his other members. His arms are outstretched towards his restorer, and his eyes turn beaming with love and gratitude on St. Dominic.

6. The last of the great pictures is the restoration to life of the child which had died while its mother was away listening to the preaching of St. Dominic.

The saint is leaving the chapter-house accompanied by two religious: the mother hastens in with her dead child, and holds it in supplication to St. Dominic. He raises his eyes to heaven and blesses the child, who thereupon returns to life in its mother's arms. A young attendant stops a few paces behind and expresses his surprise at the miracle.

Besides these chief pictures, F. Besson intended to represent in medallions the principal events in the life of the saint. Fifteen of them are completed, the sixteenth is merely traced in outline upon the wall.

H. B.

THE SEE OF LIMERICK.

In the year 1484, the See of St. Munchin being vacant by the demise of Thomas Arthur, Richard Stackpole was chosen its bishop by Pope Innocent VIII., but died in a few days, even before he could receive the episcopal consecration.¹ Without delay another bishop was appointed in the person of John Dunnow, Canon of Exeter, and Doctor of Canon Law, who was at the time ambassador of Henry VII. at the Papal Court. The brief conveying to Limerick the intelligence of this appointment, was lost at sea, together with its bearer: "*Litterae ipsae simul cum nuncio in mari submersae et deperditae fuerunt*"; and it was only in July, 1485, that the news of Dr. Dunnow's consecration reached the shores of Ireland. The new bishop received many marks of favour from the reigning Pontiff, and was nominated assistant prelate at the Papal throne. Being still detained, however, by his political mission from the English monarch, the Bishop of Clogher, Dr. Edmund Courcy, who enjoyed the title of "Collector of the Pontifical Revenue throughout all Ire-

¹ *Mon. Vatic.* pag. 495. Cotton in his "*Fasti*", as well as some earlier writers, erroneously referred the date of Dr. Arthur's death and the subsequent appointments to 1486.

land", was constituted his deputy, and vicar administrator of the see.

Limerick was soon destined to be again widowed of its pastor, and before he could take possession of his see, Dr. Dunnaw, in 1488, passed to his eternal reward. On the 13th of May, the following year, Dr. John Folan was appointed his successor. He was Canon of Ferns, Rector of Clonmore, and for some time had been agent of the illustrious Primate Octavian at the Roman court. His episcopate was marked by many changes in the civil affairs of Limerick; in the ecclesiastical world the chief event commemorated is the repair of the cathedral church. In consequence of the continual wars which laid waste the southern province, it had fallen into decay; but the energy of Dr. Folan, and the munificence of the citizens, restored it once more to its former splendour. This prelate died 30th January, 1524.

John Coyn, of the order of St. Dominic, was his immediate successor. King Henry VIII. indeed solicited the see for Walter Wellesley, a devoted courtier, but Pope Leo X. wished rather to consult for the spiritual interest of the see. It was during Dr. Coyn's episcopate that the English monarch raised the standard of revolt against the authority of the Church, and sought to withdraw the children of St. Patrick from their allegiance to the Holy See. Dr. Coyn, however, seems to have clung unswervingly to the ancient faith, and to have remained true to the charge which he had received from the successors of St. Peter. Mr. Shirley, in his *Original Letters*, pag. 47, candidly admits that even in the latter years of his episcopate "he was opposed to the Reformation"; and Archdeacon Cotton also writes that Dr. Coyn "was not favourable to the doctrines of the Reformation" (*Fasti*, vol. v. pag. 59). One fact alone should suffice to establish his orthodoxy. When in 1550 the Lord Deputy, Sir Anthony St. Leger, caused the Book of Common Prayer, in Latin, to be sent to the cathedrals and other chief churches throughout Ireland, the Bishop of Limerick, though worn away by old age and infirmities, was one of the foremost in opposing the scheme of the English minister: "I have caused books to be sent to the city of Limerick", writes St. Leger to Secretary Cecil, "who most gladly have condescended to embrace the same with all effect, although the bishop there, who is both old and blind, be most against it" (ap. Shirley, *Orig. Letters*, pag. 41). He was deprived of the temporalities of the see by Edward VI. in 1551, when William Casey, the first Protestant Bishop, was by royal authority appointed to the see.

It is during the episcopate of Dr. Coyn that the Spanish annalists of the Trinitarian order register the martyrdom of Cornelius O'Neill, who, having held many high offices in that

order, and being remarkable for his virtue, was raised to the episcopal dignity,¹ and lived with his religious brethren in Limerick. The chronicle of Figuaras thus describes in general the sufferings of the Trinitarians of Adare:

"The inmates of the monastery of Adare, seeing their approaching end early in the morning on Sunday, proceeded around the cloisters in regular procession, pouring forth prayers to God for the propagation of the Catholic faith and the safety of Holy Church. The minister of the aforesaid convent, Friar Robert Burley, in a set sermon, exhorted the rest not to hesitate to suffer death, if necessary, for the defence of Christ's Law; and not long afterwards, being surrounded by three English regiments, fifty religious in one hour were subjected to the extreme punishment of death. Robert and the greater part were struck with an axe; some were stabbed with daggers; some were brought to the gallows".²

Lopez is more detailed in his reference to our holy Bishop O'Neill. On the morning of St. John's feast, 24th June, 1539, he preached in the cathedral to an overflowing congregation, and denounced the heretical innovations with which the purity of their faith was assailed: "The royal commands", he said, "are based on heresy; the king and his counsellors and those who follow him in his perverse designs, are anathematized and cut off from the tree of life"; and he added that he himself now anathematized anew and excommunicated any of his hearers who should thus renounce the saving doctrines of faith. The emissaries of the crown fearing to insult the loved bishop in the presence of the faithful, sought him on the evening of that day at his own residence, and commanded him under pain of instant death to comply with the king's decrees. The venerable prelate at once threw himself upon his knees, and with eyes uplifted to heaven, exclaimed: "O Lord! on this morning I offered to thee on the altar the unbloody sacrifice of the body of my Saviour: grant that I may now offer to thy greater honour and glory the sacrifice of my own life"; then turning towards a painting of the Holy Trinity which was suspended in his room, he had scarce time to pronounce the ejaculation, "Sancta Trinitas unus Deus, miserere nobis", when by a blow of a sword his head was severed from his body.³

¹ We cannot be surprised at the name *Bishop of Limerick*, which is given to him in some of the Spanish records. *Bishop in Limerick* would be a more proper title. Even the Irish annalists, however, frequently give to such monastic bishops the title of bishops of the sees in which they lived.

² See the interesting work, *Memorials of Adare Manor*, by the Earl of Dunraven; Oxford, 1865, pag. 50. From some ambiguity in the original text, the distinguished author translates the last phrase as follows: "some are carried out on a fork".

³ See *History of Archbishops of Dublin*, vol. I. pag. 25. Duffy, 1864.

Hugh de Lacy was the next canonically appointed Bishop of the See of Limerick. On the accession of Queen Mary he was earnestly recommended to his Holiness Pope Paul IV. The sufferings he had endured in the preceding reign¹ on account of his firm attachment to the Catholic cause, were a guarantee of the devotedness with which he would rule the flock entrusted to him, and in 1556 his nomination received the solemn sanction of the Holy See. Despite the menaces of Elizabeth, Dr. Lacy throughout his whole episcopate remained immovable in the Catholic faith. His name, indeed, appears on the list of spiritual peers summoned to the parliament of 1560, but every one at all conversant with the annals of Ireland, has long since abandoned the foolish theory, that this summons to parliament is a proof of his having given his adhesion to the tenets of the Establishment. From the papers published by Mr. Shirley, we learn that, in 1563, Dr. Lacy was the cherished friend and patron of Dr. Richard Creagh, whose honoured name was soon after added to the list of the successors of St. Patrick in the See of Armagh. From other sources we learn that, at that very time, the Cardinal Protector of Ireland was engaged in commending Dr. Lacy himself as one who was most suited to fill the primatial see, and who had never separated himself from the unity of the Catholic Church. In the precious list of those "*qui nunquam ab unitate sanctae matris Ecclesiae deviaverunt*", the name of Hugh Lacy, Bishop of Limerick, holds the third place, and he is described as "*vir in fide Catholica constans, qui dum vocabatur a reginae Angliae commissariis, rogatus ut morigerum se in omnibus praeberet ipsi Reginae, hoc responsi dedit: unum agnosco in terris Ecclesiae summum caput, eique et non alteri obedientiam dare pollicitus sum, itaque nunquam a proposito desistam*". It is added, however, that his absence from Limerick would be of no little detriment to the whole island, since he was one of the chief counsellors of the Earl of Desmond.² A few years later we find Dr. Lacy's name again presented to Rome, as one who should be chosen Delegate of the Holy See in Munster and Leinster. So firm was the worthy bishop in defending the rights and truths of the Catholic Church, that the government in 1571 deprived him of the temporalities of his see. He did not cease, however, to rule his spiritual flock, and in 1575 we find episcopal faculties expedited for him from Rome, and so great was the confidence of the Holy See in his prudence and devotedness, that these faculties were granted to him for the whole province of Cashel. Some writers have placed his death in 1578, but other

¹ Brudin mentions that Dr. Lacy was confined in Cork jail, and thence escaped to France during the reign of Edward VI.

² *Ex Archiv. Vatic.*, in Appendix to *Archbishops of Dublin*, pag. 420.

authorities of greater weight attest that, after an imprisonment of three years, he passed to his eternal crown in Limerick in 1580.

The name of Dr. Lacy's successor has hitherto been a problem to our ecclesiastical historians. We are happy to be able to fix it with certainty from a state paper in the Public Record Office, London, in which he is expressly styled "*Cornelius O'Neill, Hybernus, Episcopus Limericensis*". He was appointed to the see in 1581; we meet with him in Spain in 1583 and 1584, and from the state paper just referred to, we learn that he was again in Spain in 1591. This paper was drawn up on 22nd of July, 1597, being the *Interrogatory* of Bernard O'Donnell, who was arrested at Lisle, on his return from Spain in that year. It thus begins:

"Bernardus O'Donnell, Hibernus, ex Conacia provincia, Episcopus Mayonensis Villa-fontis, natus triginta quatuor annis.

Interrogatio. Cujus es familiae? Quos habes parentes, cognatos et affines?

Resp. Ex familia O'Donnell. Pater meus vocabatur Rogerius O'Donnell, qui obiit. Mater vocabatur Maria ui Conell. Habeo duos fratres superstites qui sunt in Hibernia. Pater obiit paulo post egressum a carcere, in quem fuerat conjectus per officarios Reginae Angliae.

Interrogatio. Qua de causa erat incarceratus?

Resp. Tunc temporis in Hibernia non fui, sed multorum sermone accepi, parentes fuisse conjectos in carcerem, tum propter religionem, tum propter humanitatem quâ alienigenas excipiebant.

Inter. Ubi dedisti operam litteris?

Resp. In Hibernia et praesertim a patre fui edoctus, erat enim ipse homo litteratus.

Inter. Quo aetatis anno decessisti a patria?

Resp. Anno vigesimo sexto vel septimo; et ab incarnatione Christi anno millesimo quingentesimo octuagesimo octavo.

Inter. Post decessum a patria, quo te contulisti?

Resp. In Italiam.

Inter. Qua de causa?

Resp. Quia exul a patria, cupiebam videre Romam et amicum quem Romae habebam *Jacobum O'Helie*.

Inter. Quot annos mansisti in Italia et in quibus urbibus versatus es?

Resp. Mansi Romae tres menses, aut eo circiter, nec in alia civitate.

Inter. Post decessum Roma, quo te contulisti?

Resp. In Flandriam profectus sum, quia ibi erat quidam Episcopus natione Hibernus mihi notus.

Inter. Qui vocabatur?

Resp. Milerius Hygenius: habebat Archi-Episcopatum Thuamensem.

Inter. Quamdiu conversatus es in Flandria?

Resp. Per triennium sine intermissione et usque ad obitum illius Episcopi.

Inter. Ex quo decessisti e Flandria quonam profectus es?

Resp. Sum reversus in Italiam, inde profecturus in Hispaniam, neque commoratus sum in Italia.

Inter. Quae tibi erant negotia in Hispania?

Resp. Praecipua ut inviserem quendam Episcopum mihi notum et alium Archi-Episcopum. Archi-Episcopus erat Hibernus et nominatur Amandus Magauran Archi-Episcopus Armachanus. Episcopus vocabatur Cornelius O'Neill Hibernus, Limericensis Episcopus: quorum suasu suscepi ordines sacros in civitate Conquensi, regni Castillensis anno Domini millesimo quingentesimo nonagesimo primo".

During the Desmond war, the bishop of Limerick was busily engaged in the Spanish court, soliciting aid for the Irish chieftains. The two following letters addressed by him to Rome, at this period, are preserved in the Vatican archives, and contain the only written particulars we have been able to glean concerning his episcopate:

[*Inghilterra, Missive e Responsive, Anno 1583, fol. 252.*]

ILLUSTRISSIME AC REVERENDISSIME DOMINE,

Quod tuam Illustrissimam Dominationem non certiore post meum Roma egressum feceram, impedimento erant mea in itinere aegritudo et tabellariorum defectus; tantam enim mearum litterarum intermissionem non postulabant ardentissimus tuae illustrissimae Dominationis in nostrales omnes affectus, et in me singulari quodam favore ostentatus, et tot tantaque beneficia collata pro quorum singulis magnas, ut debeo, ago gratias, agamque dum spiritus hoc mortale corpus comitetur, siquidem re referre non possum nec acceptis beneficiis satisfacere, meis tamen orationibus coram Altissimo contendam, ut tribuat Ille, quae ego et mei omnes non possunt. Hoc unum dico, me semper tuae Dominationis illustrissimae observantissimum esse et fore, et tui honoris et famae praeconem. Ab aliquibus accepi ibi Romae esse Guilielmum Nugent, nobilem Baronem de Scrine, Hybernium, qui multa pro Christo Domino perpressus, atque ob ejus amorem omnia sua reliquit, ut melius Evangelii dicto obtemperaret, quem illustrissimae Dominationi tuae commendo tamquam verum et bonum Catholicum, et ecclesiae Romanae obedientem filium ac ipsius acerrimum propugnatorem, cui nos et Sedes Apostolica ob ipsius in fide firmitatem multum favere debemus, illique signa amoris, gratitudinis et favoris ostendere, ut ita eius vestigia sequentes facilius ad labores pro Christo suscipiendos alii alliciantur. Quod ut faciat tua illustrissima Dominatio etiam atque etiam rogo. Ego sum hic Madritii expectans Catholici Hispaniarum Regis determinationem circa nostrum negotium, et cum primum opportunum fuerit, petemus Hiberniam. De caeteris rebus, quae hactenus sunt actae, existimo tuam illustrissimam Dominationem a Reverendissimo Laonensi Episcopo esse certiore, et idcirco verbum de hac re amplius non addam. Plura scribam, cum occasio occurrerit. Valeat tua

illustrissima Dominatio in Christo Jesu Domino nostro, quem precor semper augeat tuam illustrissimam Dominationem summis gratiis et honoribus. Madritii 20 Junii, anno 1583.

Tuae Illustrissimae Dominis. humus. orator,

CORNELIUS LIMERICENSIS, Episcopus".

SANCTISSIMO DOMINO NOSTRO.

Madritii, 16 Novembris, 1584.

PAX CHRISTI,

Mauritius Geraldinus unicus Geraldinorum exercitus relictus Dux, Comitissae Desmoniae consobrinus, a me petiit ut velim ad Vestram Sanctitatem has mittere literas, quibus testificarer illum esse talem, qualem se esse dicit suis in literis. Et enim ego hominem bene novi acerrimum fuisse propugnatorem vivente ejus clarissimo Patruo Desmoniae Comite; accepique post comitis praematuram mortem illum etiam quantum potuit restitisse haereticis, donec hominum aliarumque rerum omnium indigentia pressus in Hispaniam coactus venire est, sperans se aliquid auxilii a V. Sanctitate nec non a rege Catholico Hispaniarum obtenturum, quo possit pestiferum Anglorum jugum (Deo adjuvante) ab Hibernorum cervicibus propulsare. Quod facilius modo quam unquam fieri possit. Siquidem O'Neil omnium Hibernorum major et fortior dominus bellum modo gerit contra Angliae Reginam. Quocirca humillime ego Tuam Sanctitatem efflagito ut tam piam et justam causam in se suscipiat. Digneturque ad regem Hispaniarum in huius nobilis favore scribere ut illi hac iusta in re faveat, nec non ad Sanctitatis Vestrae nuntium hic commorantem ut curam huius rei et nobilis viri habeat illumque et suam causam regi declaret: quod ni fecerit Sanctitas Vestra et ego et nobilis praefatus adibimus Vestram Sanctitatem cum nullum sit aliud nobis relictum refugium, faciliusque credo rem fieri si scripserit Vestra Sanctitas quam alia via. Valeat Vestra Sanctitas. Madritii 16 Novembris, anno Virginei partus 1584.

Vestrae Sanctitatis humillimus servus,

CORNELIUS, Episcopus Limericensis.

RELIGIOUS TOLERATION AS APPLIED TO CATHOLICS.

1. The intolerance that wears the mask of liberality is especially hard to bear. And yet this is the special characteristic of the intolerance exhibited by a large class of the modern assailants of the Catholic Church. There is not a weapon in their armoury they do not wield against her; not an attack which their strength can compass do they spare her; and all this time they complacently exhibit themselves as very models of toleration, and of forbearance, and of fair play. They are almost angry with us Catholics, when we refuse to praise them for their magnanimity towards us. The Irish Catholic finds this state of things exemplified every day at his own door. Leaving outside of our consideration that portion of the Protestants of these realms who hold any concession to Catholic claims to be a national sin, is really surprising how intolerant even those are who affect to be the most tolerant of men. Illustrating our remarks from a recent essay on toleration¹ by a writer of this school, we propose in this paper to point out how that Protestant toleration, of which we hear so much, and for which so much gratitude is expected from us, means, as far as Catholics are concerned, intolerance in its most repulsive form.

2. With the most charming modesty, the writer in question apologises even for the use of the word toleration. He is careful to explain that it implies no proud consciousness of superiority on his part, no feeling of thankfulness that he is not as other men, especially as those publicans who live around him. He feels it presumptuous to tolerate anybody or anything, and it requires some reasoning to bring his shrinking spirit to believe that there must be limits to his benevolence. Differences of race, of religion, of philosophy, of moral development, differences even in codes of morality, are as nothing in his eyes. Whether a man be an Athanasian or an Arian Christian is to him a question parallel to the one that asks whether he be an allopathist or a homeopathist. This is surely the very flower of benevolence. Who would expect that its fruit was to be bitter as this:

“Our course, therefore, seems plain, totally to refuse to Catholics their postulate, that religious freedom means freedom to carry out whatever their Church calls religious action” (pag. 221).

Never did conclusion spring from premises more unexpectedly

¹ “Religious Toleration” in *Frazer's Magazine*, No. ccccxviii. for August, 1865.

than this. What is there in the Irish Catholic, that this all-tolerating man, who consents to overthrow the domination of the Irish Established Church, who wishes to apply ecclesiastical funds to the moral and intellectual training even of Catholics, refuses to give him full freedom of religious action? What is there in the Irish Catholic that, whereas for other men, religious freedom means freedom to do what their religion prescribes, for him it means the absence of such freedom? Why is it that, whereas toleration is conceded to others as a boon, it is to be given to Catholics only as a poisoned gift in order to destroy them?

"The right mode of fighting against Romish error is to give Romanists *full equality*; insist on free press, free speech, and popular education, and tear out the roots of Popery from the Anglican Church. By these methods it will infallibly be destroyed" (pag. 219).

3. Why is it that universal toleration in the case of the Church becomes downright intolerance? The solution of this problem is of the highest importance to him who would understand aright the position held by the Church in the social and political questions of the day. The conditions of the problem have not their origin in the theological differences between the two Churches. The *odium theologicum* has very little to do with their existence. Our essayist explicitly declares that whether a man be an Athanasian or an Arian, whether he look upon our Lord as the Eternal Word made flesh, or as a mere creature, his opinions ought to be respected or at least tolerated. It is only when from the sphere of speculative doctrine we pass to practical duties that we hear of any limits to toleration:

"When a form of worship, a *cultus*, assumes a character which is widely different from scientific research or opinion, it cannot claim the immunities of science. If it persist in public practices which are incentives of foul vices or encroachments on public right, it exposes itself to the attack of the law and to proportionate penalties. And even when it is not legally punished, it may deserve executive discouragement, and be barely *tolerated*" (pag. 206).

If then, to the Catholic body of these countries, though tolerated, the state is to refuse permission to carry out what their religion prescribes as religious action, it must be because the Catholic religion sanctions public practices which are incentives of foul vices or encroachments on public right. Now, no sane person pretends for a moment that the Catholics of Ireland, as such, are trained up in foul vices. It remains, therefore, to conclude that they are to be discouraged because their practical principles constitute an encroachment on public right, and this is, in fact, our essayist's plea for his opinion.

"The main fact is, that the Church is a formidable organization, stretching over many lands, proved by long experience to be fierce and tyrannical, and upholding a *political morality* essentially opposed to our own" (pag. 219).

In other words, Protestant toleration is intolerant of the Catholic Church, because that Church is an organization independent of the state, because the Pontiff and Bishops who form that organization claim the right to control their flocks on principles of morality opposed at times to the political morality of the age, and have an unpleasant habit of saying *non licet* at inconvenient times. In a word, the Catholic Church is a living organization, and not a spiritual principle only; it stands between the tyranny of the state and the souls of men; it is the only impediment to the realization of that slavish formula invented by Protestantism, *cujus regio, illius et religio*; and therefore it is to be discouraged, or if to be tolerated, to be tolerated only for its destruction. It is the old story: the state is jealous of the influence and power of the Church, and would therefore wish to destroy it. Unable to overcome its divine vitality, it would at least fetter it in the name of toleration. Protestant toleration, therefore, is reduced to this: absolute indifference on the part of the state to truth or falsehood in points of mere belief, but resolute opposition to the Church as an organization which will not become the slave of the civil power. Believe what you please, but do not dare to follow advice other than mine: this is the meaning of the toleration for which we are called upon to glorify the Protestant state.

4. Now, this toleration, upon analysis, is no toleration at all, but the grossest tyranny. The relations between the Roman emperors and the early Christians were certainly not those dictated by toleration. But, on what principle did the ancient Roman emperors persecute the early Christians? Was it zeal for purity of doctrine that urged Nero, or Diocletian, or Decius, to crush out the Christian superstition? Certainly not. If they were asked to put into a form of words the rule of statecraft that inspired their edicts, they would have said¹ that they opposed the Christian Church *as a powerful organization upholding a political morality essentially opposed to their own*. In fact our essayist admits this, and rather sympathizes with their views on the subject:

"Looking as Protestants do on Christianity as a spiritual principle only, we are apt to forget that a Roman emperor saw it as a dangerous and illicit organization; while to the very freest spiritual research, and public preaching of the results, he had absolutely no objection" (pag. 206).

¹ St. Cyprian, *Epist. lii.* (ed Maur.) *ad Antonianum*, has preserved for us the words used by Decius when he heard that St. Cornelius was made Pope: "*Cum multo patientius audiret levare adversum se aemulum principem, quam constitui Romae Dei sacerdotem*".

What then is the difference between the pagan idea of persecution and the modern Protestant idea of toleration? The former had no objection to the freest spiritual research, the latter have no objection to any form of spiritual error; the former persecuted the Church because they considered the sacerdotal power a rival to their own sway, the latter wish to check it because it is a *formidable organization*, with a *political morality opposed to their own*. Wherein then do the two systems differ? We can see no shade of diversity between them save this one. The Pagan honestly styled himself the foe of the Church, and erected monuments in his own honour as the destroyer of the Christian superstition; the Protestant glories in his religious toleration, and at the same time does his best to destroy those whom he tolerates. If the action of the former was tyranny of the darkest die, is that of the latter less harsh because honoured with the sacred name of liberty?

5. Besides, this organization, which is objected to, is the very life of the Church. The religion founded by Christ is not a spiritual principle only, as modern Protestantism is described to be by our essayist; it is not merely a national institution to be maintained by the state "in order to banish heathenism from our minds and hearts, and impart religious sanction to our mutual duties"; it is a humano-divine society, which, as a moral body, has a complete organization of its own, and in that organization its life. Of the advantages this organization brings with it we have a proof in our own day. At this moment the Protestant churches of North and South in the United States are almost completely severed one from the other; the divisions which have disappeared from the body politic, continue to rage fiercely in the ecclesiastical corporation. In vain have anxious efforts been undertaken to bridge over the chasm; the unity of that church is lost. Side by side with these fragments, the Catholic Church of America possesses her soul in unbroken peace; the Northern Bishop admits the Southern Bishop into his church, they celebrate at the same altar, and preach the same doctrine from the chair of truth. What has enabled the Catholic episcopate to preserve one heart and one soul in the general disruption? The organization of the Church—the fact that the Church has rules of conduct directly opposite to the ever changing political morality of the day. To pretend, therefore, to tolerate the Church, and in the same breath to object to her organization, is simply dishonest. Our essayist's ideal of a church appears to be realised in Roumania, where, according to what we read in the Bucharest journal, the *Voix de la Roumanie*, the modern theory of toleration has its full influence on the Greek Church of that country. A few months ago, the Minister of Worship conducted to the palace of the reigning Prince the Primate of

Roumania, and the Bishops Athanasus, Denis, Melchisedech, and Gennadius. The Primate was presented to the sovereign by the minister, and as he made his appearance before the throne, was clothed by the minister *with the episcopal cope*. The other bishops were then introduced with the same ceremonial. The reigning Prince then conferred upon each of the prelates the pastoral cross *in token of investiture*. This is the result of the toleration which objects to the organization of the Church, but this result is nothing else than death to the liberty of the Church. If, like those unfortunate Greek bishops, the Catholic episcopate were to consent to obey men rather than God; if they would but receive from the hand of an infidel statesman the robe that clothes them before God's altar, and the cross which is the sign of their spiritual jurisdiction, we should hear very little about the necessity of discouraging them as a formidable organization. But they would have abrogated their own title to the obedience of men; they would be the tools of cabinets, and no longer those whom the Holy Ghost has placed as bishops to govern the Church of God. The toleration which avowedly aims at this result, is it toleration or tyranny?

6. But our essayist's remarks on toleration are not intended by him to remain in the air. They are of immediate application, and, what adds to their importance, of application to Ireland. The main logical strength of the opposition made against admitting Irish Catholics to political equality with Protestants, lay, he thinks, in this fact, that, owing to various causes, the national spirit of Ireland was built upon the Church, which was the only native organ left to the people. Catholicism being thus intimately connected with national feeling, gave new strength to the disaffection which arose when that national feeling was wounded. If then the national feeling could be separated from the religious, if the Irishman could be brought to be less the Catholic and more the citizen, it was argued that the difficulties of the case would be considerably lessened. This was to be done by emancipating the Catholics. Besides, it was said, Catholicism had changed, and was no longer the monster of bigotry it had been in the dark ages. But the result of emancipation has not corresponded with these hopes. The Irish Catholics are as discontented as ever, and the problem now comes back nearly as it did in 1828.

"It is difficult to measure the immensity of the mischief to England from a disaffected Ireland. The first and most obvious evil is, that an army of not less than thirty thousand men is to be kept there against the chances of insurrection and tumult. The expense of this in men and money is its least mischief. It exhibits us to the world as only encamped in Ireland, as Russia in Poland, as Turkey in Thessaly or in

Servia. Conscience makes cowards of our statesmen when they desire to speak truth concerning foreign despotism. But let us forget the much boasted foreign influence of England—indeed, its credit has of late run down to zero—for which our great and expensive embassies are said to be maintained. While Ireland is disaffected, not only does English capital not flow in, but Irish capital is rather hoarded than allowed to fructify. Under our half measures the Catholic laity are not and cannot be satisfied, any more than the clergy; hence their increased power does but make them aspire to more; and the Protestant laity, frightened at the prospect, is susceptible of dangerous fanaticism as a supposed necessary self-defence". (p. 211.)

Many causes have contributed, according to our author, to keep up this unhappy condition of things. Among them he places the Irish Church Establishment, which he denounces as a grievance which meets the Irish Catholic at every turn, and which ought to have been removed before the question of admitting Catholics into Parliament was moved. We will not follow him into this topic, but will confine ourselves to what has a direct bearing upon the subject of this paper. He draws attention to two mistakes made by the government in dealing with the Catholic question, and suggests remedies to illustrate more and more clearly the nature of the Protestant idea of toleration towards Catholics. The first mistake was that of assimilating Catholics to Protestant dissenters, and this he pronounces to have been a most mischievous error. According to our essayist, Protestants differ from one another, not in kind, but in degree. Hence a Protestant national church should embrace all Protestant sects, and exclude none. But this argument holds only with Protestants, "for they alone stand side by side as brethren, equal in right, and separate in responsibility to a higher tribunal".

Catholics can never take their place on the same level with Protestants.

"A wall of partition always remains between them; a gulf which cannot be passed by gradual steps. We may, on the whole, believe that the moral benefit of the Catholic clergy is greater than the drawbacks. We may be willing to sanction the appropriation of public funds to support them, as at Maynooth, or as in a Prussian university. We may maintain that Maynooth ought to be forced to migrate into Dublin University. We may wish the Catholic priests of Ireland, as of France, to receive payment direct from the State. But two facts would remain unchangeable: first, their Church would still be an uncongenial, hostile, arrogating system, with no common ground of science on which we and they could stand; secondly, we, on our side, could not be in frank unsuspecting amity with them, but must ever be on the watch as against an encroaching foe" (p. 216).

These remarks will at once remind our readers of the system of toleration proposed by John Milton.¹ In his scheme all religious sects were to be tolerated with one exception, the exception being the Roman Catholic Church.

The system of our essayist is not dissimilar, and the essayist is the exponent of modern Protestant feeling. But is this a toleration for which we are to be thankful? When will Catholics learn not to be deceived with fine words? How long will they admire the liberality of Protestants, and endeavour to win their esteem by advances and compromises which only degrade their religion, while they rivet its chains? When will they begin to see that the glitter of liberality which Protestantism so boastfully exhibits is not all pure gold?

The second mistake made by the government in dealing with Catholics is still more to the point.

"The policy of England to Romanism from the day of Elizabeth's accession to the English throne has erred in this capital point, that it has tended to throw the Catholic laity into the interests of the clergy, and unite both against us. None can effectually bridle the clergy of that Church but its own laity" (p. 221).

And how is this to be remedied? By detaching the laity from the clergy. This is open and advised speaking. But let us see what is the position assigned in this plan to the laity of Ireland? Our essayist has asserted in so many words that the only way to destroy the Catholic Church was *to tolerate* it in the true sense of the word. He now lays down just as distinctly, that the true plan of toleration is to separate the laity from the clergy, and use them as against the clergy. Therefore, the honourable office assigned to the favoured portion of our laity—to those among them who have received power and influence in the country—is that of destroyers of the Church which they believe to be the work of God. Again, the main difficulty in the way of full toleration of the Catholic Church is its organization, which means its independence. The Protestant state has tried every means of violence to break down that organization and crush that independence. But violence was vain. It now has recourse to another means, and that is, to make the Catholic laity the destroying power. This is the toleration which is offered so ostentatiously. And does not such toleration mean simply destruction?

Such is the insulting estimate formed of our Catholic laity, whom, our author says, "it could never really offend to follow the precedents of France or Austria, though such of them as owed their seat in parliament to clerical influences might talk as ultramontanes" (p. 221).

¹ See *Record*, vol. i. p. 456.

But there is one charge brought against the Church to justify this system, namely, her doctrine of persecution. The examination of this important question we must reserve for our next.

LITURGICAL QUESTIONS.

In the last number of the *Record* we made a few remarks on the breads destined for the use of the altar, and recommended the superiors of churches to engage the services of religious communities or duly authorized persons, in order to have them neatly made, and of the proper size. We propose in this number, and perhaps in subsequent numbers of the *Record*, to offer some observations on the manner of keeping the Most Blessed Sacrament. It is unnecessary to say that it is a subject involving questions of the deepest importance, and deserving the utmost attention on the part of the clergy. We will treat the following questions: 1st, Where and on what altar in the churches is the Blessed Sacrament to be kept, whether on the high altar or on a side altar? 2nd, What is prescribed by the rubrics with regard to the internal decoration of the tabernacle? 3rd, Is it lawful to place anything, such as sacred vessels, in the tabernacle or safe together with the Most Blessed Sacrament?

In regard to the place for keeping the Most Blessed Sacrament, we shall merely refer to a decree of the synod of Thurles bearing on this subject:

“In omnibus indiscriminatim sacris aedibus nequaquam permittitur asservare SS. Eucharistiam. Ecclesiae cathedrales, parochiales et si quae sint in quibus ex consuetudine immemorabili assidue hactenus asservata fuerit, hoc jure fruuntur. In reliquis ecclesiis nisi adsit privilegium apostolicum, servari non potest”

The Blessed Sacrament may, therefore, be kept in all the parochial as also in other public churches that have for a long period enjoyed this privilege, and in all these churches, as a rule there should be a suitable tabernacle on the high altar, except in cathedral churches and others where the ceremonies of the Church are frequently carried out, and where inconveniences might arise from having the Blessed Sacrament on the high altar. The *Caeremoniale Episcoporum* libro 1^o, cap. 12, No. 8) has the following words on this subject after mentioning that the altar of the Blessed Sacrament is different from the high altar:

"Nam licet sacrosancto Domini Nostri Jesu Christi Corpori omnium sacramentorum fonti praecellentissimus ac nobilissimus omnium locus in ecclesia conveniat, neque humanis viribus tantum illud venerari et colere unquam valeamus quantum decet tenemurque, tamen valde opportunum est ut illud non collocetur in majori vel in alio altari in quo Episcopus vel alius solemniter est missam seu vesperas celebraturus, sed in alio sacello vel loco ornatissimo cum omni decentia et reverentia ponatur".

And De Herdt, in his work, frequently quoted in the *Record*, referring to these words of the *Caeremoniale Episcoporum*, says:

"SS. Eucharistiae Sacramentum debet asservari in tabernaculo, quod 1. in cathedralibus non debet esse in altari majori propter functiones pontificales quae fiunt versis renibus ad altare; in parochialibus vero et regularibus debet regulariter esse in altari majori tamquam digniori; vel si in altari majori sacris functionibus aut officiis impedimentum afferatur uti fieri potest per distributionem S. Communions infra missam solemnem aut officium in choro, tunc juxta Rituale Romanum tabernaculum esse debet in alio altari prae caeteris nobili atque conspicuo quod venerationi et cultui tanti sacramenti commodius ac decentius videatur".

We may therefore conclude that in all public churches, where the solemn functions and ceremonies of the Church are not frequently observed, the tabernacle ought to be placed on the high altar, as being the most conspicuous in the church, and more convenient for the visits of the people to the Most Holy Sacrament.

We have observed that in some churches the Blessed Sacrament is kept on a small side altar, though no reason can be assigned for not placing it on the high altar, as very seldom there are any ecclesiastical functions in such churches as would necessitate the removal of the Blessed Sacrament, and the people who visit it usually kneel down for the purpose before the high altar of the church. This mistake probably arose from the fact of not drawing a distinction between cathedral churches and other churches as laid down in the *Caeremoniale Episcoporum*. We may also observe that the *Roman Ritual* is very clear on this point:

"Hoc autem tabernaculum, conopaeo decenter opertum atque ab omni alia re vacuum in altari majori vel in alio quod venerationi et cultui tanti sacramenti commodius ac decentius videatur, sit collocatum: ita ut nullum aliis sacris functionibus aut ecclesiasticis officiis impedimentum afferatur".

This passage of the ritual fully coincides with the *Caeremoniale Episcoporum* as to the altar on which the tabernacle is to be placed for keeping the Blessed Sacrament. Baruffaldi in his commentary confirms this view. He says:

"Altare tabernaculo destinatum videtur quod debeat esse majus, cum vere inserviat non solum majori sacramento, sed ipsi sacramentorum Auctori; nihilominus cum ibi conservari non possit, nec semper debita veneratione coli ob varias functiones quae ad altare maius solent haberi, textus limitat et permittit ut erigi possit in alio altari, sed hoc etiam debet esse in loco conspicuo et nobiliori, decenter pro facultatibus loci ornato".

He then proceeds to assign the reasons why in many churches the Blessed Sacrament is not kept on the high altar.

"Usus certe est multarum ecclesiarum tum saecularium tum regularium quae altaribus abundant, collocare tabernaculum cum sacramento in aliquo altari a majori distincto et ratio praecipua est quia cum missa conventualis ut plurimum celebretur ad altare majus et prope illud soleat esse chorus seu odeum ad psallendum non ita facile horis propriis accedere possunt fideles ad suscipiendum sacramentum ad illud altare, dum enim cantores psallunt si extraheretur sacra Pyxis e tabernaculo, surgere deberent, atque adeo vel esset magni incommodi vel adesset periculum irreverentiae. Qua propter laudabiliter faciunt qui ad altare diversum collocant tabernaculum et unice dedicant hoc altare sanctissimo sacramento eo quia ita nullum impedimentum offert ecclesiasticis officiis seu sacris functionibus quae occurrunt".

We have, perhaps, dwelt upon this subject longer than may seem necessary to many. Knowing, however, that some hold the opinion, that in ordinary parochial churches the Blessed Sacrament should not be kept on the high altar, we were anxious to show that the high altar is the proper place for the tabernacle with the Blessed Sacrament, where usually there are no ecclesiastical functions carried on, and where, especially, there is no other altar that can be considered sufficiently large or in any way suitable for preserving the Author of all the sacraments.

In reply to the second question we beg to say, that the rubrics require that the inside of the tabernacle should be neatly adorned with cloth of gold or silk of a white colour. De Herdt says:

"Debet interius exteriusque eleganter esse elaboratum pro cuiusque Ecclesiae facultate. Regulariter debet esse ligneum ad maiorem siccitatem extra deauratum intus vero aliquo panno serico decenter contextum. Congr. Episc. 26 Oct. 1575, apud Cav. loc. cit. dec. x. Ex eo autem ut notat ibidem Cavalieri non censendum est inhibitum esse illud confici ex alia nobiliori materia solida, ut marmore, etc., et ita etiam juxta Rit. Leod. interius pannis ex auro vel argento vestiri potest: ad minus autem pannis sericis albi coloris ab omni parte contegi debet".

With regard to the third question, the passage of the Ritual above quoted clearly lays down, that nothing else is to be

placed in the tabernacle besides the Most Blessed Sacrament: "Ab omni alia re vacuum", Baruffaldi says, in his commentary, "esse debet tabernaculum, quae non sit ad usum Eucharistiae, quamobrem nec vasa olei sancti nec capsulae reliquiarum nec alia quaecumque etiam sacra ibi servari et claudi debent". And De Herdt, in his *Sacrae Liturgiae Praxis*, so often quoted, has the following words: "Tabernaculum debet esse nitidum, mundum a minimo pulvere et vacuum ab omni alia re. Et ita juxta decretum Cong. Epis. 3 Maji, 1693, in illo esse non debent vasa S. oleorum vel reliquiae, purificatorium, vas cum aqua ad abluendos digitos vel quid aliud". Hence we may safely conclude, that if there exist a practice of placing the holy oils in the tabernacle, it ought to be discontinued; but we presume that it rarely or never happens that the holy oils or any sacred vessels are placed in the tabernacle in the churches; but we apprehend, that when the Most Holy Sacrament is kept through necessity or other just cause in private houses by the clergy, there may be a violation of the rubrics in this respect, and persons may consider themselves justified in this instance in preserving the Blessed Sacrament and the holy oils in one and the same place. This is clearly forbidden by the rubrics, and all rubrical writers condemn the practice as being most irreverent towards the Most Holy Sacrament. We may, therefore, conclude, that whether the Blessed Sacrament be kept in a church or in private houses for any just cause, it is necessary to keep it apart from even the most sacred things, and due provision should be made always for preserving it with the greatest care and reverence. Having said so much on this important subject we think we cannot do better than quote one or two decrees of the synod of Thurles having reference to the Most Holy Eucharist:

16. "Ad normam Decretalis Innocentii III. in Con. Lat. editi, statuimus ut magna cum cura et sub fideli custodia, clavibus adhibitis, SS. Eucharistia conservetur".

23. "Parochi magna cum reverentia sacram Eucharistiam ad aegrotos deferendam in domibus suis servant ubi id necessarium et permissum est, singulis autem enixe commendamus ut sacellum aut saltem Tabernaculum constituent ab omni usu profano segregatum in quo Eucharistiam reverenter custodiant".

As our attention has been called to these decrees, we may perhaps observe that occasionally in some, the Blessed Sacrament is placed in a safe in the vestry, and in the midst of other things destined for the use of the altar. This appears to us contrary to the requirements of the rubrics, and ought not to be tolerated. There will be persons frequenting the sacristy, and passing before the Blessed Sacrament without

showing any respect or reverence, and there is great danger that in the course of time their faith may be weakened. Much better would it be, and quite as secure, if not more so, to have a safe in the tabernacle on the altar, where the Blessed Sacrament could remain permanently, and where the faithful would have an opportunity of visiting their God under the sacramental veils, and where every respect could be exhibited towards it, without the least danger of irreverence or sacrilege. We speak of course of those churches which are conveniently situated and close to the priest's house, so that they may be considered secure from the incursions of robbers, or other mischievous persons, and the Blessed Sacrament "*sub fideli custodia*", to use the words of the Synod of Thurles. Too much care cannot be bestowed on this matter, and if it be the privilege of the priest to have the Blessed Sacrament in his house, it ought to be his ardent desire to pay it all possible respect and reverence, and to observe with the greatest accuracy the rubrics, which are so well calculated to fill the faithful with sentiments of the deepest piety, and enkindle in his own heart the warmest feelings of gratitude to God for the signal benefits conferred by his adorable presence.

DOCUMENTS.

I.

LETTER FROM THE SOVEREIGN PONTIFF TO THE ARCHBISHOP OF DUBLIN.

Venerabili Fratri Paulo Archiepiscopo Dublinensi, Primati
Hiberniae.

PIUS PP. IX.

Venerabilis Frater salutem et Apostolicam Benedictionem. Qui vicem aerumnasque piissimi hujus populi dolere cogimur, nequivimus suavissime non commoveri ab ejus in hanc Sanctam Sedem et Nos liberalitate. Quo gravioribus enim ipse premitur angustiis, eo vividiores fidei et charitatis ejus sensus emicare conspeximus e stipe, quam contulit ad sustentandam supremi regiminis nostri libertatem. Pretiosius autem ac validius oblatum subsidium fieri laetati sumus ab assiduitate precum, quas ista in regione pro Ecclesia Nobisque fundi testaris. Siquidem id non modo luculentissime evincit fidelium studium in hanc Petri Cathedram, verum etiam in tanta rerum perturbatione spem facit oclioris compositionis. Nam si multum valet deprecatio justis assidua, et eleemosina facit invenire misericordiam, multo facilius certe duo haec simul juncta Deum propitiabunt peccatis nostris, illamque assequuntur justitiae victoriam atque ordinis tran-

quillitatem, quam impensissime desideramus ac poscimus. Gratum itaque Tibi significamus animum Nostrum iisque sacerdotibus et fidelibus, qui tecum Nobis in subsidium ita venerunt, omnibusque copiosam ad precamur gratiam, ut dum ab impiis exterminatur vinea Domini, eamque vindemiant qui praetergrediuntur viam, ipsi sepes illius et maceriam restituere conentur, eamque ita colere, ut cum demum Dominus visitabit illam, et Leviatham serpentem tortuosum occidet, in die illa vinea meri cantet ei. Divini interim favoris auspicem et praecipuae Nostrae benevolentiae pignus Tibi, Venerabilis Frater, Clero, fidelibusque universio curae Tuae creditis Benedictionem Apostolicam peramanter impertimus.

Datum ex arce Grandulphi die 29 Augusti 1865.

Pontificatus Nostri Anno XX.

PIUS PP. IX.

II.

LETTER FROM THE S. CONG. OF PROPAGANDA.

ILLUSTRISSIME ET REVERENDISSIME DOMINE,

Relatum est Apostolicae Sedi abusum hunc non raro contigisse, ut videlicet Itali qui in exteris Dioeceses proficiscuntur, atque in iis peregre versantur, dispensationes obtineant super impedimento mixtae religionis. Ne unquam igitur ejusmodi factum instauretur in posterum, Sanctissimus Dominus Noster Pius PP. IX. de consilio Eminentissimorum ac Reverendissimorum Patrum Generalium Inquisitorum censuit in Domino praecipendum, ut omnes et singuli Episcopi, qui facultate instructi sunt dispensandi super dicto impedimento certiores efficiantur, in ejusdem usu excipi Italos, de quibus non constet Italicum domicilium omnino deseruisse.

Interea Deum precor ut Te diu sospitem et incolumem servet.

Romae ex Aedibus S. Congregationis de Propaganda Fide die xxx Augusti MDCCCLXV.

Amplitudinis Tuae.

Ad Officia paratissimus

AL. C. BARNABO, Praef.

R. P. D. Archiepiscopo Dublinensi.

H. CAPALTI. Secretarius.

III

THE S. CONGREGATION OF RITES ON ROMAN USAGES.

Letter to the S. Congregation of Rites.

EMI. AC REV. MI. PATRES,

Franciscus Campani Archypresbiter Ecclesiae Collegatae S. Mariae a Carceribus, Prati in Hetruria, ubi primum animadvertit in Ecclesia sibi commissa nonnullos abusos in sacris officiis peragendis

irrepsisse, continuo in id animum intendit, ut penitus e medio tollerentur. Cum enim neminem lateat Sanctam Ecclesiam Romanam omnium Ecclesiarum esse Matrem ac Magistram, sacras caeremonias, in omnibus adamussim, juxta regulas ab eadem Sancta Romana Ecclesia traditas, servandas fore ab omnibus censuit.

Inito igitur hac de re consilio, cum plerisque e sacerdotibus servitio supradictae Collegiatae Ecclesiae adscriptis, haec ad unum omnium fuit mens, ut, quae iamdiu erant in votis, perficerentur. Exinde, duobus fere ab hinc annis, sciente ac adprobante Ordinario, in sacris officiis omnibus, quae per annum in hac Ecclesia peraguntur, sacrae caeremoniae iuxta Rubricas Missalis, Caeremonialis Episcoporum, Breviarii ac Ritualis Romani, ad unguem observantur.

Hisce expositis, supradictus Archipresbyter, ne quis, sub praetextu consuetudinis, licet immemorabilis, vel alia de causa, sibi, vel presbyteris sibimet hac in re opem ferentibus, molestiam ingerat, effusis precibus a S. C. implorat ut declarare dignetur :

Utrum Orator, se conformando omnibus praescriptionibus Missalis, Caeremonialis Episcoporum, Breviarii ac Ritualis Romani, recte se gesserit in casu ?

Reply.

REVERENDISSIME DOMINE,

Huic Sacrorum Rituum Congregationi supplex libellus, hic adiectus, nuper exhibitus fuit.

Quum autem Sacrae huic Congregationi haec praecipue cura incumbere debeat, ut veteres ritus sacri, ubivis locorum, in omnibus Urbis Orbisque Ecclesiis, in Missis, Divinis Officiis Sacramentorum administratione, ceterisque ad Divinum Cultum pertinentibus, a quibusvis personis, diligenter observentur; caeremoniae, si obsoleverint, restituantur; si depravatae fuerint, refoventur, prout habetur in Literis Apostolicis a felicis recordationis Sixto Papa Quinto, in ipsamet huius sacrae Congregationis institutione datis, undecimo Kalendas Februarii anni 1587; Cumque Sacra eadem Congregatio centies declaraverit, atque decreverit: In omnibus Ecclesiis, sublato quocumque contrario usu, qui potius corruptela, quam consuetudo dici debet, in explendis sacris functionibus quibuscumque, ea omnia, quae in Liturgicis libris ab Apostolica Sede propositis, Missali scilicet, Breviario, Caeremoniali Episcoporum, Pontificali, ac Rituali praescribuntur ad unguem servari debere; quum denique sanctae memoriae Benedictus Papa Decimus tertius, in Concilio Romae habito anno 1725, Episcopis districtae praeceperit, ut contraria omnia, quae in Ecclesiis, seu saecularibus, seu regularibus, contra praescriptum Pontificalis Romani, et Caeremonialis Episcoporum, vel rubricas Missalis, Breviarii, et Ritualis irrepsisse compererint, detestabiles tamquam abusus, et corruptelas prohibeant, et omnino studeant remove, quavis, non obstante interposita appellatione, vel inmemorabili allegata consuetudine; infrascriptus Sacrorum Rituum Congregationis Secretarius non potuit omnino, quin praefati Archipresbyteri preces libenti animo exciperet, ac benigne complecteretur.

Quoniam vero agitur de re quaquaversus adeo explorata, ut de ipsius aequitate nullo modo ambigere liceat, illam in Ordinario eiusdem Sacrae Congregationis Coetu proponere supervacaneum prorsus foret.

Menti igitur huius Sacrae Congregationis infrascriptus eiusdem Secretarius fideliter inhaerens, Tibi, Reverendissime Domine, committere satius ducit, ut, veris existentibus supra expositis, Archipresbyteri Francisci Campani, a Te comiter acciti, zelum, et religionem erga Sacros Romanae Ecclesiae ritus summopere commendes; eum praeterea, ut ceteras omnes consuetudines, quae quomodolibet, a Liturgicis eiusdem Sanctae Romanae Ecclesiae libris aberrant, si quae adhuc supersunt, a propria Ecclesia omnino studeat remove, nedum horteris, sed et districte iubeas; eius demum studium, in genuinis restituendis ritibus, totis viribus foveas, necnon a molestiis quibuscumque, si quae forte huius rei causa excitentur, strenue identidem tuearis atque defensites.

Haec vero dum Tibi Reverendissime Domine, infrascriptus, ex officio, committit, diuturnam, toto animo, exoptat felicitatem.

Romae, ex Secretaria Sacrorum Rituum Congregationis,

Die 30 Maii 1865.

D. BARTOLINI S. R. C. Secretarius.

CORRESPONDENCE.

A GOOD SUGGESTION.

To the Editors of the Irish Ecclesiastical Record.

GENTLEMEN,

It occurs to me to tell you that you would be doing a great favour to your readers, particularly to young priests, if you assisted them in directing their private studies and their reading on the mission.

Priests in Ireland at present have a good deal of time on hand. They are not, of course, as much occupied with duty as when our population was eight and a half millions; and I have found many clergymen, of talent and energy, at a loss how to dispose of their spare time and to turn it to a good account. No doubt there are priests without the means or the convenience to get rare and expensive books; but few are so circumstanced. And to meet this difficulty, I would urge the establishment of an ecclesiastical library in connection with the *Record*, to be provided for in the first instance by a contribution either of money or books, and to be maintained in future by a yearly subscription. Every clergyman would, I am sure, become a subscriber if re-

minded of it by his ordinary, or by an appeal in the pages of the *Record*—an organ of the greatest conceivable influence with the clerical body. The admirable railway arrangements in Ireland present every facility for the transmitting and returning to the library of books ordered.

Pending this arrangement, respecting which much more might be said, I beg to suggest to you, to point out in each future number of the *Record* one or two books of established accuracy, and sufficiently diffuse for any painstaking student on the following subjects: Canon Law and Theology, Ecclesiastical History, Scripture History and Biblical Criticism, Commentaries on Holy Scripture, etc.

Many of your learned readers will, I am sure, assist their brethren occasionally with directions and information, which may in the end turn to the good account of Holy Church.

I am, Gentlemen,

Your obedient servant,

A VILLAGE CURATE

ECCLESIASTICAL INTELLIGENCE.

ROME.

1. The failure of the negotiations for some time pending between the Holy See and the government of Victor Emmanuel, and which had for their scope to remedy the spiritual destitution of the Italian states, has been followed by two official statements of the causes that led to the rupture. The *Giornale di Roma* has spoken on behalf of the Holy See, and a report, addressed to the king by General La Marmora endeavours to shift the blame upon the Pope's advisers. The importance of the negotiation, and the falsehoods that have been industriously circulated in connection with it, induce us to give a brief history of this matter.

The Sovereign Pontiff, moved by the spiritual misery prevailing in very many dioceses under the rule of Victor Emmanuel, spontaneously addressed a letter to the king, inviting him to send to Rome a confidential agent with whom the Holy See could arrange the basis of an agreement. This step was taken by the Holy Father on the explicit understanding, that in the future negotiations *no political subjects should be introduced*. Thus the Holy Father pledged himself to make, during the conferences, no protest against the kingdom of Italy; and, as the *Archivio del' Ecclesiastico* well observes, by accepting the Pontifical invitation the king pledged himself to make no formal assertion of that kingdom. Thus only could a negotiation be undertaken without entering on the field of politics. When, therefore, the

Signor Vegezzi insisted that the crown should have the right of presentation, that the Papal Bulls should be submitted to the royal *exequatur*, and that the Bishops should take the oath according to the form established for the kingdom of Italy, it was clear that he exceeded the limits traced by the original proposal of conference, and the first basis of the negotiation was changed. It is vain, therefore, for La Marmora to attribute the failure to *adverse influences* brought to bear on the Pontiff. If the many vacant dioceses still remain widowed,—if the proscribed prelates still eat the bread of exile at a distance from their flocks,—if the legitimately appointed bishops have not been able to take possession of their Sees, the fault rests with the government of Victor Emmanuel. Under the sorrow with which this result has filled his heart, the Head of the Church has the consolation of having freed his conscience before God and man by making every effort which circumstances allowed. This account of Signor Vegezzi's mission, so creditable to the Holy See, and so fatal to the reputation of the Italian government, was completely ignored by the *Moniteur*, which adopted the *ex parte* statements given by La Marmora. Quite recently, however, new light has been thrown on this subject by some letters written in the *Opinions* by Signor Vacca, late minister of grace and justice. In this letter the following passages occur: "The instructions originally given to the agent were very liberal indeed, and reveal, on the side of the government, the hope of an agreement, and the resolution of making abundant concessions in order to arrive at that agreement..... But these instructions were not discussed in the cabinet. The question was brought before the cabinet only when it was necessary to come to some final arrangements..... The instructions given to the agent in the second period were the result of a cabinet council, and betray the serious differences that had arisen. In these second instructions the powers conceded to the agent were subjected to restrictions... One fine day the agent received at Rome a kind of protest on the part of a minister against the turn given to the negotiations".

These disclosures perfectly agree with the history of the conferences between Signor Vegezzi and Cardinal Antonelli. In the early stages of the negotiations, the Sardinian envoys acknowledged, that in face of the opposition of the Holy See it would be better to omit all mention of the oath to be taken by bishops, as this trenched on the forbidden ground of politics. As to the *exequatur*, they made no great difficulty, declaring that their government would be satisfied with a simple form of registration. Nor did they insist much upon the diminution of bishoprics, nor make any objections to the return of the exiled prelates. At this period Signor Vegezzi went to report progress to his government, and now begins the second stage of the proceedings corresponding with the second series of instructions described by Signor Vacca. On their return to Rome the envoys announced, among other things, that their government judged it necessary to submit to the *exequatur* the bulls of one class of bishops, and that all the bishops should take the civil oath to the king. Let

it be borne in mind, that this civil oath involved the political question in the sense most opposed to the views of the Holy See.

And these are the men whose hypocritical offers of conciliation impose even on some Catholics!

2. On the 23rd of August, by order of the Holy Father, in the Church of St. Thomas of Villanova, at Castel Gandolfo, was read the decree permitting the solemn canonization of Blessed Germaine Cousin, an humble shepherdess of Pitrae, in the diocese of Toulouse in France.

IRELAND.

1. On Thursday, 31st August, in the Church of the Propaganda, Mr. W. Hutch, of the diocese of Cloyne, and student of the Irish College at Rome, defended in public one hundred and nine theses, selected from the course of Sacred Scripture and Dogmatic Theology. Special *theses* were directed against the theories of the modern German Rationalists, and in particular against the attempts made by Michaelis and Wegscheider to prove that the two first chapters of St. Matthew are not genuine, and that the last twelve verses of St. Mark, the 43rd and 44th of St. Luke, chapter xxii., and the last chapter of St. John's Gospel, are spurious. The Theological *theses* were selected from the treatise on the Incarnation, and among them the 47th protested against the assertion of Messrs. Jowett and Williams of Oxford, that Christ is to be considered only as the great Prophet of the world. The early Irish writers are cleared from the charges brought against their faith in the real presence.

The French and Italian journals have taken special notice of the skill and learning displayed by the youthful disputant, and of the extensive and elevated course of studies of which his theses was the fruit.

The *theses* were dedicated to His Eminence Cardinal Barnabo Prefect of the Sacred Congregation of Propaganda. We extract the following passage from the dedication itself:

"*Illa ortus ex gente, quae inter sollicitudines tuas plurimas gravissimasque magnam obtinet partem, tibi praecipue hoc observantiae meae testimonium debebam, cui Hibernia tota catholica singulari sensu devincta est. Sacrae enim illius Congregationis, cui ipsi, Eminentiissime Princeps, summo omnium bonorum plausu praeas, auspiciis effectum est, ut catholica fides apud populares meos, inter tot tantosque haereseos turbines, namquam integerrima servata non fuerit, nostrisque temporibus novis incrementis aucta eximio splendore emicuerit. Pro quo tam insigni beneficio, meo, totiusque Hibernicae gentis nomine, huic S. Congregationi, praecipue vero tibi, Eminentiissimi Princeps, cumulatissimas hodie agere gratias liceat.*"

2. We publish among the documents a letter which the Holy Father has addressed to His Grace the Archbishop of Dublin, in acknowledgment of another instalment of Peter's Pence lately forwarded from Dublin to Rome. Some of our readers will probably remember that in the April of last year, £200 were sent for the same fund from this

city; in April, £1,000; in November, £350. The sum sent on the present occasion was £1,000. Few countries have contributed more liberally than Ireland to supply the wants of the Sovereign Pontiff: no country has contributed so much, if we take into account those circumstances to which the Pope so feelingly alludes. *Demonstratio amoris, exhibitio est operis.*

3. In the *Athenaeum* of 15 July (Note No. 1986, p.80), the following passage occurs in a review of a book on genealogy and surnames. A chance allusion to baptism occurring in the book under notice, was grasped at by the reviewer as a peg on which to hang a theological disquisition on the matter, form, and minister of that sacrament. The *Athenaeum* teaching scholastic theology is certainly a wholesome sight, and suggestive of Saul among the prophets. The writer thus concludes his lecture:

“In connection with this subject, we may state that the Roman Catholic priesthood in Ireland, if not generally, are reluctant to baptize a female child in the name of *Mary*. This will appear singular to those who remember that the name is, naturally, the one most commonly given to, or among the other fore-names of, Roman Catholic children. But the apparent singularity ceases to exist when we remember that the doctrine of the Immaculate Conception raises the Blessed Virgin to full equality with Him who, through her, became man. The object of those who discountenance the use of the name of *Mary* is to raise the sacredness of the name and the divinity of the mother to the level of the name and the divinity of Jesus. No created being could now bear the latter name, and to take the name of *Mary* from girls is only to make it, and her who once bore it, more holy in the minds of those who accept the doctrine of her Immaculate Conception”.

This astounding assertion conveys two distant mis-statements, one touching Catholic doctrine, the other concerning the practices of the Irish clergy. Rev. Dr. Husenbeth, so well known for his many literary labours, has satisfactorily corrected the first: we are in a position to refute the second.

In reply to Dr. Husenbeth's explanation the *Athenaeum* observes:

“As every church has the right to define its own dogmas, we accept without reserve Dr. Husenbeth's correction. But the question remains unanswered: Why have the Irish priests begun to object against *Mary* as a name for girls?”

Dr. Husenbeth replied:

“Cossey, July 24th, 1865.

“Accept my thanks for the insertion of my former letter. It only remains for me to answer the question, ‘Why have the Irish priests begun to object against *Mary* as a name for girls?’ I should like some evidence of such being the fact, which I am inclined to doubt. It may be the case with some few, but is not at all likely to prevail extensively. I have no doubt, however, that those who object to give the name of *Mary* in baptism do so out of great reve-

rence for a name so much more holy than that of any other saint, lest it should be treated irreverently, or borne by those unworthy of the honour. And this would be done without the slightest intention of placing the Blessed Virgin on a level with her Divine Son, which would be no less than blasphemy. It is well to remember that this practice is not, after all, without precedent. In some northern countries, and particularly in Poland, no one was allowed to be called Mary. So far even was this carried, that when Ladislas IV. was about to marry Mary Louisa of Nevers, he would have it inserted in the marriage settlement that she should drop the name of Mary, which would be objectionable to the people of Poland. 'Dorando Ladislas IV., prendere per moglie la figliuola del duca di Nivers, chiamata Maria Aloisa, messe questa special condizione che la reine, per riverenza della Vergine, si chiamasse nell' avvenire solamente Aloisa'. (P. Paolo Segneri, t. vii. p. 571). This practice of the Poles arose from great reverence for the Blessed Virgin; but they, with every Catholic, would have rejected with horror the idea of placing her on a level with the Deity.

"Yours, etc.,

"F. C. HUSENBETH, D.D."

We need not assure our readers that no such objection exists. We have never heard of a single case in which an Irish priest refused to give the name of Mary to a female infant. On the contrary, we have remarked that even those who have received other names at baptism, are careful to take *Mary* as a second name at confirmation. And what is still more remarkable, the devout Italian custom, through which even men are called by that name (Pius IX. is John *Mary* Mastai Ferretti), is, to our own knowledge, followed by not a few among the youth of Ireland.

This statement of the *Athenaeum* is a not unfair sample of the statements with which the non-Catholic press teems against the Catholic clergy. Such stories as were repeated after the Santiago accident, or as are reported every day about the doings of the clergy at home and abroad, are told as gravely and as authoritatively as the one we have quoted above, and deserve just as little attention. And can we wonder at the hedge of prejudice that separates Protestants from the Church, when journals of such standing as the *Athenaeum* describe Catholic doctrine as so outrageously absurd and blasphemous? Of late, oriental literature has been ransacked in its most hidden corners to clear up the question, whether the Buddhist theory of the after-life was that of annihilation or of absorption. But our public instructors disdain to learn from a child's catechism at their own doors whether two hundred millions of their fellow Christians are polytheists or devout adorers of the one true God.

SARDINIAN STATES.

1. The negotiations opened between the Holy See and the Sardinian Government have led to a double series of popular manifestations throughout Italy. The enemies of the Church held numerous

and noisy meetings in all directions in order to coerce the government into a rupture with Rome by the force of public opinion. We will not stain our pages with the blasphemies uttered on these occasions. The restless malice of these wicked men had at least one good result. It stirred the spirit of the good to make a counter-demonstration which might show the world that the Italians were still Catholics and loyal to the Holy See. That excellent journal, the *Unita Cattolica*, proposed an address to the Pontiff to be signed by all true Italians, drawn up in the following terms: "Accept our thanks, Most Holy Father, for your zeal and love for this our poor Italy, to which you wish to give peace and religious rest. In the name of true unity we protest against whoever has opposed your fatherly intentions, and in spite of all the efforts of hell, we declare our resolve to remain ever united in mind and heart with you, the Vicar of Jesus Christ". Everyone who subscribed this address was to make an offering, however trifling in value, towards the funds of the Holy See. This spirited protest was at once signed by thousands in every town in Italy, and from the favour with which it was everywhere received, it soon became clear that the masses of the population were altogether on the side of the Pope and of religion. The government then had recourse to every means in its power to stifle this noble expression of public opinion. Although it had given full liberty to the ill-disposed to make most violent speeches against the Holy See, it would not permit the Catholic people to express the sentiments dictated by their religion. First calumnies, then threats, then acts of violence, were employed to impede the demonstration. The authorities instituted searches in dwelling-houses and sacristies by main force, prevented citizens from subscribing, and in many cases seized on the copies of the address which had been signed and on the money which had been collected. This illegal violence is a proof that the Italian Government is convinced of the dislike with which its irreligious acts are regarded by the population.

We look upon this vigorous movement on the part of Italian Catholics as one of the most hopeful signs of the times. The influence of the enemies of the Church does not lie so much in any strength of their own as in the sluggish inactivity of the faithful. It is high time for the Catholics of Italy to be up and doing. We read with pleasure in the *Civiltà Cattolica* the following energetic passage: "Would you wish to see those, who at present look like fiery dragons, become gentle as lambs? Show them your teeth. If, on the contrary, you show them your back, they will drive you away with unbecoming kicks, and treat you worse than slaves. But how are you to acquire this courage? By coming forward freely and openly. Thus you will learn that you form the majority and almost the whole of the country. Numbers make power, and power ever has courage for its companion". C. C. No. 371, page 521.

NOTICES OF BOOKS.

I.

The History, Architecture, and Antiquities of the Cathedral Church of St. Canice, Kilkenny. By the Rev. James Graves, A.B., and John G. A. Prim. Dublin, 1857.

Having in our last number treated of the succession of Bishops in the See of Ossory, we wish to call the reader's attention to this valuable work, published some few years ago, on the history and antiquities of the cathedral church of that important see. It is divided into two sections, the first of which treats of the history and architecture of the cathedral and its tower, whilst the second illustrates at great length the various monuments erected there from the thirteenth century to the present day. As a specimen of the manner in which he treats the history of the see, we have culled the following extract:

"Saighir, called from its founder Saighir-Chiarain, is situated in the King's County and barony of Ballybritt, not far from the south-western extremity of the Slieve Bloom (Sliabh Bladhma) mountains. It gives its name to a parish which, although insulated by the diocese of Killaloe, is under the jurisdiction of the Bishop of Ossory, thus affording an extremely interesting landmark of the sway borne in ancient times by the kings of Ossory over the territory of Eile O'Carroll. In the first life of Kieran the geographical position of Saighir is most accurately marked: it is described as lying within the district of Eile, in the very centre of Ireland, on the confines of its ancient northern and southern divisions, Leath-Chuinn and Leath-Mogha, and (a strong proof of the antiquity of the life) in the region of Munster. In the gloss on the Festilogium of Aenghns (5th of March), the name is written Saiguar, and explained as *nomen fontis*, the name of a well, and there can be little doubt that such was the true and ancient orthography, Saig being the proper name, and uar, cool, 'gelidus', the descriptive epithet. The *Leabhar Breac* contains the injunction given by Patrick to Kieran, when, on his way to Rome, the Apostle of Ireland met the latter returning home to his native country. It runs as follows:

'Saig, the cold (refreshing)
Erect a city on its brink,
At the end of thirty revolving years,
There shall I and thou meet.'

"The same inference may be drawn from the words of the Latin life of Kieran, quoted, and of the first life of the same saint, printed by Colgan: 'Adi fontem qui vocatur Fuaran'; whilst the immediate import of the word is fixed in the Tripartite Life of St. Patrick: '*Huaran* enim sive *Fuaran* idem Hibernis sonat quod fons vivus sive

viva vel frigida aqua e terra scaturisus'. All over Ireland, at this time, paganism was prevalent; indeed we can trace the existence of the pagan priesthood at a much later period. The country around Saighir was then, moreover, a desert, clothed with dense forests, and untenanted save by wild beasts. Thither St. Kieran retired from his disciples, and there constructed a cell of the humblest materials, its walls of wicker-work, its roof of dried grass. For a time the saint's sole companions were the wild animals, many of which he appears to have tamed, and, except for their presence, he there lived as a solitary dweller in *eremo*. But his disciples discovered the place of his retreat, and soon the wicker hut grew into a famous monastery, and subsequently an ecclesiastical *civitas* gathered around the walls of his church" (pag. 2-5).

Whilst, however, we commend the learning and research of the distinguished writers in illustrating many obscure points connected with the history of St. Canice's, there are some few things against which we wish to guard the students of Irish antiquities, and which we hope may be corrected in a future edition of this important work.

1. In the first place, it is little more than folly at the present day to cling to the antiquated notion that St. Kieran preached the faith and established his monastery in Ireland several years before the arrival of St. Patrick in 432.

2. At page 276 it is asserted that Dr. David Roothe, Bishop of Ossory "did not suffer either death or indignity at the hands of the Parliamentarians"; and again, "of the year of his death no record has been observed". Now it happens that both the year and the month of Dr. Roothe's death are well known, and a letter of the contemporary Archbishop of Dublin, Dr. Fleming, makes us acquainted with the indignities which the aged bishop (he was in his seventy-eighth year) experienced from the Parliamentarians, as may be seen in the *Historical Sketch of the Sufferings of the Irish Catholics under Cromwell and the Puritans*.

3. At page 295, *n.*, we read, "From Strong the Roman Catholic succession is derived; that of the Established Church from Thonory". Now it is a palpable error to claim Dr. Thonory as a bishop of the Established Church, as we proved in the last number of the *Record*. The *Established* Bishop, viz., the infamous *Bale*, was living, and no sentence of deposition had been passed against him at the time of Dr. Thonory's appointment. The government of Elizabeth, as Cox informs us, even refused to recognize any of Dr. Thonory's acts as valid, on account of the Bishop of the Establishment, Dr. Bale, being still living. Sir W. Cecil also ignored the episcopate of Dr. Thonory, and whilst this Catholic Bishop was still living, describes the see as *long void* of an Established Bishop. Hence, too, the Holy See, when appointing Dr. Strong to Ossory in 1582, declared him the im-

mediate successor of Dr. O'Thonory. Thus, not from Dr. Thonory but from *Bale* is derived the Protestant succession in the see of St. Canice. (See the last *Record*, pag. 570, seq.)

II.

Tractatus de Ecclesia Christi. Auctore Patritio Murray.
Dublin: M'Glashan and Gill.

It is with no small pleasure that we announce to our readers a new instalment of this valuable treatise. The first part of the third volume is now before us, and it is distinguished by the same learning, ability, and luminous perspicuity, which have already won for its author the commendations of the learned, the thanks and the blessing of the Holy Father himself. We have heard with satisfaction that the remaining part of this volume, which will complete the work, may be expected before the end of the present year. It will then become our pleasing task to review with some degree of minuteness a book that seems destined to take its place amongst the ablest works of our great theologians.

III.

The Last Bard of Limerick. An original and national poem in Spenserian stanza. By the Rev. James O'Leary, Doctor of Philosophy and Mathematics, Professor at St. Colman's, Fermoy. Dublin: Kelly, Grafton Street.

This poem is the production of a young but talented writer. It has its imperfections, but it has also much of merit, and more of promise. It is a pleasure to see a young clergyman, scarcely a year ordained, who devotes himself to other and more serious studies, and discharges, at the same time, the duties of professor, contributing to our literature such a poem on a subject of great national interest, remarkable for a good deal of originality, beauty of sentiment, command of language, and freshness of style.

The *Last Bard* had witnessed the disasters which crushed the Irish cause at Limerick, and, declining to accompany his warlike companions in their emigration, was slowly wandering homeward to die in his native place.

From the hill of Kilmallock, the Balbec of Ireland, the Bard turns his eyes towards the city of the "violated treaty", contemplating the rich plain and fair scenery of the "Golden Vein", mournfully rehearsing the last sad reverses of his country, and reviewing the struggles of the celebrated siege. For as the poet tells us:

"There Lumneach Bard did battle in the van,
 And many a bold, brave foe cleft he in twain,
 And many a corse he left all still and wan
 In single strife, 'mong lines, 'mong heaps of slain;
 There led he on the valiant soldier train,
 There urged along the women bold,
 Where English squadrons' valour stormed in vain,
 And cannons from the English guns, as thunder rolled
 Upon the breach of Limerick's unconquered hold".

His Patriotism is of the true stamp. Patriotism in our days assumes many shapes, and has divers significations; but give us the patriotism which has religion for its guardian angel, for under all circumstances of triumph or reverse, this patriotism is always true, always safe, and always beneficial, because it is the discharge of duty to our countrymen in accordance with the law of God and the teaching of His Church. In truth, the rock on which our modern revolutionists—foreign and domestic—split, is the subversion of the natural and essential order of two great principles—the love of religion, and the love of country. Religion is number one. God before the world, heaven before earth, and eternity before time.

But our modern worshippers of liberty subvert this order, and make country number one, and religion, either number two, or what is more generally the case, number nothing at all. In truth, they would vote God, His law, and His Church, out of their "country", or admit them only as far as would suit their ideas of "regeneration". Not thus does the *Last Bard* feel and speak. The heart of the minstrel is burning with patriotism, but in all his affliction he sighs for "the house of God", for a view of "the Church", as his last consolation in his mental agony:—

"Where is the Church—that sanctuary of time!
 That grand memorial of his father's bones!
 That house of hope and happiness sublime!
 That spot of balm, and lethè of his moans!
 That relic of old Ireland's faith, and the stones
 Of ruined wall the floor invade,
 And solitary stands the wreck which owns
 Its birth to years of yore; or where Celts' dust was laid,
 Saxon, like Moslem, prays at shrines which others made".

THE IRISH ECCLESIASTICAL RECORD.

NOVEMBER, 1865.

THE FREEMASONS PAINTED BY THEMSELVES.

The Count de Maistre has left it written of sovereign power, that, like the river Nile, it endeavours to hide, as far as possible, the source whence it first issued. The same may be said of Freemasonry, which would conceal not only the source whence it has sprung, but the course it follows and the point it seeks to reach. But, in our days, the mysterious Egyptian river has been forced to yield up its long guarded secret. The patient toil of skilful travellers has been at length rewarded with the sight of those springs of Nile which so many had sought in vain to behold. Freemasonry must be content to submit to a similar destiny. It must endure the scrutiny of profane eyes keen enough to search its very depth of mystery. It must be satisfied to have its organization laid bare before the world. And, what is harder still, it must endure to hear its own condemnation in the cry of horror which breaks from every honest man at the sight that meets his gaze once the veil is removed from off its face.

The hand that has struck away the veil is none other than the consecrated hand of the Roman Pontiff. Never raised but to bless—never blessing without effect,—that hand has been to Europe, and to the world, the source of true civilization. And yet, at times, for the hardness of their hearts, men turn away from its gifts. Like Noah, the Roman Pontiff foretells the com-

ing deluge, and, like Noah, he is sometimes slighted by a perverse and thoughtless generation. This has happened to some extent in the case of the denunciations which the Holy See has so often issued against Freemasonry. Had those in power been more attentive to the words of the Sovereign Pontiffs, and more docile to their teachings with respect to secret societies, how many evils might have been averted from European society! In his latest allocution, Pius IX. complains that the efforts of the Apostolic See against Freemasonry have not been followed by the due result. Far from being crushed, the Masonic body every day boasts of larger and larger increase. Even some of those whose duty it is to be first in carrying out the Pontiff's decrees, have proved sluggish and negligent of their task. Many Catholics who judge of Masonry only from what they read in newspapers friendly to the body, or from the good qualities of individual Freemasons of their acquaintance, are reluctant to believe what they find so solemnly asserted by the Sovereign Pontiffs. In their eyes Freemasonry is but a benevolent or a convivial society, without any aims beyond those of charity, or any thought of conspiracy except to promote brotherly union between the members of different classes in society. They cannot persuade themselves that so many estimable men, whom they know to be Freemasons, are really those monsters of iniquity so darkly described in the allocution.

To such as these, and to all who consider the Catholic view of Freemasonry to be extravagant and unreasonable, we address ourselves to-day. We assure them that the portrait of Masonry presented to the world in the allocution, is a faithful copy of the portrait which Masonry, with its own hand, has drawn of itself. We wish to justify the Pope by the help of Freemasons themselves. Descending in detail to the charges made against them by the Holy Father, we are able to substantiate them one by one, not from mere hearsay reports, nor from the evidence of credulous or hostile witnesses, but from the free admissions of the accused. Our argument is this. You hesitate to believe that Freemasonry is wicked, because you consider the Holy See to be misinformed. Be it so. But you cannot hesitate to give credence to the Freemasons themselves. *Habemus confidentem reum*. Why delay any longer to believe him guilty?

The documents we are about to quote in evidence are unquestionably authentic.¹ The sources whence they have been collected are the official records of Masonry, published under the approval of the Masonic superiors. For, it is worthy of remark, that among the very men who so loudly condemn the Catholic

¹ For these documents see *La Franc. Maçonnerie soumise a la publicité a l'aide de documents authentiques*. Amand. Neut Gand., 1865.

censorship of the press, liberty of the press is not tolerated. Nothing may be printed concerning the body without the permission of the superiors. In case of each document herein quoted, references are given to the source whence it has been drawn, so that any one may verify it at will.

Before entering upon our subject, we wish to remark here, that not every individual Freemason¹ is at all cognizant of the plans entertained by the society to which he belongs. We declare at once that we do not presume to judge individuals. There are many grades in the body, and thousands never pass beyond the lowest. Besides, it is generally said, that in England, Scotland, and Ireland, Masonry has preserved a character comparatively innocuous. But, even when this is granted, it does not follow that all Masons in these countries are to be held exempt from blame. Men who elect to remain in close and practical brotherhood with a society which, as such, is elsewhere notoriously irreligious and anti-social, run the risk of being considered as accomplices in the evil deeds of their fellows. In a mercantile community, no honest man can allow swindlers to use his name, and expect to preserve his reputation immaculate. The same holds good in the case of any other voluntary association. But we are compelled to believe that Masonry in England is something more serious than a gay heresy, as it has been charitably called. In a speech delivered in 1863, at a grand Masonic banquet, M. Hayman took occasion to review the operations of Masonry in the various countries of Europe. He drew attention to the great spread of Masonry in England, which he attributed to this, that Masonry supplied a want long felt by the Anglo-Saxon heart—namely, the want of a religious worship: “Those whose reason and good sense do not find satisfaction in the ancient dogmas, flock in crowds to the Masonic temple, where reason, good sense, morality, and philosophy, are represented under a touching symbolism.”²

From this it would appear that, according to the masons themselves, Masonry is considered in England as a substitute for Christianity, upon which it is an improvement. Again, M. Goffin, in his *Histoire Populaire de la Franc-Maçonnerie* (p. 468), states that the lodge of Freethinkers founded by him at Verviers, on 1st September, 1863, received its authorization (*lettres de constitution*) from the grand lodge of Memphis of London. Now, this lodge of Freethinkers, as its founder tells us, has made it a rule to admit no one as member “who will not

¹ “The number of exceptions to be made for upright Masons is beyond the conception of those who are not thoroughly acquainted with the principles and the proceedings of the sect”. *Barruel, Memoirs of Jacobinism*, tom. 2, pp. 273-5.

² *Monde Maçonnique*, tom. iv. p. 742-749.

make a formal engagement, in writing, never to have recourse to the ministry of the Church in case of having to contract marriage, and who will not oblige himself never to consent to receive religious burial after death; to that effect signing a masonic will, by which the fulfilment of this obligation may be secured". How far this anti-Christian spirit represents the feelings of the lodge which granted letters of institution to the Verviers Masons, we have no means of judging. This much, at least, appears certain, that the relationship between the London and Verviers lodges is as close as that subsisting between mother and daughter. We need say no more.

The allocution asserts that Freemasonry is a society (1) of obscure origin and wide-spread organization, which (2) under a specious appearance of harmlessness, entertains designs subversive of religion and of civil society. The irreligious and guilty character of the association is made plain (3) from the fact that it is common ground for men of every form of belief, (4) from the secrecy that shrouds its meetings, (5) from the rigorous oath taken by its members never to reveal anything concerning the body, and from the severe punishments they subject themselves to in case they become false to their obligations. We proceed to justify these charges by the authority of the Freemasons themselves:

1. Upon the origin of masonry a thick cloud ever rests, which even the Masons themselves are not able fully to raise. In a discourse pronounced on 8th of August, 1839, in the lodge of the Chevaliers of the Cross, Orient of Paris, M. de Branville, ex-officer of the Grand Orient of France, inclines to the belief that the religious doctrines of Masonry are the continuation of the Egyptian mysteries preserved in the Temple of Isis, and transmitted by the Templars, who, to escape persecution, established the Masonic Association. The history¹ of the Order of the Templars and of the execution of James Molay, their master, is represented in Masonry under the double allegory of the Temple of Solomon and of the story of Hiram (*Le Globe*, Masonic Journal, t. i. p. 294-297).

But, however obscure its origin, Freemasonry has attained an extraordinary development. The *Tableau Général des loges*, drawn up by a distinguished Mason, M. Rebold, sets forth the number of lodges in existence throughout the world in 1850. We give this remarkable document in full.

¹ For further information on the origin of Freemasonry, see Professor Robertson's excellent *Lectures on Modern History and Biography*, pag. 407 sqq.

**GEOGRAPHICAL TABLE OF FREEMASONRY,
INDICATING ALL THE GRAND LODGES, ETC., EXISTING IN 1850.**

States, Islands, or Countries.	Names of the Grand Lodges.	At the Orient of	Year of foundation.	No. of Lodges.
EUROPE.				
England,	Grand Lodge of England,	London,	1813	820
Scotland,	" " St. John of Scotland,	Edinburgh,	1736	730
Ireland,	" " Ireland,	Dublin,	1729	632
France,	" Orient of France,	Paris,	1772	214
"	" Lodge or Sup. Council for France,	"	1804	50
"	" " or Mother Lodge of the Marmite rite,	Paris,	1816	4
"	" National Lodge of France,	"	1848	8
Prussia,	" Lodge of Three Globes,	Berlin,	1740	111
"	" " Royal York of Friendship.	"	1798	31
"	" National Lodge of Germany,	"	1773	69
Saxony,	" Lodge of Saxony	Dresden,	1755	13
Hamburg,	" " Hamburg,	Hamburg,	1737	19
Holland,	" " Holland,	The Hague,	1770	83
Sweden,	" " Sweden,	Stockholm,	1754	25
Denmark,	" National Lodge of Denmark,	Copenhagen,	1747	15
Belgium,	" Orient of Belgium,	Brussels,	1832	25
"	" Lodge or Supreme Council,	"	1817	11
Switzerland,	" Alpine Lodge,	Zurich,	1844	14
Bavaria,	" Lodge of the Sun,	Bayreuth,	1742	9
Hesse-Darmstadt,	" " Onlon,	Darmstadt,	"	3
Frankfort-on Maine	" " " "	Frankfort,	1783	14
Hanover,	" " Hanover,	Hanover,	1841	16
Portugal,	" Orient of Lusitania,	Lisbon,	1805	"
Greece,	" Lodge of Corfu,	Corfu,	"	"
Turkey,	Independent Lodges,	Belgrade,	"	"
NORTH AMERICA.				
United States,	Grand Lodge of New York,	New York,	1787	130
"	" " Louisiana,	New Orleans,	1812	24
"	" " Massachusetts,	Boston,	1777	32
"	" " Pennsylvania,	Philadelphia,	1786	47
"	" " Virginia,	Richmond,	1778	77
"	" " Maryland,	Baltimore,	1783	28
"	" " North Carolina,	Raleigh,	1778	46
"	" " South Carolina,	Charleston,	1787	17
"	" " Kentucky,	Louisville,	1810	123
"	" " Colombia,	Washington,	"	22
"	" " Missouri,	St. Louis,	"	23
"	" " Ohio,	Lancaster,	"	170
"	" " Maine,	Augusta,	"	63
"	" " Mississippi,	Natchez,	"	65
"	" " Connecticut,	New Haven,	792	38
"	" " Georgia,	Milledgeville,	1786	77
"	" " Florida,	Tallahassa,	"	13
"	" " New Hampshire,	Concord,	1790	26
"	" " Rhode Island,	Providence,	1791	18
"	" " New Jersey,	Trenton,	1786	10
"	" " Indiana,	Indianapolis,	"	18
"	" " Tennessee,	Nashville,	"	100
"	" " Delaware,	Douores,	1806	4
"	" " Alabama,	Tuscaloosa,	"	42
"	" " Illinois,	Rushville,	"	10
"	" " Iowa,	Bloomington,	1842	10
"	" " Vermont,	Montpelier,	1774	34
"	" " Wisconsin,	Morral Point,	"	25
"	" " Arkansas,	Little Rock,	"	22
"	" " Michigan,	Detroit,	"	8
Canada,	Grand Provincial Lodge of Upper Canada,	Kingston,	"	31
"	" " " Lower Canada,	Quebec and Montreal,	1792	14
Mexico,	" " " Mexico,	Mexico,	1825	"
Texas,	" " " Texas,	Austin (Houston),	1837	45
New Brunswick,	" " " New Brunswick	Frederickstown,	"	9
Acadia,	" " " New Scotland,	Yarmouth,	"	20
California,	" " " California,	San Francisco,	"	3
Newfoundland,	" " " St. John, dep. on England.	St. John's,	"	3
Cape Hulton,	" " " "	Sydney,	"	1

SOUTH AMERICA.				
Brazil,	Grand Lodge of Brazil,	Rio Janeiro,	1822	22
Venezuela,	" " Caracas,	Caracas,		7
Peru,	" " St. John,	Lima,		
Bolivia,		La Plata,		
British Guyana,		Strabock,		1
French "		Cayenne,		
Dutch "		Paraweribo,		
La Plata,		Buenos Ayres,		
Colombia,	Lodge of St. John,	Panama,		
Uruguay,		Maracaibo,		
Paraguay,		Monte Video, As		
		sumption,		
Haiti,	Grand Lodge of Haiti,	Prince's Gate,	1823	15
Dominica,	" " St. John.	San Domingo,		6
Cuba,		Havanna,		1
Porto Rico,		St. Jean de Porto		2
		Rico,		
Jamaica,		Kingston,		12
Martinique,	Lodge of St. Jean,	Fort Royal and St.		5
		Peter,		
Guadaloupe,		Basseterre,		4
Dominick,		Roseau,		3
Barbadoes,		Bridgetown,		3
Bermuda,		Bermuda,		2
Curacoa,		Williamstadt,		
St. Bartholomy,		The Carenayl,		
St. Cruise,		Christianstadt,		
St. Thomas,		St. Thomas,		
St. Eustachius,		St. Eustachius,		1
St. Martin,		Phillisburg,		1
Trinidad,		Port of Spain,		2
St. Christopher,		Basseterre,		1
St. Vincent,		Kingston,		1
Antigua,		St. John,		
Grenada,		St. George,		2
Demerara,		Demerara,		
Bahama,		St. Salvador,		
AFRICA.				
Algiers,	Grand Lodge of St. John,	Algiers,		4
		Constantine,		11
Canary Isles,	" " St. John,	Teneriffe,		
Upper Guinea,		Cape of Sierra		3
		Leone,		
Senegambia,		Bathurst,	1735	2
Cape of Good Hope,		Capetown,	1736	6
St. Helena,		Jamestown,		1
Isle of Bourbon,		St. Denis,		4
Mauritius,		Port Louis,		3
Marquesas,		St. Peter,		1
Senegal,		St. Louis,		4
Mozambique,		Mozambique,		
ASIA.				
Hindoostan,	G. Orient of Bengal,	Agra,		6
	L. of St. John, dep. on various G. O.	Pondicherry, Alla-		
		habad, Goa, Bom-		
		bay, Carnatic,		
		Barrilly, Conearn,		57
		Dejepour, Cheze-		
		poor, Futtessur,		
		Torres de Vedras,		
		Canton,		
China,	L. of St. John, dep. on G. O. of England.	Hong Kong,		12
"		Colombo,		2
Ceylon,		Georgetown,		2
Prince of Wales'				
Isle,				
Turkey,		Pera,	1738	
"		Smyrna,		
OCEANICA.				
Sumatra,	L. of St. John, dep. on various G. O.	Palembang,		
Java,		Batavia,	1730	3
New Holland,		Port Jackson,		2
New South Wales,		Sydney, Paramatta	1828	3
New Zealand,		Bay of Islands,	1840	
VanDiemen's Land		Hobartown,		

According to M. Rebold, there are five hundred thousand. Masons who take an active part in the labours of their lodge, and from eight to nine millions, who, though accepted members, take no direct part in the Masonic operations. Since 1850 the number has increased still more. In 1858 the list of English lodges amounted to 880, in 1862 it had grown to be 996. In 1862 fourteen lodges in Europe, outside the United Kingdom, were dependent upon the Grand Lodge of London, of which three were at Malta, two in the Ionian Islands, two at Constantinople; in Asia ninety-seven were similarly dependent, thirty-seven of which were in Bengal, twenty in Madras, eight at Bombay, three in China; in Africa twenty, of which fourteen were at the Cape of Good Hope, one at St. Helena; in America 126, of which eighty-two were in Canada and Nova Scotia, thirty-four in Central America, eight in South America, and two in the Bahamas. In 1860 the United States had 4,841 lodges and 213,056 members. In Italy since 1859 no less than seventy-seven regular lodges have been erected. Nothing, therefore, can be more true than the words of the allocution, wherein it is said that the masonic corporation is spread far and wide over the earth—that at this most critical period of the world's history it raises its head in every nation, and exhibits itself with ever increasing audacity.

2. A corporation so wide-spread must necessarily wield an enormous influence for good or for evil. No one who has the interests of society at heart, can look with indifference upon this gigantic association, which has enmeshed, as with a net, the entire world. Such an association, for the very sake of public peace, ought to be above suspicion. Far from being so, it is quite certain that within it lurk doctrines absolutely irreconcilable with Christian revelation; that in its social action it aims at displacing Christian, in favour of a purely pagan civilization; and that its method is irreligious and anti-social.

In order to gain an accurate idea of the religious doctrines of masonry, we cannot do better than examine a Masonic profession of faith by the aid of a Masonic commentary. The Italian lodges having drawn up their constitution, lately published some few copies of the document for the exclusive use of the higher officers of the body. One of the copies fell into the hands of the editor of the excellent journal the *Unità Cattolica*, who printed it in the issue of his paper of 21st and 22nd July. Its authenticity has never been called in question. We make from it the following extracts which embody religious principles:—

“ Art. 4. Masonry recognizes its God in the principle of the natural and moral order, under the symbol of the Great Architect of the universe.

"Art. 5. It prescribes no particular profession of religious faith, and excludes only the beliefs which require intolerance of the belief of others.

"Art. 8. It proposes to itself as its final object to unite all free men in one vast family, which may and ought to take the place of all churches founded on blind faith and theocratic authority, and of all kinds of superstitious worship, thereby to constitute the true and only Church of Humanity".

It requires but a slight analysis to show that the doctrine contained in these articles is anti-Christian by reason of what it excludes, by reason of what it asserts, by reason of its effects, and by reason of its leading principle and method. And first y reason of what it excludes.

Historically considered, the phrase "the Great Architect of the universe" appears to have been the leading principle of the secret doctrines which, through the Templars, have been handed down to the Freemasons from remote antiquity. M. Juge, one of the very highest officers in the French Masonry, describes a Gnosticism which admits the existence of one only God, coeternal with being itself, not divisible into several persons, not subject to human misery, and who consequently never died nor can die. If to this, he says, be added the belief that Christ was not God, but merely a philosopher, that miracles are an impossible violation of eternal and immutable laws, and that God has no need of such means of procuring obedience to His will, "are not", he asks, "these doctrines, which are taken entirely from Gnosticism, the very fundamental doctrines of Masonry? Does the Mason divide the incomprehensible Being whom he calls the *Great Architect of the Universe*? Does he believe that He died, or can ever, and that His sole will is not law for all men?" (*Le Globe*, t. iii. pag. 307-310). It follows, therefore, that the phrase *Grand Architect of the Universe* implies the denial of the Trinity and of the whole supernatural order of Christianity. These are declared to be the fundamental doctrines of Masonry by M. Juge, who, among other offices, held that of Grand-Inspector-General, 33rd degree, and who must be supposed to be acquainted with the nature of Freemasonry. Next, by reason of what it asserts.

Quite recently several of the French lodges came to the determination of omitting from their constitution all mention of the existence of God and of the immortality of the soul. M. Rebold thereupon addressed to Marshal Magnan, the Grand Master, a protest dated 3rd November, 1864, in which he declares that a belief in the existence of God and in the immortality of the soul is the basis of Masonry. He adds, that the general formula, *Grand Architect of the Universe*, was adopted from ancient times

by the Masons, and accepted by men of all religious persuasions. And M. Hayman (*Monde Maçonnique*, t. iv. p. 657) explains it to be a generic denomination of God, which every one may accept for the God he adores; even those who do not believe in a God". At best, then, Freemasonry asserts a frigid deism. It admits of no mediator between God and man; no order but the natural order; no relations between the Deity and man, save natural ones such as they suppose existed at the beginning.

It is anti-Christian by reason of its effects. We do not see how art. 4 can be reconciled with art. 5. If the former be true, Masonry has a definite religion of its own, which makes it impossible for any one to become a true Mason and at the same time retain his own faith. This is candidly admitted by the more advanced of the fraternity. "When Masonry", says M. Goffin,¹ "opens its temples to a Jew, a Mahometan, a Catholic, or a Protestant, it is upon condition that he will become a new man, that he will abjure his past errors, that he will lay down the prejudices and the superstitions of his youth. Without this, what business has he in our Masonic meetings? what ideas is he likely to acquire there?"

Another direct result of this fifth article is an appalling religious indifferentism which is made one of the conditions of admission. Besides, open war is here declared against Catholicism, which, of necessity, cannot tolerate error, although it may and does tolerate the erring. No Catholic who recites the creed with faith can possibly become a good Freemason. Finally, notwithstanding all its disclaimers of wishing to impose a religious system; notwithstanding its repeated promises to respect and admit all forms of religious belief, Freemasonry deliberately asserts that it aims at supplanting all Churches founded on revelation, and establishing on their ruins the Church of Humanity. Its leading principle and method are anti-Christian, by reason of their utter rationalism. "Masonry addresses itself to the reason as the basis of conviction and of certitude; it addresses itself to the reason as the foundation of universal morality; it binds man to God, not by the mediation of an usurping theocracy, but through the sentiments and ideas that God Himself has placed in the heart of man, made to his own image, to communicate immediately with Him. It is thus that it is willing and able to explain the great mystery of humanity".² After this admission, there can be no need of further evidence to show that Freemasonry is absolutely incompatible with supernatural Christian revelation.

The social action of Freemasonry is exerted to procure the

¹ *Histoire Populaire de la F.-Mason.*, pag. 517.

² Discourse of M. Frantz Faider, at the Fidelity Lodge, Ghent, 2nd July, 1846.

substitution of pagan instead of the Christian civilization. On this subject we shall say nothing from ourselves. We invite our readers to follow a distinguished Mason in the account given by him of the present labours and tendencies of Masonry in Italy, Germany, England, America, Asia, and Belgium. His discourse was addressed to his brother Masons on occasion of the grand festival of the Order in 1863, and is to be found in full in the *Monde Maçonnique*, t. iv. p. 742-749.

"In the Italian peninsula, Masonry looks on the past as one of its least important cares; it has adopted a programme which expresses in the most accurate and precise manner the wants of the nations of our epoch. Raising aloft the immortal device of our institution, it deduces from it all its natural consequences—complete and unrestricted manifestation of thought; the union of all nations by means of the Masonic bond, and by the development of that idea of solidarity which is the result of Liberty, Equality, and Fraternity. . . . Not only do our Italian brethren look after working men's associations and public instruction, but they devote even to agriculture a share of their time and their efforts. . . . They proclaim their aversion for everything like monopoly, beginning with the worst of all monopolies—the *National Banks*. . . . The religious question likewise forms the most considerable part of the programme of our Italian brethren; but I hasten to say, not that religious question which tends to sunder men by differences of rites, forms, and revelations; but the sole and only religious question which Masonry has raised in all times and in all ages, by proclaiming all beliefs to be equal, without caring for the exterior form, and by fostering a worship of the Great Architect of the Universe, an ideal superior to and earlier than every revelation and every professed dogma. . . .

"In the north of Europe, Masonry follows a course more easy and less perilous; it mixes but little with the practical life of nations. More speculative than practical, it is content to sow in the hearts of its members seeds which sooner or later end by coming to the surface. . . . The dominant idea in the minds of these, our brethren, is the search after that social equality which we, children of 1789, do not lack, but which is wanting to our brethren beyond the Rhine, among whom birth, religions, and professions are impassable barriers in certain states, and which only Masonry helps to suppress".

As to English Masonry, we have already quoted some of the remarks of M. Hayman. He adds:—

"In spite of the reclamations often uttered against our brethren in England by the French Masons, who look upon the English temples as something like churches, our institution plays an important part in England and America, because it has proclaimed love in the heart of a society that worships the individual, and because it has bestowed a worship upon those who before had but a cold enthusiasm. Nor is this all. The off-shoots of Anglo-Saxon

Masonry bear their fruits among the least civilized of men. In America there are lodges which affirm that all creatures have equal rights. . . . On the banks of the Ganges, Masonry achieves what the political labours of centuries have not been able to accomplish. . . . The Indians are becoming Masons; in the lodge they hear it proclaimed as a principle—all men are equal—rajahs and parias are brethren. This is the work of that English Masonry, the efforts of which we sometimes hear slightly spoken of.

"Coming nearer home, I am glad to look towards Belgium, that happy land, where our Order prospers and thrives. Our brethren there have concentrated their efforts upon one point, which in itself includes much of the mission of the progressive humanity of our day: that point is the complete, absolute, and unlimited assertion of liberty of conscience. And what labours, what attempts, what means have they not had recourse to! Discourses, lectures, publications, everything has supplied opportunities to their activity, which exerts itself in all ways, and in all places. Disputes, municipal interests, election struggles—each day has brought them new cares. . . . Brother Verhaegen, the Grand Master of Belgium, has lately passed to a better world, filled with the thought of two things worthy of such a soul—the free university which he had founded, and Masonry, which is the refuge of freethinkers, the place where they gain fresh strength, and where, like the wrestlers of old, they anoint themselves with that oil of truth that makes them strong.

"Masonry—if I have sufficiently described the labours of our brethren, and I have duly sketched the picture I had in view—Masonry is the ideal of nations, as well as of individuals, in which each one occupies himself according to the measure of his capacity and of his wants. Here affecting a political action, there a social character, elsewhere simply economical—everywhere moral,—Masonry has one scope—that of setting men free from the physical and moral obstacles that hinder their development".

From this sketch drawn by a friendly hand of the work undertaken by contemporary Masonry all over Europe, we can safely conclude that Masonry addresses itself to solve all the great social and religious problems that can occupy men upon this earth. What region of human activity does it leave untouched? Religion, education, administration, social and political economy, agriculture, industrial training, working men's associations—all are made the field of its labours. What channel of influence does it leave unused? The press, the lecture hall, the popular instructor, the university, the primary school, the domestic hearth, are all turned to account. For every problem raised it has a solution ready, based on the Masonic ideal. That ideal is not Christian, for it professes to rise superior to all dogmas; it is an ideal of the earth, earthy. It rejects the work of centuries of Christian civilization, it ignores the Church, it takes no account of the Incarnation of the Divine Word, who

came to be the way, the truth, and the life of the world. As if Christ had never redeemed man, as if He had never left behind Him a Church to continue this work, as if there were no sacramental channels of divine grace to strengthen humanity when it faints by the way on its journey towards eternity, these men undertake to conduct society to a perfect civilization upon principles of their own and independently of all revelation. Is it not clear, therefore, by their own admission, that they are not the friends of Christian civilization?

Of the anti-social character of its method we shall here furnish but one direct proof. The Freemasons aim at the possession of political power. From a document issued by the Grand Orient of Belgium to regulate the action of the brotherhood in case of elections¹ we learn how the success of the Masonic candidate is secured. First of all, "a Mason is proposed in the lodge; and, having been there elected by the members, subject to the approval of the Grand Orient, he is *forced* upon the brethren obedient to the lodge. Whether the election be national, provincial, or municipal, the approval of the elect by the Grand Orient is indispensable. Each Mason shall *swear* to use all his influence to secure the election of the adopted candidate". The person elected by the Freemasons shall be compelled to make in the lodge a profession of faith, of which act a formal account shall be drawn up. He is requested to avail himself of the wisdom of this lodge, or of the Grand Orient in such important events as may occur during his time of service. The non-observance of his engagements will expose him to severe penalties, even to expulsion from the order; the application of these rigorous measures shall be left to the discretion of the Grand Orient. Any lodge which judges publicity to be of use, may make its own arrangements to procure a notice in the newspapers; but the Grand Orient reserves to itself the right of recommending such journals as are in its confidence.

When once their candidate is returned, he is become their bondsman for evermore.

As usual, we shall bring proofs from their own documents. A circular-letter from the Grand Orient of Belgium, dated 1st March, 1856, contains a reply to the following question: *Has a lodge the right to demand from one of its members, who has entered into politics, explanations concerning his political acts?* The answer declares that "the lodge has not only the right, but the duty of watching the political acts of such of its members as it has sent into political life; the duty of asking explanations whenever one or more of these acts do not tend to enlighten society with the torch of truth; the duty of accepting these ex-

¹ *Neut*, p. 235, app. 12.

planations when they are satisfactory, of expressing censure when they are not forthcoming, and even of cutting off from the Masonic body the members who deliberately have failed in the duties which their quality of Mason imposes upon them, especially in their public life".

Now is it not plain that all this is a serious injury to the rest of the community? What can be more fatal to the best interests of society, than that public men should be deprived of the liberty of following that line of political conduct which appears to them best calculated to advance the well-being of their country? What can be more injurious to society, than that men who hold political positions of trust should be subject to the authority of an irresponsible and unknown tribunal, claiming the right to sit in judgment upon their conduct, and to bind them to a course which, perhaps, their conscience condemns? It is especially dangerous when Freemasons occupy the first places in the State. Is there not every reason to fear lest even the public authority might, in such a case, be made use of to forward the views of the order? Are Freemasons so perfect that they are above the temptation of employing their power for their own purposes? And this danger increases a thousand fold when the education of the country is allowed to exist in the hands of a government which may be under Masonic control. It is sad to think of a Catholic people, whose innocent little ones born again of water and of the Holy Ghost, children of our Holy Mother the Church, are handed over to be educated by men to whom the Catholic faith is a mockery and an abomination. What system will be followed in schools and universities under influences such as these men obey? How many tempting baits held out to the young to lead them astray?

It now remains for us briefly to examine the special charges urged in detail by the allocution.

The Holy Father asks "What means that banding together, of men, whatever may be their religion and their faith?"

Catholic and Protestant and Jew and Rationalist and Buddhist all meet upon common ground in the Masonic Lodge. Can they become good Masons, and preserve their own religion intact? Certainly not. We have seen above that the more candid Masons believe that they cannot. All moral is founded upon dogma, and Masonry has moral principles of its own which are founded upon its own special doctrinal principles. If men meet to put these moral principles into practice, they must take them as they find them—that is to say, rooted in and springing from the doctrinal treating proper to Masonry. Their doctrines on God, man, and nature necessarily colour their practical rules of action, and these in turn reflect the doctrines by which they have been detailed.

Masonry is operative, and its practice hinges upon its theories. The mingling of different religions in the lodges must necessarily end either in a cynical indifferentism to all religion, or to the adoption of the Masonic religion as it has been described above.

4. The secret that shrouds the meetings and working of the society at once stamps it as objectionable. That this secrecy is considered essential to the well-being of Masonry, and even to its very existence, we are assured by a very high authority. M. Defrenne, an experienced and trusted Mason, in a discourse delivered on occasion of the opening of a new Belgian lodge, on 17th August, 1840, declared to the assembled novices that the duration of their existence as Masons depended on the rigorous custody of their secrets.¹ And M. Thory² says that the publication of the works of the Abbe Barruel and Prof. Robison so discouraged English Masonry, that it did not recover from the blow until after many years.

Now, secrecy is the hiding place of moral evil. "In the actual condition of civilization, is it possible", asks M. Faider,³ "to make public our doctrines and preach them to the world? I think not, unfortunately. Too much ignorance, too many prejudices, too much resistance, would arise to oppose our efforts, and to crush them". We reply in our turn, that body of doctrines against which the moral sense of society would rise in rebellion, cannot be pure or honest. If pure and honest, why conceal them? The Freemasons complain that Catholic intolerance has denounced them unjustly and without cause. If so, why not lay bare to the whole world their entire system, organization, and method, and thereby prove the Roman Pontiffs to be false accusers? According to its own statement, Masonry is but a benevolent society; so is the Society of St. Vincent de Paul. If the former be as innocent and as useful as the latter, why not imitate the latter in its frankness and openness? As long as it loves the dark, right thinking men will condemn it as the home of deeds of darkness.

Besides, it is highly immoral and dishonourable in a man to pledge himself solemnly, and that by oath, to obey unknown and irresponsible leaders, and to do whatever they should be pleased to command him. It is hard to imagine human liberty reduced to a more degraded condition than this. There is no man, who feels the dignity of manhood, and is conscious that he is responsible for his actions to a most wise Judge, who would not feel repugnance at the idea of binding himself to take part in deeds of which he knows nothing, and which, therefore,

¹ *Journal Hist. et Litt. de M. Kersten*, tom. viii., p. 535-545.

² *Acta Latomorum*, t. i. p. 205 and 224.

³ Discourse at Ghent, 2nd July, 1846. Neut, p. 120.

may be wicked. And this, above all, in the matter of politics, wherein men's views differ so broadly, one from another, as to what is just or unjust, honest or dishonest, useful or noxious.

5. The consciousness of the vital importance of this secrecy has dictated the atrocious oath, which has to be taken by a candidate for admission, and which is specially mentioned in the allocution as a proof of the evil character of Masonry. "If I violate my obligation", thus runs the oath, "I allow my tongue to be torn away, my heart to be dragged out, my body to be burned, reduced to ashes, and flung to the winds, so that no memory of me remain among men". This hideous oath is admitted to be the Masonic oath by M. Brannville, ex-officer of the Grand Orient of Paris, in a discourse delivered by him in the Lodge of the *Chevalier de la Croix*, on 8th August, 1839.¹ It is also to be found in the Masonic Ritual corrected in 1856. The iniquity of such an oath is patent to all. Either it is taken by the candidate seriously, or as a piece of mock solemnity in keeping with the character of the trials to which the neophyte's nerves are subjected on his entrance into the order. If in the latter sense, how black the sin that solemnly calls upon the Creator of all things to be witness to a ridiculous and childish farce! But if it be taken in serious earnest, as the source of an obligation to make binding certain relations between man and man, it is simply abominable. Whence does this society claim the right to punish its disobedient sons with death? Is it from God? Let them produce the authorization. Is it from the state? On the contrary, every well ordered government has indicted the Freemasons, and no government has made them lords of life and death. Is it from the individual who has taken the oath? But is it not beyond a doubt that no individual is master of his own existence? and how could the neophyte make over to another a right he never could claim as his own?

We have followed thus far the Sovereign Pontiff in the accusations he has brought against Freemasonry, and with the Masonic documents in our hands, without setting down in malice aught from ourselves, we have seen that each and every charge has its full justification in the teachings of the Masonic order itself. It may be said that these documents do not convey the real Masonic doctrine; that they are the creation of individuals whose heated fancy has distorted the stern and simple truths of the lodges. If so, why do not the Freemasons repudiate such sentiments, professed, as they were, in the very sanctuary of the temple, before young and inexperienced novices who were to be formed by the speakers to all Masonic virtue? Or, perhaps it may

¹ *Le Globe*, t. i. p. 294, 297, § 3.

be said, these are the theories of some individual lodges, fruits of exceptional circumstances, and confined to special districts. If so, we say again, why not repudiate them? Why, on the contrary, are the very men who profess such theories treated as brothers? why are they allowed to claim all the practical advantages that Masons so often share with each other to the detriment of distributive justice and to the injury of non-Masonic citizens? Or it may be urged, these are the unreal dreams of impractical foreigners, and treated by English and Irish Masons as unreal dreams deserve best to be treated. Even if it were so, and we have shown why we cannot believe that it is so, is not Freemasonry hereby most fully condemned, in that it is a society in which the best of men meet side by side with the worst, pledged to the same principles with them, with a vague atmosphere of incredulity overhead, and most flagrant and unmistakable wickedness around them, and yet absolutely powerless to exorcise the hidden evil of the principles or to check the patent wickedness of the deeds? If Freemasonry be wholly bad, the case is proved against the order: if it be wholly good, then many of its best and highest are deceivers and false teachers, for, as we have seen, their own words bear witness against them; if some be good and some wicked, how long will the good bear the yoke of the wicked; how long will they endure that their own light should be mingled with the darkness? “*Faxit dives in misericordia Deus ut redeant insipientes ad cor!*”¹

THE SEE OF CLOGHER.

The abbatial districts of Clogher, Clones, Ardstra, and Louth, were at an early period subject to the diocesan jurisdiction of Armagh. A few years, however, after the celebration of the Synod of Kells, we find them all blended into one extensive diocese, which took its name from Clogher, and stretched across the whole island from Clogher Head to the Atlantic.

When the invasion of De Courcy laid waste the environs of Armagh, its now restricted limits were found insufficient to maintain the dignity of the primatial see. Hence, frequent petitions were addressed to Rome, praying for a new division of the above-named sees, and for a re-adjustment of the boundaries of Clogher. The English monarch even went so far as to insist on the whole territory of Clogher being re-annexed to Armagh; and on the death of Nehemias O'Brogain, Bishop of Clogher, in 1240,

Vide the Allocation.

a mandatory letter was addressed by Henry III. to Maurice Fitzgerald, the then Lord Justice of Ireland, commanding him in the usual schismatical language which characterizes the English monarchs of this period, "to unite the bishopric of Clogher to the archiepiscopal see of Armagh, upon account of the poverty of them both; and that he should cause full seizin to be given of all lands belonging to the see of *Clogher*, to Albert, Archbishop of Armagh" (*Ware*, page 181).

The Holy See, though anxious to consult for the due dignity of the successors of our great apostle, yet was unwilling, without some very urgent cause, to cancel from our ecclesiastical map a diocese which, even during the short interval that had intervened since the Synod of Kells, had given many bright ornaments to the Church of our island. The Archbishop of Cashel and two Cisterican abbots were, therefore, deputed by Gregory IX. in the fourth year of his pontificate (1st December, 1240), to investigate the relative necessities of the various sees of the province of Armagh. No record of the investigation thus made by the deputies of Rome has been handed down to us; but we may judge from the result what their decision may have been. The former district of Louth, with its three deaneries of Drogheda, Atherdee, and Dundalk, were restored to Armagh. Ardsrath (*i. e.*, Ardstra), with its territory, was assigned to Derry, and the limits of the diocese of Clogher were definitively fixed as we find them at the present day.

So far were the bishops of Clogher from being jealous of a portion of their see being thus restored to the primate, that we find a conjoint petition addressed to Rome, in 1327, by the bishops of Derry and Clogher, in which they describe the continued poverty of the see of Armagh, and pray the Holy Father to assign for the support of its archbishop a further grant of some ecclesiastical benefices hitherto held by religious from England, to the amount of £300.

There is also another remarkable circumstance connected with the see of Clogher at this period. Amongst its bishops is found the last prelate given to our hierarchy by the once famous Irish monasteries (*Scotorum monasteria*) of Germany. Ware indeed merely mentions the name of Bishop O'Corcoran, but the papal brief of his appointment to the see of Clogher, dated from Avignon, the 8th of the ides of April, 1373, which is happily yet extant, supplies many additional particulars connected with him. Amongst other things it says:—

"Dictâ Ecclesia per obitum Odonis, qui extra Romanam curiam diem clausit extremum vacante, Nos vacatione hujusmodi fidedignirelationibus intellecta, ad provisionem ipsius Ecclesie celerem et felicem . . . paternis et sollicitis studiis intendentes, post deliberationem

quam de praeferendo eidem Ecclesiae personam utilem et etiam fructuosam cum fratribus nostris habuimus diligentem, demum ad te monachum monasterii Sancti Jacobi extra muros Herbipolensis ordinis Sancti Benedicti, Bacallarium in decretis, ordinem ipsum expresse professum et in sacerdotio constitutum, vitae ac morum honestate decorum, in spiritualibus providum, et in temporalibus circumspectum, aliisque multiplicium virtutum meritis, prout fidedignorum testimonio accepimus, insignitum, direximus oculos nostrae mentis: quibus omnibus debita meditatione pensatis, de persona tua, nobis et eisdem fratribus nostris ob meritorum tuorum exigentiam accepta, eidem Clocherensi Ecclesiae de eorumdem fratrum consilio auctoritate Apostolica providemus, teque illi proficimus in episcopum et pastorem, etc.”¹

This brief is addressed “Dilecto filio Joanni O’Corcran, Electo Clocherensi”. Thus Dr. O’Corcoran was a monk of the monastery of St. James in Wurzburg, and in the fact of his appointment to our Irish see, we have an additional proof, hitherto unnoticed by our antiquaries, placing beyond all doubt the connection of that monastery with Ireland.

The first bishop whose name we meet with in the see of Clogher in the sixteenth century is that of Nehemias Clonin, who is reckoned, by Herrera and other writers, amongst the distinguished members of the Augustinian order. The brief of his appointment was dated the 24th of January, 1502, as Herrera and Ware inform us. After a short episcopate, he resigned the see on the 29th of August, 1504. His successor, Patrick O’Conally, was abbot of the ancient monastery of Clones, dedicated to SS. Peter and Paul, and was appointed, whilst in Rome, on the 7th of March following: he, however, in a very short time was carried off by the plague which ravaged especially the northern districts of our island.

Julius II. next selected Eugene M’Camacil to preside over this see. He was dean of the diocese, and although appointed its bishop by Brief of 4th April, 1506, was not consecrated till 1508. Seven years later (1515) he passed to his reward, and Henry VIII., on the 27th of September, addressed to the reigning Pontiff, Leo X., the following letter, soliciting the appointment of Dr. Patrick Cullen² to the vacant see:—

“Sanctissimo clementissimoque domino nostro Papae.

“Beatissime Pater, post humillimam commendationem, et devotissima pedum oscula beatorum.

“Certiores nuper facti sumus Cathedralem Ecclesiam Clonensem per obitum bonae memoriae Domini Eugenii ejus novissimi Episcopi,

¹ *Monum. Vatic.* pag. 349.

² The name in the annexed documents is written *Culwyn*, being probably a corruption of the original, *Culuin*. We have followed Ware and Cotton in identifying it with the modern name Cullen.

in Dominio nostro Hiberniae vacare, propositusque nobis fuit vestrae sanctitati commendandus venerabilis ac religiosus vir Magister Patrius Culwyn ordinis Eremitarum Sancti Augustini Sacrae Theologiae professor, ac celebris in eodem nostro dominio verbi Dei praedicator, nec minus vitae temperantia morumque ornamento ac circumspeditione imprimis probatus quem nos quoque ad eandem Clocorensem Ecclesiam regendam idoneum existimantes, Vestrae Sanctitati commendamus, eamque rogamus ut eundem Magistrum Patritium Culwyn dictae Ecclesiae Clocorensi (ut diximus) vacanti praeficere, eique pastorem et praesulem constituere dignetur; quod aequè Altissimo gratum ipsique Ecclesiae utile, atque praedicti hominis virtutibus conveniens fore non dubitamus. Et felicissime valeat eadem Vestra Sanctitas quam Deus Altissimus longaevam conservet. Ex castello nostro Windsora, die 27 Septembris, 1515".

Notwithstanding this recommendation, it was not till 1519 that Dr. Patrick Cullen was appointed to our see. He belonged to the Augustinian order, and was Prior of St. John's without Newgate, in Dublin, which office he continued to hold for some years after his promotion to the episcopate. This bishop, with the assistance of one of his clergy named Roderick Cassidy, compiled the register of the see of Clogher, giving a sketch of the lives of his predecessors, from St. MacCartin to his own time. This was an invaluable contribution to the history of the see, and many of the sainted bishops and abbots who presided there in the early ages of our Church are only known to us through this register. Harris writes of Dr. Cullen: "Our prelate was accounted a person of considerable knowledge, both in antiquities and poetry; and was the author of a lyric of ten stanzas in metre, in praise of St. Macartin, first Bishop of Clogher, which is extant in manuscript among the collections of the late Archbishop King" (pag. 187). We learn from Cromer's register, that he received from the Pope, in 1528, a dispensation from residence, on account of the poverty of his see, which had been so wasted during the preceding wars that it was worth only eighty ducats per annum. Dr. Patrick Cullen died in 1534, and was buried in the Cathedral of Clogher.

Ware and Cotton mention no further bishop of this see till the appointment of Odo O'Cervallan, in 1542. The Consistorial Acts, however, supply us with the names of two other bishops; for, on the 14th of November, 1541, when registering the appointment of Bishop *Thomas* to Clogher, it is added that the see was "vacant by the death of Matthew, its late bishop".

As regards Dr. O'Cervallan, Ware indeed informs us that he was appointed to this see by Paul III., in 1542. The Consistorial Acts, however, are silent as to any such appointment. There can be no doubt, indeed, that he received from the king

possession of the see in that year, and in the *Patent Rolls* of Morrin (i. 79) there is one paper which¹ gives some curious particulars connected with his appointment. In it the king acquaints the Lord Deputy with the various titles lately conferred on the Irish chieftains. O'Neill had been created Earl of Tyrone, whilst to his son Matthew was granted the style and title of Baron of Dungannon; in addition to all this the earl received a chain of the value of £60, and was furnished with English robes. The other expenses of his new dignity, amounting to £65 10s. 2d., were also defrayed; the sum of £100 was given him in ready money; and, to crown all, his chaplain, O'Cervallan, received, by a schismatical appointment from his majesty, the Bishopric of Clogher.

Dr O'Cervallan continued to hold the temporalities of Clogher till 1557, in which year he published some ecclesiastical constitutions, which were still extant when Ware was compiling his *History of the Irish Bishops*; he had, however, long ceased to be regarded as the canonical bishop of the see. In 1550 we find Raymond MacMahon, an Augustinian, appointed, and consecrated in Rome as Bishop of Clogher, and though, through the violence of the agents of Edward VI., he was soon after driven from our island, and compelled to seek an asylum in the Eternal City, yet he continued to govern the see, and on the succession of Queen Mary, he hastened back once more to rule in person the church assigned to him. The following is the passage of Herrera, which acquaints us with these particulars:

“Raymundus Muchmama Hibernus erat anno 1550 Episcopus Clocherensis. Eum Prior Generalis die 16^o Januarii, 1551, in patriam revertentem commendat Prioribus et Fratribus Augustinianae Religionis. Et die 29^o Aprilis an. 1556, eum iterum commendat, qui Lutheranorum persecutione patriam relinquebat, praecipitque ut illum suscipiant, et suscepto de hospitio et victu pro locorum possibilitate provideant”.¹

Dr. MacMahon, on the accession of Queen Elizabeth, again took refuge in Rome, and died there in 1560.

In the *Foreign Calendar of State Papers* for the reign of Mary, edited by the late lamented Mr. Turnbull (pag. 289), there is a record connected with an Irish see, which the learned editor declared himself unable to identify, and which has remained to the present day a puzzle to our Irish antiquaries. To us it seems quite manifest that it refers to the see of Clogher, and that the individuals whom it commemorates are no others than

¹ This roll is, by a manifest error, registered amongst the rolls of 1541. The true date was 1542, as is evident from *Calendar of the State Papers Relating to Ireland*, from 1509 to 1573, by H. C. Hamilton, page 65 (London, 1860).

¹ Herrera, *Alphabetum August.*, part ii., pag. 108.

Dr. Raymund MacMahon, and Odo (or Otho) O'Cervallan, of whom we have been speaking. The following is the state paper published by Mr. Turnbull:—

"1558, February 22nd. The Cardinal of Augsburg to Queen Mary. The bearer *Raymond*, Bishop of *Elorch*¹ in Ireland, who returns, having succeeded in his business of deposing and denouncing as a heretic and schismatic his intrusive adversary Otho, as her Majesty will see by the Bulls of Pope Julius III., to which the Cardinal testifies, having been at Rome when the matter was discussed and decided. The bearer also carries with him the gift of the Priory of St. Mary in Louth, belonging to the order of Canons Regular of St. Augustine, in the diocese of Armagh. The Cardinal requests her Majesty will give orders that the good and poor old man may be put in possession of his see and priory"².

On the death of Dr. MacMahon, a canon of the church of Clogher, named *Cornelius Mercadell*, was without delay appointed to the vacant see, as we learn from the following consistorial entry:

"1560, die 29, Maii. Referente Cardinale Morono, sua sanctitas providit Ecclesiae Clogherensi in Hibernia Provinciae Armachanae, vacanti per obitum Mumothannae in Romana curia defuncti de persona Domini Cornelii Mercadell cum retentione canonicatus et praebendae ejusdem Ecclesiae et jurium quae habet ad alia Beneficia". This Bishop passed to his heavenly reward in 1568.

Before the close of the year the Bishop of Down and Connor, Miler Magrath, petitioned the Holy See to be translated to Clogher. This petition was earnestly urged by the chieftain of Fermanagh, Con Macguire,³ but the Archbishop of Armagh, Dr. Creagh, then a prisoner in the Tower, found means of conveying to Rome his sentiments, and whilst he prayed the Holy Father to appoint a worthy bishop without delay to Clogher, since there were already two claimants who sought to secure it for them-

¹ Mr. Turnbull informs us that the original Italian text of this letter has "*Raimondo Vescovo Elorchen in Hibernia*". Now *Elorchen*, so curiously translated *Elorch* in the above passage, is nothing more than a corrupt reading of the word *Clocheren*, by which our see was indicated in the original letter.

² This State Paper is numbered 576. The very next paper in the series is also connected with Bishop Raymond. It is addressed from the above Cardinal to her Majesty on the same day: "The priest", it says, "who accompanies Bishop Raymond has requested a provosty in Ireland, and the Cardinal recommends him to the patronage of her Majesty".

³ In the Vatican archives we were fortunate enough to meet with the following minute of this letter:—"Litterae principis Cognosii de Magyir de Fermanagh: 28^o Martii, 1568. Commendat fidem suam erga sanctam Catholicam Ecclesiam: exposuit incommoda Episcopatus Clogherensis propter duos de eo contententes qui sunt simoniaci et concubinarij et diviserunt sibi Episcopatum illum: petit ut de eo provideatur Domino Milero Episcopo Dunensi et Connorensi, ejus personam commendat: ut Provincialis patrum de observantia Provinciae Hiberniae erigat unum conventum in dominio dicti principis" (Ex Archiv. Secret. Vatic.).

selves, yet he is equally earnest in condemning the past career of Miler McGrath, and urging Rome not to entertain the thought of advancing him to our see. In the minute of a letter of Dr. Creagh, already published in this *Record*, the whole controversy was thus briefly summed up: "contentio de Episcopatu Clogherensi inter duos; videtur ponendus tertius". Amongst the papers of Cardinal Morone there is another minute, classed amongst the letters of 1568 as follows:

"Litterae Reverendissimi Archiepiscopi Armacani 15^o Maii: damnat promotionem Archiepiscopi Cassellensis: taxat episcopum Dunensem et Connorensem: taxat monachos Hybernos Romam venientes: in collegio cardinalium deberent esse viri religiosi omnium Regnorum, aut Cardinalis Protector haberet apud se virum probum ex illa natione: Decanus Armachanus petebat resignari sibi Archiepiscopatum Armachanum et cupit obtinere a sede Apostolica et a Regina: Prior Collegii Armacani, vir saecularis, impetravit a regina fere omnia Beneficia dicti collegii: in Clogherensi Ecclesia tertius ordinandus Episcopus".¹

In 1569 or 1570 such a bishop seems to have been eventually chosen by the Holy See in the person of Cornelius Mac Bardill (or Mac Ardghaill). A paper published in the *Proceedings of the Kilkenny Archaeological Society*, and entitled "A memorial of sundry things commanded by her Majesty", mentions our bishop thus:

"There is Cornelius Mac Bardill, Bishop of Clogher, these xxii. years past; and this Cornelius hath been divers times before divers governors, and is not yet reformed or compelled to yield any obedience to her Majesty's laws".

This important paper is dated "Greenwich, 28th July, 1592", and proves that our bishop was still governing his see at that period. A few years earlier (1587) we find his name commemorated as one of those who assisted at the Provincial Synod held in Clogher, in which arrangements were made for promulgating throughout the province the disciplinary decrees of the Council of Trent. The only record of this synod which has come down to us is published in the *Renehan Collections on Irish Church History* (pag. 139):—

"Quod certiori fide et relatu spectatorum hominum ad nostram notitiam devenerat circa publicationem et receptionem Concilii Tridentini in hac provincia Ardmachana, illud est, nonnullos nostros antistites convenisse in unum in Dioecesi Clogherensi, ejusdem Provinciae, scilicet Redmundum (O'Gallagher), Derriensem Episcopum, Donaldum (M'Conghail) Rapotensem Epum. Cornelium (O'Devany) Dunensem et Connorensem Epum. Edmundum (M'Gauran)

¹ Papers of Cardinal Morone in Archiv. Secret. Vatic.

Ardaghadensem, Ricardum (Brady) Kilmorensem, Cornelium (Mac Bardill) Cloghorensem et Eugenium (O'Harte) Achadensem, ubi simul adunati anno 1587¹ publicari fecerunt coram multitudine cleri ibidem praesente concilium Tridentinum ab omnibus esse recipiendum, praecipientes in singulis parochiis recipi decretum de reformatione Matrimonii. Ex quo secutum est, ut in pluribus Provinciae Ardmachanae Dioecesis, in parte etiam Provinciae Tuamensis, niteretur clerus introducere usum et praxim ejusdem concilii in Ecclesiastica tribunalia ferendo et tractando judiciales processus ac sententias secundum tenorem praedicti concilii".

The first Protestant Bishop of Clogher, as Ware and Mant inform us, was the unfortunate Miler M'Grath, to whom reference is made in the above letters of Dr. Creagh. He had petitioned Rome to transfer him from Down and Connor to Clogher, and when his petition was rejected, and another prelate was appointed to rule this see, he solicited the same translation at the hands of Elizabeth, who gladly listened to his prayer, and on the 10th of September, 1570,² the royal commission was given to him to hold our see. He soon, however, found that the children of St. Macartin obeyed the voice of the canonically appointed pastor, and hence, at his own earnest solicitation, he was again, on the 3rd February, 1571, by the same authority of Queen Elizabeth, transferred to the archiepiscopate of Cashel. No other Protestant bishop was appointed to Clogher during the remainder of the sixteenth century.

THE CATHOLIC WORLD.

The prominent place among the notes of the Church which is assigned to Catholicity, confers great importance upon such statistics as illustrate the numerical strength of the position held by the Church on the Earth. Such statistics, of necessity, vary according to the different periods at which they are collected, and the greater or less advantages for his task enjoyed by the calculator. There is no little difference of opinion among the learned as to the number of the entire population of the globe; what wonder, then, that there should be diversity in distributing men according to the religion professed by them?

¹ The date in the original text is partly effaced. It must have been, however, about the year 1587. *Cornelius*, the Bishop of Down and Connor, was not appointed bishop till 1582; Dr. MacConghail, of Raphoe, who was also present, died in 1589; whilst Edmund, Bishop of Ardagh, only held that see from the close of 1585 to the 1st of July, 1587.

² Cotton's *Fasti*, page 78.

But these differences, although they do not permit us to consider any individual table as absolutely and mathematically correct, do not affect the correctness of an approximate calculation. The *Civiltà Cattolica*¹ has lately undertaken the task of making a calculation of this kind; and as the writers in that admirable periodical have access to data open to few, and of unquestionable authority, we are glad to avail ourselves of the results of its labours.

The number of Catholics in the world has been stated by some at 150,000,000. Balbi published at Paris, in 1827, a new series of calculations, according to which that number should be reduced by eleven millions, thus leaving the number of Catholics at 139,000,000. This estimate is, however, altogether too small. Not only should the eleven millions be restored, but at least fifty millions more should be added to the first estimate mentioned above. A rigorous examination proves beyond all doubt that the number of Catholics at present within the Church amounts to at least 200,000,000. The Catholic statistics which we here give of each country have been taken, for the most part, from the official census of the respective civil and ecclesiastical authorities. Where such census was not forthcoming, the latest geographical writers and best local authorities have been followed. The only liberty taken with the numbers has been to omit from the calculation any fraction of a thousand below five hundred, and to consider as a thousand any fraction above that number. These omissions and additions mutually balance each other, and do not sensibly alter the approximate total. Nor has the calculator been influenced by any desire to swell the number of the faithful. Of this we have an excellent proof in the fact that he accepts the number of 640,000 Catholics for the Portuguese possessions in Africa, although some accurate writers of that nation give two millions as the accurate return. The lower estimate has been adopted because it appears founded on more certain statements.

The following is the general table:—

I.—EUROPE.

Pontifical States,	...	...	...	3,200,000
Two Sicilies,	...	...	...	9,500,000
Tuscany,	...	...	...	1,900,000
Sardinian States and Lombardy,			...	7,700,000
Modena,	...	...	...	650,000
Parma,	...	...	...	560,000
Monaco and San Marino,		...	...	10,000

¹ No. 366, 17th June, 1865.

Spain,	...	...	17,000,000
Portugal,	...	...	4,800,000
Andorres,	...	...	12,000
Switzerland,	...	...	1,120,000
Great Britain and Ireland,	...	...	7,500,000
France,	...	...	36,000,000
Belgium,	...	...	4,800,000
Holland,	...	...	1,300,000
Empire of Austria,	...	...	30,000,000
Bavaria,	...	...	3,600,000
Prussia,	...	...	7,000,000
Baden,	...	...	960,000
Brunswick,	...	...	6,000
Bremen,	...	...	5,000
Frankfort,	...	...	12,000
Hamburg,	...	...	8,000
Grand Duchy of Hesse,	...	...	240,000
Electoral Hesse,	...	...	200,000
Wurtemberg,	...	...	560,000
Mechlenburg Schwerin,	}	...	4,000
Mechlenburg Strelitz,		...	
Nassau,	...	...	226,000
Oldenburg,	...	...	86,000
Smaller Duchies, Saxe Weimar, Saxe Coburg,		...	
Saxe Altenburg, etc.	...	...	60,000(?)
Lubec,	...	...	3,000
Hanover,	...	...	256,000
Luxemburg,	...	...	209,000
Saxony,	...	...	65,000
Denmark,	...	...	5,000
Sweden and Norway,	...	...	7,000
Poland,	...	...	4,000,000
Russia,	...	...	3,000,000(?)
Turkey in Europe and Montenegro,	...	...	1,010,000
Greece,	...	...	100,000
Catholic population of Europe,			147,194,000

II.—ASIA AND OCEANICA.

Turkey in Asia,	...	...	600,000(?)
Moldavia and Wallachia,	...	...	130,000
Russia in Asia,	...	...	100,000
India (English),	...	...	1,100,000
Do. (Dutch),	...	...	25,000
Do. (French),	...	...	170,000
Do. (Portuguese) and Macao	...	...	546,000

India (Spanish), the Philippines,	...	4,750,000
Persia,	... ..	120,000
Annam,	... ..	600,000
Siam, ...	... ..	25,000
China,	... ..	1,000,000
New Holland,	... ..	300,000
Tasmania,	... ..	40,000
New Zealand,	... ..	60,000
New Caledonia and adjacent Isles,	... ..	70,000
Sandwich Isles,	30,000

Catholic population of Asia and Oceanica,	9,666,000
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III.—AFRICA.

Egypt,	172,000
Abyssinia,	2,000,000
Tripoli, Tunis, Morocco,	30,000
Spanish possessions,	25,000
Canary Isles,	... ..	260,000
Portuguese possessions,	... ..	690,000
Madeira and other isles,	... ..	260,000
French possessions on the Continent,	... ..	250,000
Reunion and other isles,	... ..	180,000
English possessions on the Continent,	... ..	30,000
Mauritius and other isles,	... ..	150,000
Liberia,	4,000
Madagascar,	10,000
Gallas,	10,000

Catholic population of Africa,	4,071,000
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IV.—AMERICA.

United States,	5,000,000
Mexico,	8,500,000
Guatemala,	1,200,000
San Salvador,	700,000
Honduras,	... ..	400,000
Nicaragua,	... ..	500,000
Costa-Rica, } Panama, }	... ..	200,000
New Granada,	... ..	3,000,000
Venezuela,	... ..	2,000,000
Equador,	... ..	1,500,000
Bolivia,	... ..	2,200,000
Peru,	... ..	2,800,000
Chili,	... ..	1,800,000

Argentine Republic,	...	...	1,500,000
Paraguay,	...	...	1,600,000
Uruguay,	...	...	360,000
Brazil,	...	...	8,500,000
Cayenne (English),	...	...	60,000
Do. (Dutch) and the isles,	...	...	40,000
Do. (French) and the isles,	...	...	306,000
Jamaica, Trinidad, and other English isles,	...	...	150,000
Spanish isles,	...	...	2,260,000
Danish isles,	...	...	34,000
Canada and English possessions,	...	...	1,560,000
Hayti,	...	...	800,000
			<hr/>
Catholic population of America,	...	...	46,970,000

TOTAL.

1. Catholic Population of Europe,	...	147,194,000
2. " " Asia and Oceanica,	...	9,666,000
3. " " Africa,	...	4,071,000
4. " " America,	...	46,970,000
		<hr/>

Total of Catholics on the globe, ... 207,901,000

For the reasons given above, this calculation is by no means exaggerated. We have, therefore, little less than two hundred and eight millions of Catholics in the world. Making every allowance for mistakes in the statistical returns, and allowing even eight millions as a margin to cover all such mistakes, we still have two hundred millions of Catholics. The estimate is thus placed beyond the reach of contradiction.

Let us now compare the Catholic population of the earth with the numbers of adherents belonging to the Christian sects, and then the entire Christian population with the adherents of the various other forms of religion that divide the world.

Catholic Church,	...	...	208,000,000
Protestantism,	...	...	66,000,000
Oriental Churches, schismatical and heretical,	...	...	70,000,000
			<hr/>

Total of Christians,	...	...	344,000,000
Jews,	...	...	4,000,000
Islamism,	...	...	100,000,000
Brahminism,	...	...	60,000,000
Buddhism,	...	...	180,000,000
Religion of Confucius, Scutism, Fetishim,	...	...	152,000,000
			<hr/>

Total of inhabitants on the earth, ... 840,000,000

These latter estimates are not founded on data as certain as

those upon which the Catholic statistics have been based. They are above the average generally assigned by authors. Balbi (1827) admits only 737,000,000 as the total of inhabitants on the earth; but modern writers fluctuate between eight hundred and a thousand millions.

Now, if we place in parallel columns the various calculations of greatest credit, we shall have the following comparative table, in which each group of figures represents millions:—

	Malte-Brun.	Pinkerton.	Balbi.	Civiltà Cattolica.
Christianity,	228	235	260	344
Judaism,	5	5	4	4
Islamism,	110	120	96	100
Brahminism,	60	60	60	60
Buddhism,	150	180	170	180
Other religions,	100	100	147	152
	<hr/> 653	<hr/> 700	<hr/> 737	<hr/> 840

LITURGICAL QUESTIONS.

In the last number of the *Record* we treated of the manner of keeping the Most Blessed Sacrament, and our readers will recollect the words of the Roman Ritual prescribing that nothing should be placed in the tabernacle but the Blessed Sacrament. We also called attention to a decree of the Synod of Thurles, which directs the parish priests to keep the Blessed Sacrament with great reverence; and should they find it necessary to have it in their private houses, for the attendance of the sick, the fathers of that council recommend the clergy to set apart a little oratory or chapel, or at least a tabernacle, to be used for no other purpose:

“Singulis autem enixe commendamus ut sacellum aut saltem tabernaculum constituent ab omni usu profano segregatum in quo Eucharistiam reverenter custodiant”.

We trust we shall be excused if we again call attention to this point before we proceed to treat other questions connected with the Blessed Eucharist, lest any neglect might arise in a matter of so much importance. It may happen, for instance, that not only sacred things, such as the vessels intended for the altar and the holy oils, may be placed together with the most Blessed Sacrament, but even that it may be carelessly kept in a room

among books, (or in a room used for receiving others, or for such ordinary purposes). There is no one who reflects on the sanctity of the Holy Eucharist, but will agree with us, that such things, if they ever happen, are a great abuse, and ought not to be tolerated. We would request our readers to keep in mind the words of the Roman Ritual treating of the Blessed Eucharist:

"Parochus igitur summum studium in hoc ponat ut cum ipse venerabile hoc sacramentum qua decet reverentia, debitoque cultu tractet, custodiat et administret; tum etiam populus sibi commissus religiose colat, sancte, frequenterque suscipiat praesertim in majoribus anni solemnitatibus".

How will the people cherish that love and reverence which is due to so great a sacrament, which displays in such a wonderful manner the goodness of God towards us, if those who are charged with its care and faithful keeping were to show no respect for the majesty of God, who is really present under the sacramental veils? *"Quo nihil dignius, nihil sanctius et admirabilius habet Ecclesia Dei; cum in eo contineatur praeceptum et maximum Dei donum et ipsemet omnis gratiae et sanctitatis fons, Auctorque Christus Dominus".*

While on this subject, perhaps we may be allowed to observe, that the rubrics require that when the priest has occasion to take the Blessed Sacrament from the tabernacle to attend the sick, he should always be vested in soutane, surplice, and stole. The Roman Ritual has the following words:

"Ubi vero convenerunt qui Eucharistiam comitaturi sunt sacerdos indutus superpelliceo, et stola et si haberi potest Pluviali albi coloris, Acolythis seu clericis aut etiam Presbyteris (si locus feret), superpelliceo pariter indutis, comitatus, decenter et de more acceptas aliquot particulas consecratas vel unam tantum (si longius aut difficilius iter sit faciendum), ponat in Pyxide seu parva custodia quam proprio suo operculo coöperit et velum sericum superimponit".

These words prescribe more than what can be safely observed in this country, but at the same time there is no difficulty whatever in approaching the altar of the Blessed Sacrament, and receiving the sacred host in the manner pointed out by the ritual, which clearly states that the priest should wear soutane, surplice, and stole. This rubric, we think, is of great importance, and ought not to be overlooked, especially in the public churches when the faithful are visiting the most Holy Sacrament, who would thus be much edified by the ceremony and the respect shown towards the Blessed Eucharist.

We have heard it stated, that in America the priests not only wear the surplice and the stole when taking the Blessed Sacrament from the tabernacle, but that even they take care to have

them brought to the house of the sick, and use them whilst administering the last sacraments.

Having said so much on these two points, we shall now consider the external arrangements or decorations of the tabernacle. The Roman Ritual says that the tabernacle should be "*conopaeo decenter opertum*"; and De Herdt, referring to this rubric, says: "*Debet decenter esse opertum conopaeo, idest velo ad instar tentorii coloris officio convenientis*". He adds, however: "*Hoc tamen conopaeo in his regionibus tabernaculum communiter non cooperitur*". We do not intend at present, at least, to treat of this question, as we believe we may safely say that De Herdt's observation is generally applicable to Ireland, and usually the tabernacle is not covered with a veil, as laid down by the Ritual, and described by rubrical writers.

Two questions, however, have been proposed to us regarding the arrangements outside the tabernacle, to which we now beg the attention of our readers.

1st, Is it correct to place any thing on the tabernacle itself as on a basis?

2nd, Is it correct to place directly before the tabernacle any ornaments, such as flowers, etc.?

With regard to the first question there is a decree of the Sacred Congregation of Rites. The question proposed was as follows:—"An toleranda vel eliminanda sit consuetudo quae in dies invalescit, superimponendi sanctorum reliquias, pictasque imagines tabernaculo in quo Augustissimum Sacramentum asservatur ita ut idem tabernaculum pro basi inserviat?" The answer given was: "*Assertam consuetudinem tamquam abusum eliminandam omnino esse*", Die 31 Martii 1821; and Gardellini in a very valuable note on this decree, adduces the words of Gavanti:

"Gavantus ad rubricas Missalis tit. 22 agens de praeparatione et ornamentis Altaris, postquam notaverat "*vasa quoque Reliquiarum exponi possunt hinc inde vel inter candelabra*", continuo addit "*qua in re cavendum illud erit ne unquam supra locum sacramenti. . . Reliquiarum vasa collocentur. Decet enim sedere Dominum supra servos suos*".

Gardellini, in the same note, says:

"Nam si tabernaculum operiendum est conopaeo, haud poterit locum praestare superimponendis Reliquiis aut Imaginibus. Sanctus Carolus Borromaeus eorum quae pertinent ad Divinum Cultum Zelator eximius de sacris suppellectilibus agens nos edocet tabernaculi formam et ornatum '*tabernaculum sanctissimae Eucharistiae polite elaboratum piis Mysteriorum Passionis Christi imaginibus exsculptum esse debet, in summo adsit imago Christi resurgentis vel sacra vulnera exhibentis . . . forma vel octangula seu sexangula vel quadrata vel rotunda . . . a fronte Altaris summa procul collocatum extet*'".

We shall add another extract from the same note of Gardellini, which we regret we cannot give in full, owing to its great length.

“Dum autem immediate supra tabernaculum veluti in basi expountur imagines aut reliquiae, actio committitur quae laedit reverentiam debitam loco ad sacramenti custodiam destinato. . . . Haud enim decens est (ut monet Cavalerius) ut quod destinatum est in habitationem ipsius Dei, occupetur ab alia re, quae Deus, non sit, nisi forte ad ipsius Dei vel sanctissimae Eucharistiae usum deserviat. Nonne autem eadem habenda ratio quoad usum extrinsecum quousque tabernaculum includit sacramentum ita ut ab eo arceri debeat quidquid ad ejusdem cultum, reverentiam et custodiam non pertinet? Quamobrem ne fiat quod maxime dedecet et sanctissimis Ecclesiae regulis adversatur: si velint exponi imagines et reliquiae sanctorum, id fieri poterit in aliqua ex minoribus aris”.

It is unnecessary to make any comment on these extracts, but they naturally give rise to another question about the propriety of placing a small crucifix on the tabernacle. The decree of the Sacred Congregation of Rites above quoted, and the various extracts from Gardellini, seem to us to decide the matter. We do not see any ground for placing a crucifix on the tabernacle, and thus making it serve as a basis, which is condemned by the Sacred Congregation of Rites, as we have already seen.

If the fact of placing paintings or images and relics of the saints is condemned by the rubrics, we see no reason for tolerating the placing of a crucifix on the tabernacle as a basis. Benedict XIV. refers to this question, in a letter written on the 16th July, 1746:

“De Retinenda Crucifixi Salvatoris imagine palam et visibiliter exposita super altaribus ad quae missarum sacrificia peraguntur, venerabilibus fratribus archiepiscopis, episcopis, et ordinariis ditionis ecclesiasticae”.

This great Pontiff, after censuring the practice of placing a small crucifix on the altar in place of a large one, proposes the following case:

“Tertio loco quaeritur utrum crucifixus in altari collocari debeat, cum sacrificium missae in eo conficitur altari, ubi positum est tabernaculum in quo pyxis cum sacris particulis continetur, cum praesertim eidem tabernaculo parva crux cum imagine Salvatoris crucifixi semper praefigatur. . . . Hanc itaque controversiam quum alias Nos ipsi expenderimus ac supracitatis commentariis de sacrificio missae par 4, sect. 1, num. 18, illorum sententiam probavimus qui existimant crucifixum inter candelabra statui debere, neque parvam crucem quae tabernaculo praefigitur, satis esse, ne rubrica violetur quemadmodum inferius explicabimus. Idemque censuit Congregatio

Sacrorum Rituum anno 1663 uti perspicitur ex Indice Decretorum quem Meratus exhibuit ubi haec leguntur verba. 'Crux parva cum imagine crucifixi posita super tabernaculum in quo asservatur inclusum sanctissimum sacramentum in altari non est sufficiens in missa sed poni debet alia in medio candelaborum'".

From this decree of the Sacred Congregation of Rites, and from the words of Benedict XIV., it is evident that the small crucifix placed on or before the tabernacle will not fulfil the requirements of the rubrics, and hence we argue that it should not be placed on the tabernacle. But we prefer adding another extract from the same letter of Benedict XIV., in which he condemns such a practice.

"Si etenim juxta rubricas missalis crux inter candelabra statuenda est, si juxta caeremoniale episcoporum crux ipsa cum imagine crucifixi Candelabris supereminere debet, si juxta sensum Congregationis Sacrorum Rituum non satis esse judicatur exiguus crucifixus tabernaculo infixus cum missa celebratur ad altare ubi pyxis cum sacris particulis in tabernaculo includitur; si in praesenti non agitur de altari in cujus tabula imago Salvatoris crucifixi primo loco fidelibus exhibeatur, nec minus de altari in quo sacra eucharistia publice adoranda proposita sit; nemo est qui non videat praxim de qua agitur, recenter inductam, proprioque marte a privatis personis usurpatam, ex supradictis dicendam esse omnino improbatam, eoque magis cum ex exiguo crucifixo qui praefigitur tabulae ejus sancti, qui altari superadditur, ea profecto utilitas non consequitur quam proposuit ecclesia dum crucem inter candelabra collocandam discernit".

We consider therefore that we may safely state, in reply to the first question, that it is not correct to place anything on the tabernacle as a basis.

With regard to the second question, we beg to call attention to the decree of the Sacred Congregation of Rites, which is as follows:

"10. An ante ostiolum tabernaculi sanctissimi sacramenti retineri possit vas florum vel quid simile quod praedictum occupet ostiolum cum imagine Domini Nostri in eodem insculpta?"

"Ad 10. Negative: posse tamen in humiliori et decentiori loco. Die 22 Januarii, 1701".

It seems to us unnecessary to add a word of explanation on this answer, and we shall conclude by giving an extract from De Herdt's *Sacrae Liturgiae Praxis*, in which useful observations bearing on these questions are contained. Treating of the tabernacle, he says:

"3º Debet interius exteriusque eleganter esse elaboratum pro cujusque Ecclesiae facultate. In parte exteriori sculpi vel pingi non

possunt nisi figurae, quae ad devotionem et fidem excitant, ut imago Domini nostri J. C. crucifixi aut resurgentis aut vulneratum pectus exhibentis, Calix cum Hostia, etc. In summitate crux est collocanda quae tamen tantum parva esse debet, si conopaeo cooperiatur. *Gardel. in dec.* 4428. 6. Ante illud poni non potest vas florum vel quid simile *ex dec. S. R. C.* 22 Jan. 1701, n. 3426, 10, sed a lateribus, ne impediatur conspectus tabernaculi; neque superimponi possunt imagines aut reliquiae sanctorum. *Vid. p. 1, n. 61. Gav. de mensuris s. suppellect.* Hinc non videtur laudabilis ille mos ss. Eucharistiam asservandi in medio gradus mensae altaris sine ullo fere tabernaculi signo, tum quia tabernaculum vix distingui potest, tum quia infra Missam saltem cooperitur tabella secretarum. *Catal. in Rù. R. m. tit. 4, c. 1, § V. n. XI.*

CORRESPONDENCE.

A reverend correspondent asks: "Is it wrong, incongruous, or unusual, to have a Lady Chapel in a church solemnly dedicated to our Blessed Lady?"

He adds by way of postscript: "As I happen to be writing, and as I am naturally anxious to see the *Record* support a character for correctness, even in small matters, I may be allowed to make an observation or two on the articles which lately appeared on the diocese of Ossory, and on a review of Mr. Prim and Graves's History of St. Canice's. It appears to me strange to see the Bishops of Ossory called the successors of St. Canice (whereas they are the successors of St. Kieran), or the see of Ossory the see of St. Canice, rather than of St. Kieran. With regard to the indignities said to be heaped on Bishop Rothe, perhaps you are not aware that in one of the last numbers of Duffy's *Sixpenny Magazine* there is given a very different account of our bishop's death from that given by Dr. Fleming, and I do not suppose the writer differed from Dr. F. without good reason. Though you agree with Dr. Lanigan in thinking it foolish to imagine that St. Kieran preached the faith in Ireland prior to St. Patrick, Kilkenny antiquarians will scarce agree with you or Lanigan".

[We are happy to be able to inform our esteemed correspondent that there is nothing incongruous or unusual in having a Lady Chapel in a church solemnly dedicated to God under the special invocation of the Immaculate Virgin. Thus in the great Basilica of St. Mary Major in Rome we find the richly adorned chapel of our Lady, which is so great an attrac-

tion to the visitors of the whole Catholic world. So, too, in Notre Dame of Paris a special object of interest is the small chapel of the Blessed Virgin. In a *Documentary History of English Cathedrals*, inserted last month in a London periodical, another instance is supplied from the Cathedral of Ely. This church was in a special manner dedicated in 1252, under the invocation of the Mother of God, as is recorded in the *Anglia Sacra* at that year (i. 636): "Tota Ecclesia Eliensis dedicata erat 15. kal. Octobris in honorem B. Mariæ, etc.". Nevertheless, it had from the commencement a special chapel of our Lady; when this fell into decay, we find it restored before the middle of the fourteenth century, and it is registered regarding Bishop Simon, that before his death in 1338, "circa fabricam capellæ S. Mariæ, ex parte boreali Cathedralis Ecclesiæ incoeptam, multas et largas tradidit expensas" (*Ibid.*, i. 651.)

The principle which guided our forefathers in pursuing this course seems to have been, that when a church is dedicated to the Blessed Virgin, the dedication is made with her invocation under some one of her special titles, as, for instance, of her Immaculate Conception, the Annunciation, etc. On the contrary, the Lady Chapel has for its object to embrace all the devotions towards the Mother of God, and to invite the faithful on every day and at every hour to recur, in all their necessities, dangers, and trials, to the maternal protection of our heavenly Queen.

The three queries regarding the see of Ossory may also be replied to in very few words:

1. We should be very sorry to assert that the Bishops of Ossory are not the successors of St. Kieran. It is, however, a prerogative of that ancient see to reckon among its founders two of the most distinguished saints of our early church, St. Kieran and St. Canice. The neighbouring diocese, which is now presided over by the worthy successor of J. K. L., had a similar prerogative, and we may justly style its bishops *comorbhas* and successors of St. Conlaeth or of St. Laserian. St. Canice, indeed, may not have been a bishop, but neither was St. Kevin of Glendalough, and other founders of Irish sees. It is sufficient for us that, as the learned Dr. Kelly (one of whom the diocese of Ossory may justly be proud) writes, the great Monastery of Aghavoe, founded by St. Canice, "*was an episcopal see until the twelfth century*" (*Calendar*, pag. 125). Now, as Cotton states in his *Fasti* of the Irish Church, the see of Saighir of St. Kieran was, about the eleventh century, transferred to and united with that of Aghavoe; and it was not from Saighir, but from Aghavoe, that the see was again transferred, about 1180, to the present city of Kilkenny, for which reason, too, it is, that the old cathedral of that city takes its name from St. Canice (*Lein-*

ster, pag. 265). As, therefore, the present diocese which bears the territorial designation of Ossory comprises within its limits the two old sees of Saighir and Aghavoe, we hold that the venerable prelate who now wears the mitre of St. Kieran is at the same time *comorbha* and successor of St. Canice.¹

2. With regard to the closing moments of the eventful career of Bishop Rothe, we are well aware of the elegant narrative given in *Duffy's Magazine*; nevertheless, we unhesitatingly adopt the statement made in the *History of the sufferings of the Irish Catholics under Cromwell and the Puritans*, as follows:—

"The holy Bishop David Rothe, venerable for his years, his piety, his learning, and his zeal, had just entered a carriage to seek for safety by flight, when the enemy arrived. They inhumanly dragged him from his seat, despoiled him of his garments, and then clothing him with a tattered cloak which was covered with vermin, they cast him into a loathsome dungeon, where he expired in the month of April, 1650".²

This statement rests on the authority of Dr. Fleming, the then Archbishop of Dublin; and we beg our correspondent to hold in mind that Dr. Fleming was metropolitan of the province, and that his letter was an official communication made to the Holy See only one month after Dr. Rothe's decease. When contemporary authority of equal weight shall be produced, we will be happy to correct our views, and to adopt a contrary opinion.

3. Our esteemed correspondent is mistaken when, identifying himself with the "Kilkenny antiquarians", he imputes to them the opinion that "St. Kieran preached the faith in Ireland prior to St. Patrick". We do not yield to any in respect for the antiquarians of Ossory, and we sincerely admire their energy and untiring research in illustrating the time-honoured monuments of our country; but we are ourselves acquainted with many of those learned antiquarians who repudiate the opinion of our correspondent. This question deserves to be treated at greater length, but it may for the present suffice to state, that a saint who was living in the year 550—who in our most ancient records is numbered only in the second order of the founders of our Church—who, moreover, studied in the school of St. Finnian of Clonard—cannot be well supposed to have preached the faith in Ireland before the year 432.]

¹ Neither can we be accused of novelty in referring to St. Canice as one of the great founders of the see. It is thus, to cite only one instance, that Clyn in his *Annals*, at the year 1346, when describing the destruction of Ossory by Mao Gillepatrick, writes: "Villam de Aghbo in Ossoria combussit, associato sibi O'Karoille et secum ducto, et etiam coemiterium et Ecclesiam S. Canioi Abbatis, viri sanctissimi, patroni patriae et loci fundatoris scrinium cum ossamentis et reliquiis ejus igne crudelissimo, tanquam degener filius in patrem crudeliter desaviens combussit et consumpsit".

² See third edition (*Duffy*, 1865), pag. 50.

DOCUMENTS.

I.

ALLOCUTIO SANCTISSIMI DOMINI NOSTRI PII PAPAE IX.
HABITA IN CONSISTORIO SECRETO, DIE XXV. SEPT. 1865.

VENERABILES FRATRES,

Multiplices inter machinationes artesque, quibus Christiani ominis hostes adoriri Ecclesiam Dei, eamque irritò licet conatu labefactare, atque excindere ausi sunt, recensenda procul dubio est, Venerabiles Fratres, perversa illa hominum societas, quae *Massonica* vulgo nuncupatur, quaeque in latebris primum, tenebrisque coacta in communem exinde perniciem religionis, humanaeque societatis erupit. Cuius insidias ac fraudes ubi primum detexerunt Praedecessores Nostri Romani Pontifices, pastoralis officii memores, nihil morae interponendum existimarunt, quominus sectam illam scelus anhelantem, multa ac nefaria rei sacrae et publicae molientem auctoritate sua coercerent, ac damnationis sententia tamquam iaculo confoderent et profligarent. Enimvero Clemens XII. Praedecessor Noster Apostolicis suis Litteris eandem sectam proscripsit, reprobavit, ac fideles universos ab illa nedum ineunda, sed vero etiam quovis modo promovenda iuvandaque deterruit, indicta excommunicationis poena ipso facto incurrenda, et per Romanum dumtaxat Pontificem relaxanda. Quam porro iustam ac debitam damnationis sententiam Benedictus XIV. edita Constitutione confirmavit, summosque Catholicos Principes haud excitare praetermisit, ut ad convellendam perditissimam sectam, et a communi periculo propulsandam vires omnes curasque conferrent. Atque utinam supremi iidem Principes Decessoris Nostri vocibus aures praebuissent; utinam in causa tam gravi non remissius egissent; nunquam certe fuissent deplorandi nostra patrumque memoria tanti seditionum motus, tanta bellorum incendia, quibus Europa universa conflagravit, tanta denique malorum acerbitas, quibus afflictata est, atque adhuc afflicta Ecclesia. Iamvero quum improborum furor minime conquiesceret, recens ortam *Carbonariorum* sectam in Italia praesertim longe lateque propagatam Pius VII. Praecessor Noster anathemate perculit, parique incensus animarum studio Leo XII. tum superiores quas memoravimus clandestinas societates, tum quascumque alias quovis tandem nomine appellatas, quae contra Ecclesiam, civilemque potestatem conspirarent, Apostolicis suis Litteris condemnavit, atque universis fidelibus sub gravissima excommunicationis poena prohibuit. Attamen impensa haec Apostolicae Sedis studia haud illum habuerunt exitum, qui fuisset expectandus. Neque enim domita, et cohibita unquam est *Massonica* haec, de qua loquimur, secta, verum ita longe lateque diffusa, ut difficilimo hoc tempore ubicumque gentium impune se iactet, atque audacius efferatur. Quam rem inde Nos repetendam magna ex parte existimamus, quod plerisque ignorantia fortasse iniquorum consiliorum, quae in clan-

destinis iis coetibus agitantur, falsa insederit opinio innoxium hoc esse societatis genus, atque institutum quod in adiuvandis hominibus, eorumque relevandis aerumnis unice versetur; nihil proinde contra Ecclesiam Dei ex illo esse pertimescendum. Id vero quantopere abhorreat a veritate equis non intelligat? Quid enim sibi vult illa hominum coëptatio cuiuscumque tandem religionis et fidei sint? Quid illa sibi volunt clandestina conventicula, quid severissimum iusiurandum ab iis prolatum, qui huic sectae initiantur, nunquam se quidquam patefacturos, quod pertinere ad illam possit? Quo tandem spectat inaudita poenarum atrocitas, quibus se devovent, si forte a iuramenti fide desciscant? Impia certe quidem ac nefaria ea societas sit oportet, quae diem lucemque tantopere reformidat; qui enim male agit, ut scripsit Apostolus, odit lucem. Iamvero quam longe dissimiles ab hac dicendae sunt piaë fidelium Societates, quae in Catholica Ecclesia florescunt. Nihil in eis retrusum atque abditum; patent omnibus leges, quibus reguntur; patent quae iuxta Evangelii doctrinam exercentur opera caritatis. Atqui Catholicas huiusmodi Sodalitates tam salutare, tam excitandae pietati, recreandisque pauperibus opportunas oppugnari alicubi, et vero etiam deleri non sine dolore videmus, dum contra fovetur, vel saltem toleratur tenebrosa *Massonica* societas tam Ecclesiae Dei inimica, tam periculosa etiam securitati regnorum? Illud vero graviter Nos et acerbe ferimus, Venerabiles Fratres, quod in huiusmodi reprobanda secta iuxta Decessorum Nostrorum Constitutiones, segnes nonnullos esse, et quasi indormientes videamus, quos in re tam gravi commissi muneris et officii ratio excitatissimos poscit. Quod si qui in hac opinione versantur, Apostolicas Constitutiones contra occultas sectas, earumque asseclas et fautores sub poena anathematis editas, nullam habere vim iis in regionibus, ubi a civili potestate memoratae sectae tolerantur, ii certe vehementer errant; ac Nos pravae huius doctrinae commentum alias, ut scitis, Venerabiles Fratres, reprobavimus, iterumque hodierno die reprobamus et condemnamus. Numquid enim suprema illa pascendi regendique universi dominici gregis potestas, quam in persona Beatissimi Petri a Christo Domino acceperunt Romani Pontifices, ac supremum inde quod exercere in Ecclesia debent magisterium, a civili pendeat potestate, aut aliqua ratione coerceri ab illa possit et coartari? Quae cum ita sint, ne minus cauti homines, iuvenesque in primis decipiantur, ac ne ex Nostro silentio aliqua tuendi erroris arripiatur occasio, Apostolicam attollere vocem decrevimus, Venerabiles Fratres; atque hic in consensu Vestro memoratas Praedecessorum Nostrorum Constitutiones confirmantes, *Massonicam* illam, aliasque eiusdem generis Societates quae specie tenus diversae in dies coalescunt, quaeque contra Ecclesiam vel legitimas potestates seu palam, seu clandestine machinantur, auctoritate Nostra Apostolica reprobamus et condemnamus atque ab omnibus Christifidelibus cuiuscumque conditionis gradus ac dignitatis, et ubicumque terrarum sint, tamquam per Nos proscriptas et reprobatas haberi volumus sub iisdem poenis, quae in memoratis Praedecessorum Nostrorum Constitutionibus continentur. Nunc, quod reliquum est, pro paterni animi Nostri studio monemus et

excitamus fideles, qui forte eiusmodi sectis nomen dederint, ut ad saniora se consilia recipiant, funestosque illos coetus et conventicula deserant, ne in sempiternae ruinae baratrum prolabantur; reliquos vero fideles omnes, pro sollicita qua urgemur animarum cura, vehementer hortamur, ut a dolosis sectariorum labiis caveant, qui quamdam honesti speciem praeseferentes contra Christi religionem et legitimos principatus inflammato odio feruntur, idque unum spectant atque, agunt, ut iura quaeque tam divina quam humana pessumdent. Noverint, hos sectarum gregales tamquam lupos esse, quos ovium pelle contextos ad exitium gregis venturos praedixit Christus Dominus; noverint in eorum numero esse habendos a quorum consuetudine, congressuque sic nobis interdixit Apostolus, ut nec ave illis dicere diserte praeceperit. Faxit nostrum omnium precibus exoratus dives in misericordia Deus, ut auxiliante gratia sua redeant insipientes ad cor, errantesque in viam iustitiae reducantur; faxit ut compresso perditorum hominum furore, qui per supra memoratos coetus impia, ac nefaria moliuntur, a tam multis, tamque inveteratis malis recreari aliquando tum Ecclesia tum humana societas possit. Quae ut Nobis ex votis succedant deprecatricem apud clementissimum Deum adhibeamus Sanctissimam Virginem Dei ipsius matrem ab origine immaculatam, cui datum est Ecclesiae hostes, atque errorum monstra confringere; nec non patrocinium imploremus Beatorum Apostolorum Petri et Pauli, quorum glorioso cruore Alma haec Urbs consecrata est. Horum ope atque auxilio, quod a divina bonitate flagitamus, facilius Nos assecuturos confidimus.

II.

DECLARATIONES SEU NOVA INDULTA SUPER IUBILAEIO.¹

Cum in variis orbis locis adhuc expleta non sit Iubilaei celebratio clementer concessi a SSmo D. N. literis apostolicis diei 8 Decembris 1864, quin imo, cum non desint locorum Ordinarii qui temporis prorationem postularunt, ac obtinuerunt, utile esse putavimus in ulteriorem notitiam deducere S. Poenitentiariae Responsa, quae expeditionem reddunt viam in Iubilaei celebratione.

Exposita itaque iam fuerant resolvenda nonnulla dubia, quae de more in latinum idioma vertimus, et sunt sequentia.

DUBIA.

I. "Episcopi illi qui expedire suae Dioecesi putant ut Dioecesani S. Iubilaeo fruantur (literis apostolicis diei 8 Decembris 1864 concessio) in proxima quadragesima, possunt ne commutare tres dies ieiunii iniuncta in alia pia opera: vel in locis in quibus ex S. Sedis benigni-

¹ Vide *Acta ex iis decerpta quae apud S. Sedem geruntur*. Fascie iii. vol. i. pag. 174.

tate dispensatum est super abstinencia a carnibus, possunt ne iniungere hanc abstinenciam per tres dies, haud obstante dicta dispensatione, et firmo manente praecepto ieiunii ecclesiastici?

S. Poenitentiaria facta praemissorum relatione SSmo D. N. PAPAEO Pio IX. iuxta Eiusdem SSmi. Domini mentem respondit.

Ad I. *Per ieiunium quadragesimale, etiamsi adsit necessitas utendi lacticiiniis, satisfit duplici oneri.*

Cum itaque ad primum quaesitum ex novo Indulto SSmi. responsum fuisset: per ieiunium quadragesimale, etiamsi adsit necessitas utendi lacticiiniis, satisfieri duplici oneri, quaesitum ulterius est: an idem Responsum applicari possit etiam in ieiuniis quae locum habent extra Quadragesimam, ita ut per ieiunium praescriptum ex. gr. quatuor anni temporibus vel in Vigilia alicuius Sancti, satisfieri etiam possit ieiunio iniuncto ad lucranda Iubilaei Indulgentiam.

Facta relatione huius dubii per S. Poenitentiarium SSmo. Domino die 28 Aprilis 1865, SSmus. benigne indulsit, ut, cum ieiunio praescripto iam ab Ecclesia propter alias rationes, possit satisfieri ieiunio iniuncto pro acquisitione Iubilaei. En verba Rescripti: *Benigne annuit pro gratia adimplendi duplex praeceptum tantum.*

In quo rescripto animadversione est dignum illud adverbium *tantum*, quo indicatur, SSmum. non intendisse indulgere pro eiusmodi ieiuniis, lacticiniorum usum, sicuti indulserat tempore Quadragesimae. Quare per ieiunia quae obveniunt tempore Adventus, in Vigiliis etc. satisfieri etiam a quolibet potest iniunctis Iubilaei ieiuniis, attamen lacticinii usus proscribitur. Proindeque si in aliqua Dioecesi necessitas exigeret lacticiniorum usum, Indultum particulare postulandum esset a R. Pontifice, qui ceteroquin per S. Poenitentiarium, intuitu peculiarium rationum, huius generis gratias iam alias concessit.¹

Item alia dubia italice proposita fuerunt quae latine ita vertuntur.

I. "An omnia opera iniuncta, vel saltem nonnulla ex ipsis, peragi debeant in unica ex hebdomadibus in mense praescripto occurrentibus, vel omnia adimpleri possint quibuslibet mensis diebus, prouti cuilibet Fidelis placeat.

II. "An in ieiuniis impositis tamquam operibus iniunctis, uti quis possit privilegio sibi concessio ex Bulla Cruciat.

III. "An, ad facultates absolvendi quod attinet, aliae limitationes habeantur praeter eas, quae factae sunt in Breve quod incipit *Arcano* et an possit absolvi ab haeresi exterius prodita, et cesset obligatio denunciandi haereticos eorumque fautores.

IV. "An, eveniente iusta causa commutandi opera iniuncta praescripta in Breve praesentis Iubilaei, eiusmodi commutatio fieri possit *extra actum sacramentalis confessionis*".

¹ Si in aliqua Dioecesi congruum tempus non suppeteret pro Iubilaei celebratione cum sacris Missionibus vel spiritualibus exercitiis opportune peragenda ad maiorem populi utilitatem, possent locorum Ordinarii a S. Sede impetrare opportunam temporis prorogationem per recursum ad S. Poenitentiarium. Scimus enim eiusmodi prorogationes ad Ordinarium preces SSmum. indulsisse, et indulgere.

Sacra Poenitentiaria, propositis dubiis mature perpensis, rescripsit prout sequitur.

Ad I. *Opera iniuncta adimpleri posse intra mensem, excepto ieiunio, quod spatium unius hebdomadis dicti mensis, et diebus praescriptis adimpleri debet.*

Ad II. *Negative.*

Ad III. *In praesenti Iubilaeo non concedi facultatem absolvendi a censuris incursis ab usurpatoribus status Sanctae Sedis, pro quibus recurrendum est ad locorum Ordinarios, qui providebunt iuxta instructiones, ex declaratione SSmi. Domini Papae Pii IX; ab haeresi autem posse quidem absolvi, haereticos tamen ac fautores, aliosque, denunciandos esse prout de iure.*

Ad IV. *Ex declaratione facta a SSmo. Domino Papa Pio IX. affirmative.*

Datum Romae et S. Poenitentiaria die 16 Martii 1865.

A. M. Card. CAGIANO M. P.

A. RUBINI S. P. Secretarius.

NOTICES OF BOOKS.

I.

Two Letters of Most Rev. Dr. Cullen on the Cholera and other Natural Scourges, and on Orangeism and Fenianism. Duffy.

During the past month considerable alarm was excited by the accounts, that reached us, of the ravages committed by the cholera in Italy, Spain, and France, and still more by the report that cases of that dreadful malady had appeared in various parts of England. That alarm was increased by the spread of the potato disease, which was threatening to take from the poor their principal means of support, and by the prevalence in England and Scotland of the rinderpest, which, if it reached our shores, might destroy the cattle trade—almost the only flourishing branch of commerce left to this poor country. In these circumstances, the Catholic Archbishop of Dublin published the first of the two above-mentioned letters, inviting the faithful to have recourse to prayer, begging of the Almighty to spare His people, and to avert the scourges which are brought on by the vices of the world. The second letter is a sort of appendix to the first, and treats of two moral evils, Orangeism and Fenianism. Referring to sin as the cause of all the evils which befall the world, the Archbishop says:

“There never was a period in which sin more abounded on the earth than at present, or in which heaven itself was more daringly

assailed. Many deny the existence of God, some pretend that He does not interfere in the affairs of the world, others that there is no God but the material universe itself; many, again, are so absorbed in earthly pursuits, that they entirely overlook religious affairs, and think of nothing but gain, whether lawful or unlawful, and the accumulation of wealth, making to themselves an idol of gold, the only object of their adoration. Even dignitaries of the Protestant Church deny the divinity and inspiration of the Scriptures; and a professor in the University of Dublin does not hesitate to impugn the eternity of the pains of Hell, a doctrine most distinctly laid down in the Gospel. Indeed, such is the extent of infidelity and indifference to every creed, such is the consequent corruption of morals in many countries, so many cases of poisoning, so many adulteries and divorces, so many child murders, so practical and systematic a denial of all religion, that we may say with the Prophet: 'The whole head is sick, and the whole heart is sad. From the sole of the foot to the top of the head there is no soundness therein: wounds and bruises and sores: they are not bound up, nor dressed, nor fomented with oil'—*Isai.*, i. 5.

"To render this picture more odious, in the midst of all this misery and corruption, pride is most prevalent, and the world is filled with the boastings of those who pretend to superior excellence, and tell us that man is every day approaching to unheard-of perfection. So puffed up is the present age, especially in regard to the progress of physical science, that some professors have publicly proclaimed, in their lectures, that their skill, without any reference to the providence of God, renders the progress of contagious diseases quite impossible".

The Archbishop then adds, that—

"Perhaps the cholera is now sent to bring down this pride of the human intellect, to show the folly of such absurd declarations, and to compel the godless philosophy of the age to admire the intervention of the hand of God in all human events".

Treating of the cattle plague, the Archbishop shows that the tendency of those countries is to prefer the brutes of the field to members of the human race—to banish and persecute the poor, in order to make room for herds and flocks—and to spend millions upon horse races and cattle shows, whilst those who have been redeemed by the blood of Jesus Christ are left to pine away in misery and want.

"In olden times the Egyptians were accustomed to adore crocodiles, serpents, and other disgusting animals; and the same practice is still maintained in countries which are unhappily buried in the darkness of heathenism. Among ourselves the fashion of the present day appears inclined to revive that pagan superstition, by introducing a mitigated sort of cattle worship. Horses, oxen, sheep, and other brutes of the field are now made the special object of man's solici-

tude, to the exclusion oftentimes of all regard for his own species. Whole fortunes are expended on horses; nearly the same honours are paid to them as the Roman senate awarded to the steed of Caligula, or of some other Roman emperor. Laws are enacted to prevent the ill-treatment of dogs and asses, hospitals are instituted for them, and wonderful efforts are made to provide for the welfare and comfort of oxen and sheep. We do not wish to insinuate that any of the creatures that are the work of God's hands should be ill treated; but we think that solicitude for the brute creation should not absorb all the attention of the rich and the powerful. There are other creatures that ought not to be forgotten, creatures made to the image and likeness of God, and redeemed by the precious blood of Jesus Christ—members of the human race, but poor, weak, and unable to provide for themselves. Now, let us ask, how are the poor treated? how are they lodged? how are they fed and clothed? Go to our workhouses, go to the back lanes and court-yards of the city, go through our streets, which are filled with half-naked, half-clad, half-starved men, women, and children, and you will be obliged to admit that less care is taken of the poor of Christ than of the irrational creatures that were made for their service, and that the condition of a large portion of the human race—the lords of creation—is worse than that of the beasts of the field”.

Having explained the nature of the present evils, and having spoken of the physical remedies which have been recommended as a protection against them, the Archbishop exhorts the faithful without neglecting human means, to have recourse to prayer, and to beg of God to avert not only temporal but spiritual scourges, which are much more dreadful.

“Let us pray that God may mercifully avert every plague from this afflicted country; may He avert the cholera, and check the potato blight; may He avert the cattle plague: above all, may He avert the plague of infidelity and immorality, of sedition and revolution, socialism and communism—a plague which is introduced and propagated by the circulation of bad books, immoral novels and romances, and all infidel publications. If we take precautions against diseases that destroy cattle or assail the human body, things composed of clay, and that last only for a short time—ought we not to be infinitely more anxious to preserve man from pestiferous and poisoned writings, lest they should bring death upon his immortal soul, purchased by the blood of Jesus Christ, and of infinite value, and be the occasion to it of everlasting perdition? The cholera and the cattle plague are great evils; but are not the licentiousness and corruption of the press something infinitely worse, on account of the fatal results which they produce in the eternal death of the soul?”

In a second letter, the Archbishop treats of **Orangeism** and **Fenianism**, two evils which he traces back to human folly or wickedness. We give some extracts:

"Of Orangeism I shall merely say, that ever since its establishment in Ireland, it has been an impediment in the way of every improvement, and the source of the greatest calamities, and that it is still the cause of strifes, dissensions, disturbances, and bloodshed. Endeavouring to maintain an unnatural ascendancy of a mere faction over a nation, it has always been the enemy of the rights and interests of those who will not yield to its pretensions. Even within this year, it has caused serious riots, and compelled multitudes of peaceable citizens to spend weeks and months in terror and in dread of their lives. Many of them, if they left their houses, were insulted; perhaps shots were fired at them, or over their heads. It is to be hoped that some of our liberal members of parliament will bring this deplorable state of things before the legislature. A powerful government ought not to tolerate any longer the audacity of a small but active faction, which, whilst practising and upholding oppression, is filled with the spirit of insubordination. It cannot be forgotten that this party some years ago attempted to exclude her present gracious majesty from the throne, in order to make way for an Orange idol, and that very lately they insulted in a foreign country the youthful prince whom Providence has destined to rule over this vast empire. The evils of Orangeism are aggravated by the fact that some magistrates, and persons of wealth and station, take part in its orgies. In this way Orangeism is logically the parent of Ribbonism and Fenianism; for the example of those in high station is a source of scandal to others, giving them an impulse to join in dangerous combinations, and justifying such a step as useful or necessary. As long as persons enjoying power or influence are allowed to form secret or dangerous societies, how can the humbler classes be condemned for following their example?"

Treating of the second evil, the Archbishop says:

"As to what is called Fenianism, you are aware that, looking on it as a compound of folly and wickedness, wearing the mask of patriotism to make dupes of the unwary, and as the work of a few fanatics or knaves, wicked enough to jeopardize others in order to promote their own sordid views, I have repeatedly raised my voice against it, since it first became known at the time of M'Manus's funeral, four years ago, and that I cautioned young men against promising or swearing obedience to strangers with whom they were altogether unacquainted, putting themselves at the mercy of plotting spies and treacherous informers, and risking their lives and liberty, and endangering the lives of others, in endeavouring to carry out projects hopeless in themselves, which could do no good to any class, and which might involve the country in ruin and bloodshed. Would to God that more attention had been paid to such friendly admonitions! If they had been listened to, we would not now have to regret that so many young men are suffering the hardships of prison, and their families overwhelmed with affliction, whilst their seducers are far away from danger, laughing at the simplicity of their dupes, and

enjoying the wages of iniquity. But, even if no advice had been given—if you, reverend brethren, in your affection for your flocks, had not cautioned them against Fenianism, should not those who were called on to join it have raised the following questions: Who are its leaders? What public services have they rendered to the country? What claim have they to demand our confidence? Would they sacrifice others to promote their own sordid views? Are they men of religion? Are they men remarkable for their sobriety, their good conduct, and attention to their own affairs? Have they been successful in business? Are they men to whom we would lend money, or trust the management of our property? Were they to succeed, would they be good rulers and good magistrates? Would they better the condition of the county, or rather, as needy and desperate adventurers are always disposed to do, would they not introduce depotism and a system of confiscation, and the spoliation of all property, public and private? In the case of the leaders of the Fenians, if these questions had been carefully considered, no men of sense would have joined their ranks”.

Whilst passing over the reported charges of communism, and of a determination to massacre the gentry and Catholic clergy, the Archbishop censures the Fenian organ called *The Irish People*.

“Whatever is to be said of such fearful accusations, which we hope are only founded on vague report, we may here observe that the managers of the Fenian paper, called *The Irish People*, made it a vehicle of scandal, and circulated in its columns most pernicious and poisonous maxims. Fortunately, they had not the wit nor the talents of Voltaire, but according to appearances they did not yield to him in anxiety to do mischief, and in malice. And hence it must be admitted, that, for suppressing that paper, the public authorities deserve the thanks and gratitude of all those who love Ireland, its peace, and its religion”.

In the next place the folly manifested by the Fenians, and the impossibility of their obtaining success, are pointed out, especially as they could not expect that the people of Ireland would take part in an enterprise condemned by religion and calculated to bring ruin on the country.

“One element of success was altogether wanting in this organization. It had not gained any hold on the inhabitants of the country. Though they complain, and have great reason to complain, yet they have no sympathy for revolution or violence, and they entertain a respect, founded on their religion, for the laws of the land, for the lives and property of others, and for those in power. Sir John Davis, a great enemy of Ireland, and one of the organizers of confiscation, admits that no people in the world were fonder of justice than the Irish. They are still animated with the same spirit, and if their rights were protected, and fair play given to them, they would not even complain.

"They are not admirers of Mazzini and Garibaldi and their wicked associates. They would be filled with horror were they asked to perpetrate the bloody scenes of the first French revolution. Penetrated with the humility of the Gospel, they bear their sufferings with patience; and though they sigh for a termination of their wrongs, and desire that Ireland may become what she ought to be—great, happy, and free—yet they would never consent to seek a realization of their aspirations by means bad in themselves or condemned by the Church. As long as they are animated by those Christian feelings, Fenianism will be powerless among them. Destroy the Catholic faith, and you will give it strength. Extend the influence of godless colleges, and model and training schools, and you will soon fill Ireland with Fenians, infidels, and revolutionists. It is very unwise to spend the public money in a way that produces such results".

Having briefly censured the Fenians, the Archbishop shows that those who have written in favour of revolutions on the continent, and hailed Garibaldi as a hero in London, have, by word and example, encouraged them in their folly, and ought to be answerable for their guilt:

"There are other reasons to show that those who have been led astray are worthy of great commiseration. We all recollect how many revolutions have taken place in Europe within the last few years, every one of which was praised and encouraged by the press of England. The leader of many of those revolutions was the redoubted Joseph Garibaldi, a man not distinguished by talent, by military genius, or any quality that would give him a claim to be called *great*—a man who was, in reality, nothing more nor less than a fortunate filibuster or marauder, who was defeated and lost his prestige the moment he encountered a few hundred disciplined troops at Aspromonte. You recollect this adventurer visited England last year, and you know how he was received. All London went out to meet him, as if he were the greatest of heroes; the first nobility of the country paid him the highest possible honours; and even the principal dignitaries of the Protestant Establishment, the authorised preachers of that Gospel which inculcates obedience and subordination to lawful authority, the Protestant bishops of London and Oxford, the Protestant archbishop of Dublin, and others, hastened to bow before the man whose life had been spent in conspiracies and in attempts to overthrow lawful government; in fine, to the idol of all the revolutionists of the world.

"Now, when unsuspecting young men, such as the Irish youth generally are, happened to read the eulogies passed on revolutions in other countries, was it not natural that they should ask: If a revolution be so praiseworthy elsewhere, why not get up one at home? If it was a glorious thing for Garibaldi to collect a fleet at Genoa, and invade a country which was living in peace with all other states, and dethrone its king, why should not a head centre of the Fenians in America collect an army, and endeavour to overthrow the govern-

ment of this empire? If Garibaldi was a hero for his exploits, why should not a valiant colonel of his own stamp, the great head centre of the Fenian movement, have a right to walk in his footsteps? why should he not be applauded by all England? If equal justice were to be shown to both sides, should not London, and the English nobility and dignitaries of the Protestant Church, and the press of England, and the Orange press of Ireland, be as loud in the praises of the disciple as they were in extolling his revolutionary master?"

The grievances which press upon Ireland are thus described:

"Indeed Ireland has still great material grievances to complain of—grievances owing their origin to persecutions, confiscations, and the misrule of centuries; she is compelled to submit to the injury and insult offered by the maintenance of an establishment hostile to her rights and religion; her poorer classes are sadly neglected; for the small landholders there is no protection; and godless systems of education calculated to undermine religion, and to rear up apostates from the true faith and traitors to the government that support them, of whom we have seen examples within the last few days, are forced upon us. Even since Emancipation, Catholics are practically excluded from almost every office of trust and emolument. In proportion to their numbers, very few are employed in the post-office, in the management of the inland revenue, the poor-law, and customs. Grand juries almost invariably exercise their patronage in favour of Protestants. Catholics are carefully excluded from all high offices in the army, and constabulary, and military schools. It required the interference of parliament to get one Catholic schoolmaster appointed in the Hibernian School, where there are at least 130 sons of Catholic soldiers. In all Ulster the rule is, no Catholic need apply; and in that whole province all the masters, matrons, clerks, and medical officers of the poor-law unions, with very few exceptions, we Protestants. In fine, in this Catholic country, before those who have the highest power in their hands, and those who have the highest influence in the most important law court, are allowed to enter into office, they must swear that the doctrines of the Irish Catholics, with whose welfare they are charged, are damnable and idolatrous. These assuredly, to pass over many others, are serious grievances, and it is our duty to assist in removing them. If they be patiently and perserveringly assailed, they will soon be remedied. As the gigantic system of penal laws fell to pieces before the powerful and peaceful agitation of O'Connell, so will all other grievances disappear, if public opinion be properly appealed to.

The way of redressing those grievances is thus sketched:

"But are we, then, never to seek for the redress of grievances? Are we to sit in silence, like Mahommedan fatalists, under the lash of the oppressor, without complaining, or without seeking for justice? Certainly not. Nothing more conformable to reason and religion than to expose our sufferings to those in power, and to call on them

for relief. Among us it is most desirable that this should be done by selecting good members of parliament, able and willing to state our case and defend our rights in the legislative assembly of the nation. We can also call on the press to expose our wants; we can petition and complain until we make ourselves heard. Since the year 1790, great measures of public utility have been obtained in this way; and if the Fenians, and those that fraternise with them, only give up their idle boastings and menaces, there is no doubt but a great many other concessions will be obtained. Whilst we are weak and poor, and unarmed and divided, it is sheer madness to talk of revolutions, or to pretend to assail such a power as England. Pretensions of that kind, besides making us a laughingstock to others, will only render our condition worse than it is, and prevent the correction of abuses and retard the improvement of the country.

"But, on the other side, our cause is so just, our sufferings have been so great, and our grievances are so patent, that if we expostulate, if we reason and urge matters with earnestness, acting with patience and perseverance, we shall undoubtedly obtain everything necessary for the welfare of our people. Following this course, we shall be acting in conformity with the dictates of our religion, a matter of paramount importance in whatever we undertake. The teaching of the Scripture is quite clear: 'Let every one', says St. Paul, 'be subject to higher powers, for there is no power but from God; and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God; and they that resist, purchase to themselves damnation'—*Rom.*, xiii. 1. Whilst the Scripture lays down this doctrine, it is not only foolish, but it is wicked, and sinful, and anti-Christian, to give up peaceable means of redress, and to fly to violence, insubordination, and revolution".

That the Catholic Church does not prevent us from looking for redress of grievances is briefly explained:

"Though recommending obedience to established authority and the observance of the precepts of the Gospel, we are far from being the enemies of rational liberty and from condemning love of country. Christ came into the world to release mankind from the slavery and despotism of sin, that were prevalent everywhere. Inheriting His power, the Catholic Church, and her supreme Head, have done more to break the chains of the slave, and to diffuse a spirit of true liberty through the nations of the earth, than all the philosophers, politicians, and philanthropists that ever lived. The Catholic Church and her pontiffs have always opposed slavery and despotism, never ceasing to raise their voice in favour of oppressed humanity; but, at the same time, they have condemned the revolutionary movements of secret societies, rebellion, insubordination, that spirit of licentiousness, that pagan self-worship, that spirit of diabolical pride which would make man resist every authority, in imitation of Lucifer, who raised the standard of revolt in paradise, even against God. The pride of that angel brought eternal perdition upon himself and his

associates; attempted revolutions are the cause of direful evils to those who engage in them; they generally destroy religion, the only hope and happiness of mankind upon earth; they bring ruin and desolation in their train, and mostly terminate in the enslavement of those who embark in them. Famine and pestilence are dreadful scourges when they are sent on mankind; yet the holy King David preferred to be afflicted by them, rather than fall into the hands of man, and be involved in the horrors of war".

The Archbishop, in fine, concludes by stating that he is far from condemning patriotism, but that he merely seeks to preserve that fair name from being abused and perverted to bad purposes.

"As to love of country, it is a virtue that ought to be cherished by all; and, in my opinion, those Irishmen who sneer at the place of their birth, or deny it, or turn it into ridicule in order to gain the applause of the stranger, or who get their children educated in a spirit of hostility to their native land, are worthy of pity or contempt, and should be looked on as destitute of the best feelings of the human heart. Ireland has many claims on the affections of her children—her ever-verdant plains, her fertile valleys, her lofty and majestic mountains, her noble rivers, her vast and magnificent harbours; but, above all, her open-hearted, generous, unsuspecting, brave, intellectual, pure, and virtuous inhabitants, must render her dear to all those to whom she has given birth.

"This feeling is enhanced by her religious annals and traditions. No country supplied the Church with a larger number of holy men and women, of confessors and virgins, and of apostles to bring the light of faith to pagan nations; no country ever adhered with greater courage to the true and ancient faith of Christ. The ruins of abbeys and monasteries, of convents and seminaries, and churches, and the repeated confiscations of her property, the Draconian code of laws, the acts of her children that suffered for the faith; all bear evidence to the indomitable courage with which Ireland bore the persecutions which merited for her the title of the 'Martyred nation of Europe'.

"A country, and a people, and a church for which God has done so much, and over which he has so often extended his protecting arm, in the midst of the severest trials, deserve all our love and our affection. Let us all pray that God may continue to watch over them in His mercy, and to preserve them from the ravages of revolution, and its accompanying scourge, infidelity".

In the end, the Archbishop publishes an extract from the Pope's late allocution, which we give in this number of the *Record*, and reminds the faithful that all Freemasons, Ribbonmen, and Fenians, are excommunicated by the Church.

II.

History of the Rise and Influence of the Spirit of Rationalism in Europe. By W. E. H. Lecky, M.A. Lon. 1865, in two vols.

Not having seen Mr. Lecky's volumes until we were about to go to press, we have not had sufficient time to peruse them with all the attention which they deserve. We shall on some future occasion enter into their merits more fully. For the present we shall only say, that the title of the work led us to expect that the author would have treated his subject in a calm, impartial, and philosophical manner, without allowing himself to be carried away by prejudices, bigotry, or a spirit of party. We regret to say that our hopes have been disappointed. The author never loses an opportunity of assailing the Catholic Church, and of assailing it without any regard to the truth or accuracy of his accusations. He gives an account of the massacre of St. Bartholomew, and of the supposed atrocities committed in Ireland on the Protestants in 1641; he describes the sufferings of Galileo and the misdeeds of the Inquisition, and draws arguments from such statements to throw opprobrium upon Catholics and the Holy See. He indulges in very offensive language against our religion, and designates as Mariolatry the respect and veneration which we entertain for the most exalted of creatures, the glorious Virgin, who gave birth to the eternal Son of God.

We give one extract from page 278, vol. ii.

"When Henri III. (King of France) was assassinated by Clement, the Catholics of the League received the news with a burst of undisguised exultation, and in many churches the image of the murderer was placed for reverence on the altar of God. The Pope publicly pronounced the act to be worthy of ranking with that of Judith; he said that it could only have been accomplished by the special assistance of Providence, and he blasphemously compared it to the Incarnation and Resurrection".

In the note we are informed that the Pope referred to was Sixtus V., and the authority given for the assertion is De Thou, a writer who, upon Catholic questions, deserves no more credit than one of the low and degraded street preachers who infest the city of Dublin. The historian who, on such testimony, makes charges of the grossest blasphemy against many Catholics, and against Sixtus V., one of the greatest men of any century, and a pontiff of undoubted zeal for the purity of gospel morality, necessarily destroys his own credit, and gives room to call into question every thing he asserts. *Scelere ab uno disce omnes.* The work of Mr. Lecky cannot fail to convince Catholics that it is most dangerous for them to send their children to Protestant universities, in which opinions like his, destructive of all religion, are freely circulated and brought before the youthful mind.

III.

University Education in Ireland. Dublin: Browne and Nolan, Nassau Street, 1865.

A friend has favoured us with a copy of a letter on University Education, written by a distinguished Catholic medical doctor, and member of the Queen's University in Ireland. This letter, though not for sale, has been widely circulated, and has merited the applause of the enemies of Catholic education. The name of the writer is appended to it. We shall examine this publication in one of our next issues. At present we shall merely state that its object appears to be to uphold the Queen's Colleges, and to defend the system of mixed education, which has been condemned by the Irish bishops, and by the Pope in several important documents which, as Christ's vicar, and protector of the deposit of the faith, he has addressed not only to Irish Catholics, but to the universal Church. It is a serious matter to charge a Catholic with putting himself in opposition to the decisions of the Church and the Holy See. Unfortunately, the fact cannot be controverted. "I am satisfied", says the writer, "that *mixing young men of different religious persuasions* in the period of college, from seventeen to twenty-one years, is *better for their morals and for their respective tenets*, than their separation into sectarian institutions". The writer, to show his respect for the decisions of the Church, acquaints us that he is acting deliberately in opposition to them. "I know that in taking this view, I differ from high ecclesiastical authorities and members of my own Church". Instead of high ecclesiastical authorities, the author ought to have said that he was acting against the *highest* spiritual power on earth, that of which Augustine said, "Rome has spoken, the case is finally decided"—the infallible authority of the Holy See.

In regard to the mixing of young Catholics with Protestants in godless colleges and universities, we, and all Catholics anxious for the purity of faith and morals, are totally opposed to the views of the learned doctor. Would young and inexperienced Catholics have their faith confirmed by listening to the lectures of a Vericour, who puts Moses, Mahomet, and Christ, on a footing of equality; or of Mr. Barlow, who denies the eternity of torments in a future life; or of Mr. Lecky, who sneers and scoffs at our religion, and whose reckless assertions we have just noticed? Will young Catholics be encouraged to profess obedience to their own Church, and to obey its precepts, by frequenting the company of those who scoff at the decisions of general councils and of the popes, who turn fasting and mortification into ridicule, and who make a laughing-stock of those who hear Mass and go to confession? Alas! a sad experience shows that

Catholics who pass through Protestant or mixed universities, either suffer shipwreck of their faith, or abandon the practices of their Church. We could confirm our assertion by a long list of students of such institutions, who, having become perverts from the truth, led unfortunate lives, and died the death of infidels; and of others who, though they continued to call themselves Catholics, seemed to retain that name merely for the purpose of injuring or disgracing their Church.

Though the letter before us seems to have been written with the view of preventing the government from carrying out the benevolent intentions which they manifested in the last session of parliament, yet there are many admissions in it, which show how indefensible are the author's views—admissions which must convince every impartial reader that the mixed system as carried out in the Queen's Colleges is unjust and insulting to the Catholics of Ireland. This is quite clear from the statistics given at page 35, from which it appears that in the Belfast *mixed* college there is no Catholic professor, and that in the two colleges of Cork and Galway, there are thirty Protestant to seven Catholic professors. Such a system could not but be dangerous to faith and morals. Fortunately, it has found little favour in the country, and the small number of Catholic students in them, in proportion to their numbers in Ireland, shows that such godless institutions are looked on with merited suspicion. Considering the statements and statistics laid down by the writer, he must have had considerable courage to recommend, as he does at page 45, No. 4, "*that the Queen's Colleges shall be maintained in Cork, Belfast, and Galway as at present*".

IV.

Memoires du P. René Rapin, sur l'Eglise et la Société la Cour, la Ville et le Jansenisme, publiées pour la première fois, d'après le manuscrit autographe, par M. Sein Aubineau. 3 roll. in 8o, xxxii. 568, 540, et 568, pp. 1864. Gaume, Frères.

In 1861 the Abbé Domenech published, under the title of *Histoire du Jansenisme*, that copy of Father Rapin's work which is to be found in Library de l'Arsenal. This copy, which is full of errors, represents but a third of the important work on Jansenism, to which Father Rapin devoted thirty years of his life. It consists but of ten books, and brings the history down to the death of Saint-Cyran in 1644. While this imperfect copy of a fragment of the entire was well known, the original, consisting of thirty books, was lying undiscovered in the Imperial Library, and is now for the first time brought to light. Its importance as an addition to ecclesiastical history will best be learned from a short account of the labours and advantages of its author.

Father Rapin had completed his history of Jansenism down to the condemnation of the Five Propositions, 1653, in sixteen books. About 1667, he visited Rome, under the Pontificate of Clement IX., with a view to collect such authentic documents as bore on his subject. His position secured for him the enviable privilege of access to the Archives of the Holy Office, where he found no less than eighteen folio volumes of papers connected with the case of the Jansenists. Out of this treasure-house he extracted a large folio of notes of all kinds, including transcripts, or analyses of official and private documents, dates, and facts. This volume is well known as F. Rapin's *Extract from the Eighteen Volumes*. In addition to these materials, the laborious Jesuit collected documents from other religious bodies, and from the universities, besides turning to account every channel of influence he possessed as one who mingled much in the great world of the highest society in Paris. Out of the riches thus accumulated, he added fourteen books to the sixteen already written, thus bringing his narrative down to 1669. But he changed the form of his composition, dividing it into two parts, of which the first, consisting of ten books, is the one already published by the Abbé Domenech as the *Histoire du Jansenisme*. The remaining twenty books are now published by M. Aubineau. He has chosen to give them the title of *Mémoires*, both to distinguish them from the first ten, and to indicate their style, which is more diffuse than beseems the severity of history.

Father Rapin toiled at the book for long years, without being able to promise to himself the consolation of seeing it printed. Under Louis XIV. it was impossible that a work of this kind could be published. First of all, the author distinctly professes to hold the infallibility of the Roman Pontiff—a doctrine which, of itself, would insure the suppression of his book. Besides, and this constitutes a great charm of his work, the author was mixed up in the high society of the day, and has sketched with truthful pen the characters of the great personages of Church and State, who played their varied parts in the Jansenistic disputes. The courtiers, the bishops, the restless spirits of the parliaments, the nuns of Port-Royal, the good ladies of the Fronde, are described with all their weaknesses and habits. A book of this character was too sure to offend. It is one of the most spirited sketches that remain of society in the seventeenth century.

F. Rapin's diction belongs to the best period of the French language; his style is polished and agreeable. Henceforth it will be impossible to treat of the history of Jansenism without recurring to these memoirs.

THE IRISH ECCLESIASTICAL RECORD.

DECEMBER, 1865.

THE CONGRESS OF STUDENTS AT LIEGE.

“May you be enabled some day to behold in us the best and happiest work of your hands, when, children of 1830, with the Cross of Christ on our country's banner, we shall march to conquer the future, under the shelter of constitutional liberty, under the guidance of our venerated and beloved dynasty, in the name of Faith”.

These words were addressed on the 27th November, 1857, by the students of the Catholic University of Louvain to the Rector and Professors of their Alma Mater. They breathe the generous and hopeful ardour of youth, but an ardour chastened and perfected by Religion. Who will say that the future steps of these young men were less manly because made in the name of Faith? or that they loved their country the less, for having been taught to ennoble their patriotism by uniting with their country's flag the Cross of Christ? Freedom from restraint is the passion of youth; but these young men avow that they can distinguish between liberty and license. Will they serve the cause of liberty the worse for having been taught to serve it only by lawful means? If in their address they recall the memories of 1830, it is that their religious and civil rights may be respected by their rulers; and they speak dutifully of their sovereign, lest their loyalty should be called in question. Thus all that makes youth the season of promise, in them is purified and exalted, without

being weakened. Piety without fanaticism, patriotism without narrowness, independence without audacity, loyalty without servility, are the gems of which their words are the setting.

The system of education which produces such results as these has fulfilled all the conditions required in the best interests of religion and society. Now, that system is the system which makes religion the groundwork of education. The noble sentiments we are admiring are the proper fruits of a Catholic University.

Let us now turn our attention to a very different set of speakers. They belong to the same country as those we have been listening to; they live under the same government with them and are subject to the same laws. They are taken from the same ranks of life as the students of Louvain, and are destined to fill in society positions similar to theirs—as lawyers, physicians, merchants, men of letters, or of property. Most of them have been baptized in the Catholic Church, and brought up in the Catholic faith. At present they are students of the godless Universities of Belgium, and the basis of the system which has trained them is, that the Catholic Church shall have no control over education. Their instructors proclaim that the Church is incompetent to teach; that her formulas of faith dwarf and narrow the intellect, while her repressive system destroys all the nobler energies of the will; that her action upon education makes it the nurse of fanatical sectarianism; that the civic and natural virtues are stifled under an unscientific theocracy; that she teaches youth to divide its allegiance. For some time back the State has taken upon itself the work of education. It banished religion far from the academic halls in which it assembled crowds of young men, lured by the fascination of bright promises and solid rewards. This godless system has had time to carry out its theories, and to contemplate at length the work of its hands. Wise men never doubted for a moment what that work would be. But to-day not even the unwise or the careless can hesitate to condemn it, and to judge the tree to be evil which has borne fruit so undoubtedly pernicious. The students themselves have met in congress at Liege, and, with all the impudent shamelessness of corrupt hearts, have revealed themselves to the world such as godless education has made them. Three terrible words suffice to describe the abyss into which they have been led: Atheism, or infidelity in religion; materialism in philosophy, and socialism in politics. Terrible words these in any case, and under any circumstances; but they become absolutely appalling when uttered by lips which Catholic mothers once taught to lisp with infant love the holy name of God. It is not possible to repress a cry of indignation against that treacherous system which has seized upon so many innocent souls to rob them not only of

the natural virtues which are so fair in youth, but of their hope in this life and of their God.

The sessions of the students' congress were scenes of frightful confusion. We have had, even here in Ireland, a sample of what an unbridled mob of students trained by the godless system can achieve in the way of disorder. But their brethren in Belgium—perhaps because trained more fully in the spirit of that system—have far surpassed all we have as yet been condemned to witness in this country. We willingly abstain from describing the abominable scene. After all, its accidental horrors sink into insignificance before the hideous doctrines asserted, defended, and applauded to the echo by the congress. Nor shall we attempt to follow the order of the discussions, for logical order there hardly can be said to have been. One merit must, however, be conceded to the speakers. They cannot be accused of want of precision in their statements, or blamed for reticence or equivocation. Hence we need only collect their testimonies, and arrange them for clearness' sake under the three heads mentioned above. We have chosen these heads because we believe that there can be no more searching test of the godless system than an examination of its results affecting respectively the central truths in Religion, Philosophy, and Social Science.

And first as to Religion.

At the morning session of the 31st October, M. Leon Fontaine of Brussels thus categorically expressed the objects his party sought to achieve in the religious order:

"We seek the physical development of man, and this cannot be attained without bread. As to man's intellectual and moral development, that is a secondary question (*c'est un côté secondaire*). As socialists, we desire in the religious order the annihilation of every religion and of every church, and we seek to arrive at the denial of God, and to the freedom of private judgment".¹

And the same speaker again says:

"We have no liberty of conscience. If a certain sect to which belong, that of the *solidaires*, wished to establish a religion called atheism, would the State grant us a subsidy?

"A Member—Atheism is a negation.

"M. Fontaine—No; it is an affirmation. (Applause.) They would give us no subsidy, but would hinder us from practising that worship. If a thousand of us atheists were to meet in any town, and if I were appointed by them a bishop of atheism, I would get no palace, nor even a little church, nor even the smallest pulpit".

M. Cas of Paris, in the same session, spoke as follows:

¹*La Patrie*, no. 310-311. 6, 7 Nov., 1865.

"I propose a resolution to the effect that the Catholic religion must be allowed no part in education, and I demand the complete exclusion of every individual who represents the idea of religion. When I hear men speak of God, I think of my spine, when I hear men speak of liberty, I think of Napoleon. . . . I recognize no authority in the State, since I do not recognize the only real authority, that of God".

These utterances are plainly and unmistakably atheistic. We now pass to others which, though equally destructive of belief in God, are veiled under forms, fortunately, hitherto, generally unknown to the bulk of our populations, but which now require to be unmasked. We allude to the doctrines of Positivism. This is not the occasion to point out the place held by Comte, the founder of the Positivist school, in the history of infidel philosophy. We must be satisfied with drawing attention to the atheistic tendencies of his teaching. Be it enough, therefore, to say that the extract given below from M. Burque's speech is but the application of the general law which Comte declares to preside over the progress of knowledge. This law, according to Comte, has three stages through which each science passes onwards towards its perfection. The first, or the theological, is that in which the mind examines into final causes, and refers phenomena to special providence: the second, or metaphysical, discards supernatural or personal causes, and seeks for abstract essences: in the third, or *positive*, stage it is content with facts, and does not ask for causes. The first stage may be called theistic, the second pantheistic, the third atheistic. The third is the stage of perfection. It admits of no facts but such as are presented by sensation. Hence Positivism is altogether silent about the existence of a God; it refuses to conclude from the order visible in nature to the existence of a designing Mind; it knows nothing of spirit, or personal immortality of the soul; it excludes Providence, and substitutes for it a network of stern immutable laws. With this explanation we shall be better able to understand M. Burque.

"The radical reform of education consists in declaring Positivism to be the only rational method. To apprehend truth, we require a brain, a soul, a something or other. Education has been first theological, then metaphysical or mathematical, at present it is and ought to be Positivist. For example. For a long time it was believed that the astronomical world was guided by a sovereign hand. Science has discovered that this harmony resulted from the ponderable qualities of bodies. We must educate the boy after the fashion in which humanity itself has been educated, and we must bring the same system to bear on his brain. . . . To enable him to understand complex phenomena we must first prepare his organisation. When it becomes clear that

there is no defect in his brain, we can unfold to him the reason of man. . . . Positivism has an art and a morality of its own. I venture to say, and I say it from my conscience, that a young man thus trained will be able to comprehend his own dignity".¹

M. Burque found an opponent in M. Foucher de Careil, who, while he attacked theology, defended the spiritualist thesis. To him a M. Armengo replied: "Positivism is neither deism nor atheism: it altogether declines to occupy itself with the question". This remark, which contains the very pith and definition of the entire godless system of education, was received with general applause.

M. Regnaud throws still more light on the atheistic tendencies of Positivism. "M. Foucher de Careil proclaims the idea of God; I attach myself to Positivism. There are two methods of education, but only one is correct, namely, the Positivist or experimental or materialist. . . . There are two standards, one, that of God and of the reaction: the other, that of Positivism".

We have put in evidence abundant enough to show that atheism and infidelity are among the results of godless education. In olden times, there were men who said there is no God, but they said it in their hearts, in the dark recesses of their own guilty consciences. Those who say it at present, glory in their shame, and meet in the midst of populous cities to make boast of their unbelief, and to insult to His face the God that made them. Why this difference? Let those answer the question who established it as a principle, that religion must be banished from education.

Materialism in philosophy ever follows close upon atheism, or immediately precedes it. The congress of students declares itself to be materialist by the very fact that it avows its partiality for Positivism. But explicit assertions of materialism are to be found in abundance. M. Regnaud declares that "the word *materialism* must not be rejected on account of the attacks of which it has been made the object. As for me, I frankly declare that I am a materialist (applause). Comte was a great man and a follower of Diderot, our great Diderot. The middle age was a period of darkness, wherein only funeral piles gave light to the world. If Julian the Apostate had been successful, perhaps the fifth century would have had the noble institutions of the French Republic. . . . To-day, every man of progress is for materialism. On our banner you may read the device, progress by means of science".

M. Laforge also undertook the defence of materialism:

"There are two systems of education, the purely materialist system which rejects God, and what is more, does not concern itself

about Him, and spiritualism, which leads straight to absolutism. With spiritualism there is no morality. Catholicism is the most powerful engine that has ever been constructed from the idea of God, and, unfortunately, it is still powerful. After four thousand years of struggle (?) it is still standing. Listen to what Catholic morality teaches: there is a God who directs the universe by His absolute and efficacious will. Is not this fatalism? God from all eternity has fixed the number of the predestined. . . . According to Catholic morality, we can do nothing to gain heaven".

M. Jacqlart said:

"Thus far, the question has been clearly put. In fact, the question is between God and man. We wish to determine whether we ought to retain in education the spirit of religion, or exclude it altogether. Let us see what has Catholicism done for morality, for art, for letters, for philosophy, for science. Morality! how beautiful was that of the ancients! It had for its motto, *Potius mori quam foedari*: Death before dishonour. This was the morality of a Cato, of a Lucretia. . . . Catholicism condemns this morality. Catholic morality is contained in these words, *Initium sapientiae timor Domini*. Is that a point of view worthy of us? Is the motive of our actions to be the fear of punishment, or the hope of a boundless enjoyment like to that of the saints?"

As to socialism, almost all the speakers on the 20th October professed the doctrines of the France of 1793. Almost all attacked the right of property, authority, and in general the bonds that keep society together. Almost all invoked brute force,—the terrible force of the Reign of Terror,—as the regenerating principle of modern society. We shall be content with a few quotations. M. Fontaine, after proving to his own satisfaction that in Belgium they had no liberty of any kind, goes on to say:

"We have therefore no liberty. Who will give us liberty? and how? Revolution means equality and the abolition of all privileges. . . . In the political order, by realizing republican ideas, we wish to arrive at the federation of all nations, and the solidarity of individuals. In the social order, we demand the suppression of the right of property, the abolition of heritage".

M. Janson said:

"We must suppress all privileges of race and birth, all distinctions of orders and castes; we must proclaim the government of the nation itself; in one word, we must create the republic. In my opinion, there is but one thing deserving the attention of young men—the republic and socialism".

To crown our extracts, we give the words of M. Robert, of Brussels, in which is contained the sum of all that had been said by his compeers:

"It is idle to talk of materialism and of spiritualism. As for me, I hate all authority; I hate authority in religion, authority in politics, authority in social reform. Authority is the weight that crushes us. As long as science is not able to rise to heaven, to rise above heaven, to rend the vault of heaven as if it were a ceiling of paper, there is no such thing as science".

We conclude by making two observations. The first regards the bearing of the scene we have here described upon the educational question now debated in Ireland. In the words of one of the speakers at Liege, we say that in Ireland, as in Belgium, "the question has been put clearly enough". Are we to maintain the religious spirit in education, or are we to exclude it peremptorily and altogether? We will not now enter upon the merits of this question. We will merely remark, that those who hold that religion ought to be excluded from education must take their places side by side with the blasphemous students of the congress of Liege. Their views are but the echo of the views of these misguided young men. And why have the members of the congress so emphatically proclaimed the necessity of excluding religion from education? They do not attempt to conceal their motives. It is because they believe such education to be the best means of propagating the anti-Christian views entertained by them in matters of religion, philosophy, and social science. The proficiency they have already made under the system has given them a right to speak with authority on this subject. And thus it comes to pass that what the Holy See has long since authoritatively declared, is now confirmed and proved by the testimony of this congress, namely, that education without religion is a source of indifferentism, infidelity, and rebellion. Let us hope that this witness rising from the dead—this voice crying out from the dead hopes and blighted promise of a wasted youth—may be listened to by those who have refused to hear Moses and the prophets.

In the next place we wish to draw attention to a coincidence which appears to us eminently suggestive, and of great importance in the present matter. Whosoever examines the Liege discourses must be struck at once with the central place which Positivism holds in the minds of the speakers. It suggested to them a plan of studies; from it they borrowed epithets in need; its method is their method; it pervades and colours their entire spirit. There were, it is true, even among them, some few who have not bent the knee to Comte and Littré. But they were few in number, and the remedy they would apply was little better than the disease. Almost at the same time that Positivism was thus enthroned in the congress of Liege, here in Dublin, in Trinity College, a distinguished Catholic student, in an address read by

him before the College Historical Society, took occasion to heap praises on that very Positivism and its author. While he admitted that Comte has fallen a prey to the silliest and most ridiculous fancies when laying down laws for the new community of which he was to be the author, the speaker expressed his belief, nevertheless, that his philosophy will, "perhaps, modify the convictions of every thinking mind". He commends to his hearers Comte's Science of History, as suggesting hopes of a splendid future.

And yet the Positivism thus commended, is a system which is without God in this world, which knows not the spirituality and immortality of the soul, and which logically destroys Christianity by making all proof of it impossible! If in Belgium they are reaping the whirlwind, in Ireland we are sowing the wind.

A DAY AT IONA: RECOLLECTIONS OF SAINT COLUMBA.

"That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona".¹ Thus spoke the sturdy English moralist when first he stood upon that sacred soil which had once been hallowed by the footsteps of Saint Columba. His large and benevolent mind was stirred up within him as he gazed on the ruins around, and travelled back in spirit to a distant and barbarous age, when, in the midst of pagan darkness, the little island of Iona alone shone forth pure and resplendent, "the luminary of the Caledonian regions".²

This sentiment, which Dr. Johnson has expressed with so much vigour and feeling, is not peculiar to one country or to one set of philosophers. It springs from the instincts of our common nature, and it will be readily accepted by every man of cultivated understanding and refined taste. Eighteen centuries before Dr. Johnson set out on his celebrated tour to the Hebrides, the same idea was expressed in striking words by the great philosopher of Pagan Rome: "We are moved", said Cicero, "I know not how, by the very localities themselves in which are found the traces of those whom we love or admire. And even my own Athens doth not so much delight me by the splendour of its public works, and by its exquisite remains of ancient art,

¹ Johnson, *A Journey to the Western Islands of Scotland*.

² *Id. ib.*

as by the memory of the illustrious men who once dwelt here, and in this very spot were wont to hold their disputations and to teach their schools: even their tombs do I contemplate with interest".¹

And so, too, the traveller, when he stands in the roofless cloisters of Iona, may admire the graceful arches, the grotesque carving, the light and airy columns; but his mind will instinctively fly back to the past, and dwell, with still greater delight, on the memories of those sainted men who once made this island resound with the chant of divine praise. Silence now reigns around, yet there is a story in these crumbling ruins which must find its way to every noble and generous heart. It is a story of exalted virtue, of great and heroic deeds, of triumphant success. In this very spot, now so desolate, once stood the altar at which successive generations of saints made their vows to God, and offered to Him, once and for ever, the undivided sacrifice of their hearts. Here, too, were the lonely cells where they kept their vigils and fasts, and carried on that great, though silent, struggle in which divine grace was ever victorious, and self love was day by day subdued. And here is the self same harbour, still washed by the blue waters of the unchanging ocean, where many and many a fervent missionary parted in tears from his brethren, and, with dauntless heart, stepped into his little boat to set out on his perilous enterprise. Again, at a little distance are seen the graves where the bones of those who had laboured and toiled in the service of God, lie in peaceful repose till the voice of the archangel shall arouse them from their sleep and summon them to glory. Yes, every object on which the eye can rest must remind the traveller that he is treading that "holy island", from which of old a voice went forth that was heard to the farthest end of Britain, bearing with it in its course good tidings of great joy to every town, and hamlet, and wild mountain valley. Surely none will deny that the man is little to be envied, who could stand in the midst of such venerable witnesses, and listen with cold indifference to a story such as this.

But there is a sympathy between the Irish heart and the monuments of Iona which the English philosopher could not feel. To him this lonely island was indeed an object of veneration as the ancient home of piety and learning, from which "savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion".² To us it is all this,

¹ "Movemur enim nescio quo pacto locis ipsis, in quibus eorum, quos diligimus, aut admiramur, adsunt vestigia. Me quidem ipsae illae nostrae Athenae non tam operibus magnificis, exquisitisque antiquorum artibus delectant, quam recordatione summorum virorum, ubi quisque habitare, ubi sedere, ubi disputare sit solitus; studioseque eorum etiam sepulchra contemplor". (Cicero, *De Legibus*, lib. 2. cap. 2).

² *Id. ib.*

and more besides. This far-famed monastery, which has made the story of Iona the one bright page in the early Scottish annals, was founded by an Irish saint; it was fed with a never-failing stream of Irish disciples; and it was made illustrious by the well deserved renown of Irish genius and of Irish sanctity. Thus was the ancient glory of our country blended with the peaceful triumph of religion, and the memories of both together are awakened in the mind, as we stand beneath the shadow of these venerable ruins.

It has been remarked that in past ages, no less than in later times, Ireland seems to have been indifferent to the fame of her illustrious children. Certain, at least, it is that the names of many Irish saints and scholars are enshrined in the records of foreign nations, when they are forgotten, or but faintly remembered, in their own country. But Ireland has not been ungrateful to Saint Columba. His memory is still cherished with fond veneration by the Irish people; and he is still numbered, as he has been from time immemorial, with Patrick and Brigid, in the glorious triad of our patron saints. With joy and pride we love to picture to ourselves that blessed band as they stood around the throne of God through the dark night of Ireland's sorrows, and gained for her that special grace which has ever kept alive in the hearts of her people, the pure bright flame of the true faith.

Saint Columba has been fortunate, too, in his biographer—if we should call it good fortune for him, and not rather for us, that his life and deeds have been recorded by a devoted follower and a faithful historian. It was just a hundred years after he had passed to his reward that his successor, Adamnan, the ninth Abbot of Iona, undertook to write his life. Adamnan had at his command all the materials which could be regarded as necessary for a minute and authentic biography. He had spent his life amidst the scenes of Saint Columba's labours. In his youth he had conversed with those who had seen and spoken to Columba, and who had stood by at his holy death. In his hands, too, were placed the memoirs of the Saint, fresh from the pens of contemporary writers. With these advantages he combined the graphic power of an historian, the pious zeal of a disciple, the truthfulness of a Christian saint. It is therefore no matter of surprise that "the Life of Saint Columba by Adamnan" should have long since taken its place in the foremost rank among the records of the age to which it belongs. A severe critic and a learned scholar has pronounced it to be "the most complete piece of such biography that all Europe can boast of, not only at so early a period, but even through the whole middle ages".¹

¹ Pinkerton : *An Inquiry into the History of Scotland preceding the Reign of Malcolm III.*, vol. i. xlviii. Edinburgh, 1814.

This interesting record of our great patron has been recently published in a convenient and elegant form by the *Irish Archaeological and Celtic Society*. The editor was the Reverend William Reeves, now vicar of Lusk, in the county of Dublin, whose name is so well known to every Irish scholar for his unwearied zeal in the cause of our national history. He has discharged his task with singular modesty and with great ability. All that profound research and scrupulous care could accomplish has been done by him, first, to preserve the genuine text of his author, by the collation of the best manuscripts, and then to explain and illustrate that text by learned and judicious annotation. Thus do we possess a faithful picture of the life and times of Saint Columba, which has escaped, almost without a blemish, the ravages of time, and which is now set in a frame likely to prove as imperishable as the work itself. We know not if any other nation can boast of a monument so precious, raised by the hands of her own children to the memory of her patron saint.

If the student of Irish history, while the vivid picture of Adamnan is still fresh in his recollection, should chance to turn his footsteps to the Iona of modern days, he cannot fail to be impressed with the changes which time has wrought. The long procession of pensive and laborious monks, in their coarse brown habit, is seen no more. The sound of matin prayer and vesper hymn is no longer heard through the vaulted arches. The stranger and the poor may come and go, but they meet not with that joyous welcome which in days of old would cheer their drooping spirits at the gates of the hospitable monastery. Nothing now remains but those cold gray ruins, and that dismantled tower, which lifts its massive pile, as if to attest, in the midst of present desolation, the glories of the past.

There are many, however, amongst the readers of the *Record* who have not leisure to study the learned work of Dr. Reeves, nor opportunity to visit the ruins of Iona, and who yet would gladly learn something about Saint Columba, and the scenes of his apostolic labours. It is for such that this paper is intended. We have no great discovery to unfold; no new theory to propound: we come forward in the simple character of a pilgrim, to tell of what we saw and felt, and of the memories awakened within us, when we visited for the first time the holy island of Saint Columba, on a pleasant sunny day in the month of July, 1865.

The picturesque village of Oban, which is generally chosen as the tourist's head-quarters in the Western Highlands of Scotland, is the most convenient point of departure for Iona. From Oban the trip to Iona and back is made in a single day by a

steamer, which sails three times a week during the summer months, and which allows its passengers to visit not only the venerable ruins of the holy island, but also the far-famed basaltic caves of the neighbouring Staffa. Even if the traveller have no special object in view, this is an excursion which cannot fail to delight the eye with a variety of charming scenes, and to fill the mind with pleasing fancies and interesting associations. Leaving the peaceful bay of Oban, and passing under the ruins of Dunolly Castle, perched on the summit of a rocky promontory, the steamer crosses an arm of the sea and enters the Sound of Mull.¹ Here every spot is stamped with the impress of Scottish chivalry, and linked with the bold and stirring lays of Scottish bards. There is scarcely a projecting rock that is not crowned with its castle; there is scarcely a castle that cannot boast of its minstrel.

Most prominent of all, on the right, just as we enter the narrow strait, is seen the once formidable stronghold of

“Artornish, on its frowning steep
 ‘Twixt cloud and ocean hung”.

Its massive towers now look down in mournful gloom on the waves below, but, in the days of Robert Bruce, many a time they

“Glanced with a thousand lights of glee,
 And landward far, and far to sea,
 Their festal radiance flung”.

As we pass beneath the lofty and precipitous cliffs, we can easily fancy how impregnable this fortress must have been in those times, when the soldier had to win his way by the keenness of his battle-axe, and the strength of his stalwart arm. It is said that the only means of approach from the sea was a narrow flight of steps, hewn in the solid rock,

“So straight, so high, so steep,
 With peasant’s staff one valiant hand
 Might well the dizzy pass have mann’d,
 ‘Gainst hundreds arm’d with spear and brand,
 And plunged them in the deep”.

In the midst of such grand and impressive scenes, time flies quickly and pleasantly on. The sun, which lit up the eastern horizon and tinged with gold the craggy heights of Lorn as we stepped from the pier of Oban, is high in the heavens when

¹ The course pursued by the steamer in making the trip depends on the state the tide. In any case it makes the circuit of the island of Mull, visits both Staffa and Iona, and returns the same evening to Oban. Sometimes, however, it proceeds in the morning by the southern coast of the island, and returns in the evening by the northern; sometimes reversing the direction, it follows the course which we are describing.

we enter the harbour of *Tobermory*—which means our Lady's Well; and he is already in the meridian when we come in sight of

“Ulva dark and Colonsay,
And all the group of islets gay
That guard famed Staffa round”.

In a few minutes more the steamer pauses in its course, and the passengers are landed on the island of Staffa. It is a curious sight, that motley group of philosophers, poets, geologists, and tourists of high and low degree, wandering among the majestic columns that seem to spring up from the depths of the ocean, as if the great Creator of the world had deigned to imitate the works of man. Many and varied are the emotions of wonder, curiosity, and delight, with which they pursue their way over these singular rocks, carved with so much symmetry, and piled together with so much order. At length they reach the wonderful subterranean vault, known by the name of *Fingal's Cave*, and following the directions of the guide, they are soon gathered together within its precincts. At this moment every other feeling is forgotten, and all are rapt in awe and reverence as they contemplate that stupendous structure,

“Where, as to shame the temples deck'd
By skill of earthly architect,
Nature herself, it seem'd, would raise
A minster to her Maker's praise”.

For a brief space no sound is heard but the long measured roll of the great Atlantic tide,

“That mighty surge that ebbs and swells,
And still, between each awful pause,
From the high vault an answer draws,
In varied tone prolong'd and high,
That mocks the organ's melody”.

But we must leave those scenes for others to describe, and hasten forward on our pilgrimage. When the steamer resumes its course, Iona is just visible as a faint speck on the horizon, lying as it does about nine miles to the south of Staffa. But nine miles of ocean sailing are light work to the gallant *Sunbeam*, and in less than an hour the “stately shrine” of Saint Columba is full in view. The island, which peacefully reposes on the bosom of the Atlantic, is separated from the coast of Mull by a narrow strait, and is about three miles in length by one in breadth. As the steamer approaches its shores, the traveller may observe, at his leisure, the principal features of a spot at once so famous and so secluded. In the background are naked, craggy hills, and barren moor; then nearer, and sloping towards the coast, a large expanse of rich green pasture,

a few fields of waving corn, an occasional garden of potatoes, a village of from fifty to sixty wretched huts; and, last of all, close to the water's edge, the lofty tower of a cathedral standing in the midst of roofless ruins. Such is now the island on which, in the year 563, Saint Columba and his twelve companions landed to plant the banner of Christian faith in the wild and savage regions of Caledonia.

The reader, perhaps, will not be unwilling to learn by what means he was prepared for this great mission, and under what circumstances he was led to take possession of Iona. He was Irish by birth and Irish by education. His parents were both of royal extraction, and he was born at Gartan in the county of Donegal, on the seventh of December, 521. It is related by his biographers, that, previous to his birth, his mother had a dream in which was foreshadowed the splendour of his future career. We will not stop here to examine the evidence on which this story rests; but it presents such a beautiful, and, at the same time, such a faithful picture of Columba's life, that even the sceptical reader may well pardon us for repeating it. An angel, it is said, appeared to his mother in the night time, bearing in his hand a veil of wonderful beauty, richly painted over with all kinds of flowers. He left it with her for a little time, and then, asking it back again, he spread it out, and allowed it to float away through the air. Full of sadness at the sudden loss of so precious a treasure, she fixed her eyes intently upon it, and saw it gradually disappear from view, increasing, as it became more and more distant, in length and breadth, until at last it covered, with its vast expanse, mountains, forests, and plains.¹ Such was the dream: and so in after years did she see her Columba pass away from his home and country, to spread far and wide the light of his wisdom and the fragrance of his virtues.

We cannot proceed to sketch the early history of our saint without a passing word on his name, to which a singular interest is attached. According to some Irish writers, his original name was Crimthan;² he was, however, commonly called by his companions "The Dove", on account of his gentle disposition, and thus, in course of time, the name of Crimthan was forgotten, and he became known to posterity, as he was known to his contemporaries, by the more beautiful name of Columba. Adamnan, however, gives us a different account. He assures us that this name was conferred upon our saint while he was yet an infant, by a special providence of God and in fulfilment of an ancient

¹ *Vita Sancti Columbae, auctore Adamno*, lib. iii., cap. 1.

² *Martyrol. Dimgall.*; O'Donnel, lib. i. cap. 30. See Lanigan, *Ecclesiastical History of Ireland*, chap. xi., note 79.

prophecy.¹ Whichever story we accept, it is clear that the name was regarded by all as peculiarly appropriate. Whether it came to him from Heaven, or was given to him by his companions, it seems to be agreed that he was called by the name of the dove because, in manner and character, he was like unto the dove, simple and guileless.²

Very often he is called, not Columba simply, but Columbkille; that is, Columba of the Church. This appendage is again suggestive of his early piety. It appears that, when he was yet a child, he was accustomed to steal away from his companions, and, whilst they were engaged in play, to devote himself to prayer in the neighbouring church. On his return they would drun to meet him with delight, saying, "Here comes Columba from the Church". And so the epithet became fixed upon him, and he was called Columba of the Church, or Columbkille.³

This "child of promise" was placed in his tender years under the charge of a holy priest,⁴ in accordance with a custom which seems to have been very general among our pious ancestors. Afterwards he went, as we are told, "to learn wisdom", to the "illustrious bishop" Finnian, of Moville,⁵ a village at the head of Strangford Lough, in the county Down. It was here that, "on a certain festival day", when the bishop was about to say mass, and "wine was wanting for the sacrificial mystery", it was supplied through the prayers of Columba.⁶ On this occasion it is mentioned by his biographer that, being a deacon, he ministered at the altar himself.⁷ Hence, we may infer that he had received the order of deaconship from the hands of his holy teacher Saint Finnian. Next we find him in the province of Leinster, still engaged in the "pursuit of divine wisdom",⁸ under

¹ "Hic igitur noster prae-sul non immerito, non solum a *diebus infantiae* hoc vocabulo, *Deo donante*, adornatus, proprio ditatus est, sed etiam praemissis multorum cyclis annorum ante suae nativitatis diem cuidam Christi militi, *Spiritu revelante Sancto*, quasi filius repromissionis *mirabili prophetatione nominatus est*."—*Vita Sancti Columbae; Praefatio Secunda*.

² "Salvator in evangelio suo praecepit discipulis ut columbarum in corde puro incertam simplicitatem continerent; Columba etenim *simplex et innocens est avis*. Hoc itaque vocamine et homo *simplex innocensque* nuncupari debuit qui in se *columbini moribus* Spiritui Sancto hospitium prae-buit".—*Ib. ib.*

³ In adopting this explanation of the compound name Columbkille, we are following the opinion of the learned Doctor Reeves. See his edition of *The Life of St. Columba by Adamnan*, page lxx., note w, where he discusses the question and refers to his authorities. Lanigan, however, and others understand the word to mean Columba of the Churches; and they say he was so called on account of the number of churches and monasteries which he founded. See Lanigan, *Ecclesiastical History of Ireland*, chap. xvi., note 80.

⁴ Adamnan, lib. iii. cap. 2.

⁵ See the *Life of Saint Columba by Adamnan*, edited by Reeves, p. 103, note a.

⁶ Adamnan, lib. ii., cap. 1.

⁷ *Id. ib.*

⁸ *Id.*, lib. ii., cap. 25.

the guidance of Gemmanus, an ancient Christian bard.¹ From Gemmanus he passed to the school of Saint Finnian of Clonard, then so celebrated as the resort of great scholars, and the seminary of illustrious saints.

This period of Saint Columba's life has received but scanty notice from his biographers. We may, therefore, infer that they had few events of striking interest to record. Days and weeks and years seem to have flowed by in a silent unchecked course. Nor is this any matter for surprise or disappointment. It was the springtime of his life. The seed which, in after years, was to yield such a rich and abundant harvest, was now, for a season, hidden beneath the surface, where, though unseen, unthought of, by men, it was absorbing in secret the fructifying dews of Heaven. We may be permitted, however, to take a rapid glance at the monastic system which then prevailed in Ireland, that so our readers may understand by what means he was prepared for the great work he was destined to accomplish.

For three centuries after the death of Saint Patrick the monastic schools of Ireland were renowned throughout the Western Church. During this period the social and political condition of the great European Continent was violently disturbed. The Roman Empire of the West had already tottered to its dissolution, and its fair provinces now became the prey of rapacious barbarians. Countless hordes of fierce warriors,—Goths, and Huns, and Vandals,—whose only thought was to plunder and destroy, poured down from their native wilds, and swept away almost every vestige of the old civilization. Having humbled and overthrown the mighty mistress of the world, they began to contend for the spoil amongst themselves; and thus the fertile plains of Europe continued for centuries to be the scene of cruel and exterminating wars. Ireland, in the meantime, situated in the far west, beyond the reach of those disturbing influences, enjoyed comparative quiet. Her children, who had just embraced with eagerness the Christian religion, devoted themselves to its doctrines and discipline with that fervour and enthusiasm for which they have been ever remarkable. Hence the rapid growth and the wonderful success of her monasteries. They sprang up in every part of the island, and were quickly filled with men who combined, in a very extraordinary degree, the eager pursuit of knowledge with the practice of Christian perfection. Grammar, rhetoric, logic, music, geometry, astronomy, were all taught with assiduous zeal in these holy retreats.² The science of divine truths, however, was cultivated with

¹ "Gemmaum senem"—*Adamnan*, "Carminator nomine Gemanus"—*Life of Saint Finnian of Clonard*.—See Reeves' *Adamnan*, p. 137, note d.

² See Stuart, *History of Armagh*, Appendix v.

especial ardour. Some writers even do not hesitate to assert that, towards the close of this period, the Irish monks began already to apply the philosophy of the ancients to the illustration and defence of Christian dogmas, and thus laid the foundation of that system of scholastic theology, which afterwards became so famous in the history of the Church.¹

We need not therefore be surprised to learn from Bede,² and Alcuin,³ and others,⁴ that students from every nation came to the schools of Ireland, and that Irish scholars were often summoned from the retirement of their monasteries to the councils of princes and kings. It was a constant saying in those days, when a man of literary note had disappeared from other countries, that "he had gone to Ireland for his studies".⁵ From a passage in the life of Sulgenus quoted by Camden,⁶ it would appear to have been the common practice of those who loved wisdom to come to Ireland in search of it:

*"Exemplo patrum commotus, amore legendi,
Ivit ad Hibernos, Sophia mirabile claros".*

We may add the testimony of Aldhelm, an Anglo-Saxon monk of the seventh century, who tells us that Ireland was as thickly set with learned men as the Heavens are with stars.⁷

The reader may form some conception of the extent and influence of the Irish schools in the sixth, seventh, and eighth

¹ "I was aware that Irishmen, who in that age were called *Scotchmen*, cultivated and amassed learning beyond the other nations of Europe, in those dark times; that they travelled over various countries of Europe for the purpose of learning, but still more for that of teaching, and that in this century [the eighth] and the following, Irishmen, or Scots, were to be met with everywhere, in France, Germany, and Italy, discharging the functions of teachers with applause. But I was long ignorant that Irishmen were also the first who taught scholastic theology in Europe, and that so early as this century they applied philosophy to the explanation of the Christian religion. The fact I learned first from Benedict of Aniane, some of whose short pieces are published by Stephen Baluze, *Miscellaneor.*, tom. v." Mosheim, *Ecclesiast. Hist.*, edited by Henry Soames, M.A., vol. ii., p. 151, note 7.

² *Hist. Eccles.*, lib. iii., cap. 7, 27; lib. iv., cap. 26.

³ *Vita Sancti Willibrord*, lib. ii., cap. 4.

⁴ Eric of Auxerre, *De Mirac. Sancti Germani*, lib. i., caput. See also Camden's *Britannia*, p. 730; London, 1607; the *Life of Cataldus*, by Bonaventura Moronus, quoted in this article; etc.

⁵ "In the fifth, sixth, and seventh centuries, religion and learning flourished in Ireland to such a degree that it was commonly styled the mother country of Saints, and reputed the kingdom of arts and sciences. The Saxons and Angles sent thither many of their princes and princesses to have the benefit of a pious and learned education. It ought, likewise, to be acknowledged that some of the most eminent teachers of North Britain received their instruction at the Irish seminaries of literature and religion". Macpherson, quoted in Moore's *Hist. of Ireland*, vol. i., p. 279.

⁶ "Amandatus est ad disciplinam in Hibernia". Camden's *Britannia*, p. 730; London, 1607.

⁷ *Ib. id*

⁸ *Veterum Epist. Hiber. Sylloge*, xiii.; Ussher's *complete works*, vol. iv., p. 451.

centuries, from the number of their scholars. At Clonard it is said that about three thousand received their education under Saint Finnian; Saint Comgall, at Bangor, had about the same number; and, again, there were three thousand more in the different detached monasteries under the jurisdiction of Saint Brendan.¹ It is even asserted on good authority, that, at the school of Armagh, which had been founded by Saint Patrick himself, and which seems to have surpassed all the rest, there was found at one time the almost incredible number of seven thousand pupils.² We have no exact record of the number of students at the far-famed school of Lismore; but there seems no doubt that they came from the banks of the Rhine and Rhone, from Germany, from Switzerland, from Holland, from the remotest countries in Europe, to sit at the feet of its illustrious teacher, Cataldus.³ No wonder, then, that in those times Ireland should have won the applause of the civilized world, and should have gained for herself that glorious title,—the proudest ever nation bore,—“the Island of the Holy and the Learned”.

Famous as Ireland then was for the learning and sanctity of her teachers, she was no less distinguished for the generous liberality with which she dispensed the blessings of religion and education. The unwearied labours of those countless missionaries who went forth from her schools to foreign nations, are well known to the world. And, indeed, the very ruins of Irish monasteries, which are met, even at the present day, in every part of Europe, bear witness alike to their number and their zeal. But the princely hospitality with which her schools were thrown open to students of every country, is equally worthy of

¹ See Reeves' *Adamnan*, p. 336. Also Lanigan, vol. ii., chap. x., notes 67, 111, and 201.

² Florence Macarthy, cited by Ussher and Ware.

³ This distinguished Saint and scholar afterwards became bishop of Tarentum in Italy, where he is still venerated as the titular Saint of the Cathedral church. His life has been written in verse by Bonaventura Moronus, a native of Tarentum, who, in celebrating the virtues of his patron, bears testimony to the renown of the great school at Lismore:

“*Undique conveniunt proceres ; quos dulce trahabat*

“*Discendi studium, major num cognita virtus,*

“*An laudata foret. Celeres vastissima Rheni*

“*Jam vada Teutonici, jam desuere Sicambri :*

“*Mittit ab extremo gelidos Aquilone Boemos*

“*Albis, et Arvemii coeunt, Batavique frequentes,*

“*Et quicumque colunt alta sub russe Gebennas.*

“*Non omnes prospectat Arar, Rhodanique fluenta*

“*Helvetios : multos desiderat ultima Thule.*

“*Certatim hi properant diverso tramite ad urbem*

“*Lismorian, juvenis primos ubi transigit annos*

“*Mirantur tandem cuncti quod cognitus heros*

“*Spe major, fama melior, praeconia laudum*

“*Exuperet, nullumque parem ferat aemula virtus”.*

—Ussher's *Britannic*, *Eccles. Antiq.*, cap. xvi.; Ussher's works, vol. vi., p. 304.

admiration. A cheerful welcome awaited all who came, and, numerous though they were, they received, without payment, not instruction alone, but lodging, and food, and books, at the hands of Irish teachers.' Even the prejudiced Ledwich is forced to confess that "so zealous and disinterested a love of learning is unparalleled in the annals of the world". We may well be pardoned if we feel a pride in our old country, when we look back through the mists of sorrow that hang around her history, and contemplate the hallowed splendour of those golden days.

Among the monastic schools of Ireland in the middle of the sixth century, none was more celebrated than that of Clonard; and among the many distinguished names of saints and scholars that adorn the annals of Clonard, none is written in more glowing characters than the name of Saint Columba. His ecclesiastical training may be said to have been completed in this great school, where he imbibed knowledge from the lips of Saint Finnian, and learned sanctity from his holy life. On leaving this retreat, his first idea was to devote himself to a life of seclusion and prayer. For this purpose he came to the little monastery of Glasnevin, near Dublin. It was situated on the banks of the river Tolka, and consisted of a few cells and an oratory. He asked and readily obtained admission, and found himself, to his great delight, in the company of Saint Comgall, Saint Canice, and Saint Kieran,¹ who had been, a short time before, his companions at Clonard.

In the designs of God, however, these apostolic men were not intended for a life of inactive solitude. Within a very short time a violent distemper appeared in the neighbourhood: the community was broken up, and the holy confraternity was dispersed. Saint Kieran continued to devote himself for many years to the study of monastic discipline under various masters. At length he became a master himself, and established the celebrated monastery of Clonmacnois, the ruins of which constitute, at the present day, such an attractive feature in the scenery of the Shannon. Saint Canice at first preached the gospel with great success in many parts of Ulster. Afterwards, turning towards the south, he founded the church of Aghaboe, which in course of time became an episcopal see; and he is yet venerated

¹ "Erant ibidem [in Hibernia] eo tempore [A.D. 664] multi nobilium simul et mediocrium de gente Anglorum, qui tempore Finani et Colmani episcoporum, relicta insula partim, vel divinae lectionis vel continentioris vitae gratia, illo secesserant. Et quidam quidem mox se monasticæ conversationi fideliter mancipaverunt, alii magis circumeundo per cellas magistrorum, lectioni operam dare gaudebant; quos omnes Scoti libentissime suscipientes victum eis quotidianum sine pretio, libros quoque ad legendum et magisterium gratuitum praebere curabant". Bede, *Historia Ecclesiæ*, lib. iii. cap. 27.

² O'Donnell, *Life of Columbkil*, lib. i. cap. 43.

as the patron saint of the diocese of Ossory. Saint Comgall set up the great monastic school of Bangor, in the county Down, where he soon gathered around him a larger number of ardent scholars than any teacher of modern times can boast of. A still greater work than any of these was reserved for Saint Columba, though as yet he knew it not.

He first turned his steps towards the country of his birth and his kindred; and two years after he had left Glasnevin, being at the time twenty-five years of age, he founded the church of Derry. This event may be regarded as the opening of his missionary career. For the next seventeen years—that is from 546 to 563—he seems to have travelled over a great part of Ireland, and to have laboured incessantly in the establishment of new churches and new monasteries. During this period, too, probably about the year 550, he received the order of priesthood from the hands of Etchen, Bishop of Clonfad.¹

Of our Saint's labours during these seventeen years we possess few written memorials. We cannot, therefore, describe the exact course of his apostolic wanderings: neither can we explain in detail the difficulties with which he had to contend, or the means by which these difficulties were overcome. But the modern traveller, when he hears the name of Columbkille pronounced with reverence in every town and hamlet of Ireland; when he visits the countless ruins with which his name is fondly associated; and when he learns from these silent witnesses that, in every age, the virtues of our great patron were commemorated and his intercession implored, may begin to understand what manner of man he was, who, thirteen hundred years ago, left an impression on the heart of his country which persecution could not obliterate, nor time efface.

In referring to the Irish monasteries of Saint Columba, we cannot pass over in silence the important share which they had in the preservation of ancient literature. Saint Columba was himself an accomplished and laborious scribe;² and every where he imposed upon his monks, as a part of their daily duty, the important task of copying manuscript. Hence, in after years, the monasteries which he had founded became eminently remarkable for their valuable and extensive libraries. The sacred books, in particular, were copied with especial care, and de-

¹ Lanigan, vol. ii., chap. xi., note 105.

² "His celebrity is thus commemorated in the Irish Life:—

ἵρ τρι ἑξο βυσσάχ τρεβον
λεβον ρολαρ ραερ πο ρερυβ.

'And three hundred, gifted, lasting,
Illuminated, noble books he wrote'. "

Reeves' *Adamnan*, p. 365, note p.

corated with surpassing beauty and magnificence. It is now acknowledged by the learned, that, during the middle ages, a school of decorative art sprung up in Ireland, almost unrivalled for richness of invention, minuteness of detail, and unfading brilliancy of colours. "There is abundant evidence", says Westwood, "to prove that in the sixth and seventh centuries the art of ornamenting manuscripts of the sacred Scriptures, and especially of the Gospels, had attained a perfection in Ireland almost marvellous, and which in after ages was adopted and imitated by the Continental schools visited by the Irish missionaries. . . . The Irish missionaries brought their national style of art with them from Iona to Lindisfarne in the seventh century, as well as their fine, large, very characteristic style of writing; and as these were adopted by their Anglo-Saxon convents, and as most of the manuscripts which have been hitherto described are of Anglo-Saxon origin, it been the practice to give the name of Anglo-Saxon to this style of art.¹

We are fortunate enough still to possess two interesting and venerable relics, from which the curious reader may learn what was the style of decorative art cultivated by the monks of Saint Columba. One of these is known as the *Book of Durrow*, the other as the *Book of Kells*. There are many points of correspondence between these two celebrated manuscripts. Both contain copies of the four Gospels; both are often referred to, as well in ancient records as by modern writers, under the name of "the Gospels of Saint Columba"; and both having undergone many vicissitudes of fortune, are now preserved, with every mark of honour, in the library of Trinity College, Dublin. The story is, that they were once the property of Saint Columba, if not the work of his own hands, and that they were left by him as a legacy to his two favourite Irish monasteries, the one to Durrow, in the King's County, the other to Kells, in the county of Meath. The accuracy of this tradition is a matter we must leave for the decision of learned antiquarians.² It would seem, however, to

¹ *Palaeographia Sacra Pictoria: The Book of Kells*, pp. 1, 2.

² "I was enabled, some years ago", says Mr. Digby Wyatt, "by the kindness of the Rev. J. H. Todd, the learned librarian of Trinity College, Dublin, to compare the so-called autograph gospel of Saint Columba [the *Book of Durrow*] with the *Book of Kells*, which is traditionally supposed to have belonged to that saint, and remained strongly impressed with the superior antiquity of the former to the latter. The one may have been his property, and the other illuminated in his honour after his death, as was the case with the gospels of Saint Cuthbert"—*The Art of Illuminating as practised in Europe from the earliest times*. London: Day and Son, 1860, p. 16. Mr. Westwood, a learned and discriminating judge, speaking of the *Book of Kells*, goes so far as to declare that "from a comparison of this volume with the gospels of Lindisfarne (known to have been written at the close of the seventh century), and bearing in mind that Lindisfarne was colonised by the monks of Iona or Icolmkill in 634, only forty years after the death of Columbkille him-

be now fully established, from intrinsic evidence alone, that the two manuscripts in question cannot be ascribed to a later period than the beginning of the eighth century.

Whatever may be said of their antiquity, there is no difference of opinion as to the beauty of their execution. Indeed the *Book of Kells*, which excels the *Book of Durrow* in the splendour and variety of its ornamentation, may be said to have carried off the palm amongst all the illuminated manuscripts that now exist in the world. "Ireland may justly be proud of the *Book of Kells*. This copy of the Gospels, traditionally asserted to have belonged to Saint Columba, is unquestionably the most elaborately executed MS. of early art now in existence, far exceeding in the gigantic size of the letters, in the frontispieces of the Gospel, the excessive minuteness of the ornamental details, the number of its decorations, the fineness of the writing, and the endless variety of initial capital letters, with which every page is ornamented, the famous Gospels of Lindisfarne in the Cottonian Library. But this MS. is still more valuable, on account of the various pictorial representations of different scenes in the life of our Saviour, delineated in a style totally unlike that of any other school, and of which, I believe, the only other specimens are to be found in the Psalter of St. John's College, Cambridge, and at St. Gall; the latter, however, being far inferior in execution to those in the *Book of Kells*." To this flattering testimony of Mr. Westwood, we may add the graceful tribute of Mr. Digby Wyatt: "In delicacy of handling, and minute but faultless execution, the whole range of palaeography offers nothing comparable to these early Irish manuscripts and those produced in the same style in England. When in Dublin, some years ago, I had the opportunity of studying very carefully, the most marvellous of all, *The Book of Kells*, some of the ornaments of which I attempted to copy, but broke down in despair. . . . No wonder that tradition should allege that these unerring lines should have been traced by angels".¹

But while lingering over the memorials of Saint Columba in Ireland, we are trespassing too far on the kind indulgence of our friends. It is full time that our story should have come to a close, and yet one-half remains untold. We propose, however, to resume the subject in a future number of the *Record*, and to follow the career of our saint amidst the lonely solitudes of the Western Islands and the gloomy recesses of the Grampian mountains. In parting, therefore, with our readers for a time, we may

self, there seems to be no good reason for doubting that this volume might have belonged to that celebrated saint". *Palaeographia Sacra Pictoria: The Book of Kells*, p. 6.

¹ Westwood, loco citato, p. 2.

² Loco citato, p. 15.

address them in the words of the great minstrel, who, by the genius of his pen, has in modern times thrown a new lustre around the scenes of Saint Columba's labours:

" Here pause we, gentles, for a space;
And, if our tale hath won your grace,
Grant us brief patience, and again
We will renew the minstrel [pilgrim] strain".¹

ARCHBISHOP CARROLL OF BALTIMORE, AND THE IRISH CHURCH.

The life and times of Archbishop Carroll of Baltimore, have been already fully described by several able writers in the United States. Such is the veneration felt by the American church for the memory of its founder, that any document which could throw light upon his history, has been eagerly sought after, and most highly prized when found. By publishing his correspondence with Archbishop Troy of Dublin, we are enabled to-day to make an important addition to the materials already assembled. For two reasons, it appears to us, our pages are a fitting place wherein to publish Dr. Carroll's letters. First, because these letters contain the thoughts and views of a truly great ecclesiastical ruler; and next, because they bring out the share the Irish church was privileged to take in laying the foundations of that wonderful American church, to whose care she has since committed so many of her own unfortunate children.

A good ruler ought to be possessed of three qualities: a thorough knowledge of the public interests, ability to lay them open to other men, and such personal gifts of character as will make him a successful advocate of the measures he recommends. This is the estimate given by a modern statesman of what a ruler ought to be; and in the main it will be found correct, even when transferred from the region of politics to that of the Church. If we analyse ever so slightly the characters of the great ecclesiastics whom God raises up from time to time to rule His Church in periods of crisis or of transition, we shall find that these three qualities—but in their highest and most spiritualized form—enter largely into their composition as the chief elements of their greatness. An accurate appreciation of the true interests of the Church in his time, power to impress his views on other minds, a loftiness of character, which by its virtues imposes respect, and

¹ Scott's *Lord of the Isles*.

by its disinterestedness forbids suspicion, from the human side of the spirit of every great bishop from St. Augustine down to our own day.

Gifts, such as these, are rarely found united in one individual. At times, owing to events of exceptional difficulty, their union is proof of talents of the very highest order. There are periods when a whole nation is upheaved by the intense agitation of men's minds; when old institutions fall, and social life puts on novel forms; when rules of conduct have to be readjusted to meet new exigencies; when, so critical is the emergency that a false step may be fatal to the best interests of religion, and even the good and wise are divided as to the best course to follow. On these occasions, when of other men it is verified that *cogitationes mortalium timidæ et incertæ*, Providence never fails to raise up an extraordinary man, a faithful as well as a prudent servant, to be placed over the household of the Lord. The sayings and doings of such prelates have a value that abides even long after their own times. His life, and especially his letters, show that Dr. John Carroll, first Archbishop of Baltimore, and founder of the Catholic Church in the United States, was one of this class of men. He was prepared for his high destiny by a course of training than which nothing could be more suited to fit him for the work that was expected at his hands. Born about 1734 in Maryland, he was sent soon after his twelfth year to the Jesuit College of St. Omer's. Having spent therein six years of successful study, he entered the novitiate at Watten in 1753. In 1755 he was transferred to the college at Liege, where, after eleven years spent in study, according to the method in use in the Society, he was ordained. He was then appointed professor at St. Omer's, and subsequently at Liege, where he taught, first philosophy, and afterwards theology. He was admitted a professed father on 2nd February, 1771.

Thus was laid that solid foundation of learning which was to guide him so securely in the difficulties of his after life, and without which he could not have become all that he proved himself to be to the American Church. The refining influence of travel was now to be added to the advantages he already possessed. It was the period of the grand tour. Father Carroll was induced to accompany Lord Stourton's son in making the tour of Europe in 1772 and 1773. After a stay at Rome they spent the winter at Naples, and returned in July, 1773. Meantime the English Jesuits, expelled from St. Omer's and Watten, had removed their schools to Bruges, and there Father Carroll was invited to fill the office of prefect. He had hardly spent two months at his new duties, when, on the 5th September, 1773, the brief of Clement XIV., by which the Jesuits were suppressed,

disturbed all his plans, and drove him from the peaceful and useful retirement he loved so well. He resolved to return to Maryland, but was induced to accompany the English Jesuits to England. He ever felt that the suppression of the order was the effect of the revolutionary spirit that then raged in Europe. This connection doubtless influenced him in the latter years of his life, when he found himself in the heart of the revolutionary ardour of the new-born republic of the United States.

In England he became chaplain to Lord Arundel of Wardour. But, as the dispute between England and the North American Colonies waxed more violent, he resolved to return to his native land, whose cause he ardently, but temperately, espoused. He arrived in America in 1774. At the time of his return there was not a public Catholic Church in Maryland, although there were nineteen Catholic priests, all Jesuits, in that state. He took up his abode at Rock Creek, near the Potomac, about ten miles from Washington, and here he remained discharging the duties of a zealous missionary for about a year and a half, when he was summoned by the congress that afterwards declared the independence of the states, to take a share in the important work of the American revolution. The illustrious Benjamin Franklin, Samuel Chase, and Charles Carroll, of Carrollton, were appointed commissioners to go to Canada to secure the friendship or the neutrality of the Canadians during the approaching struggle. Father Carroll was not named as one of the commissioners, but congress requested him to accompany the committee on their mission. It was a mission of peace, and Father Carroll hastened to obey the call. Their labours were unsuccessful; the Canadians refused to make common cause with the colonies. Dr. Franklin and Father Carroll returned home in company. The former was then old, and suffered much from the hardships of the journey. "As to myself", he wrote, "I grow daily more feeble, and I think I could hardly have got along so far, but for Mr. Carroll's friendly assistance and tender care of me".¹

Father Carroll returned to his duties at Rock Creek, where he continued throughout the revolutionary war. He wholly and entirely sided with the American cause, and prayed without ceasing for the success of his country. In 1784 he was named by the Holy See superior of the missions in the thirteen states of North America, with power to administer the Sacrament of Confirmation. On 22nd of September, 1785, he set out to visit the Catholic congregations in Pennsylvania, New York, and the Jerseys. He continued his labours till 1789, when the question of his appointment as bishop was seriously entertained at Rome.

At that period Dr. Troy was Archbishop of Dublin. We

¹ Sparks' *Franklin*, vol. viii. p. 184.

have briefly sketched Dr. Carroll's history as an introduction to the correspondence which he maintained with this distinguished Irish prelate, whose life yet remains to be written. Dr. Carroll's letters, besides containing the deliberate judgment of so wise a man on the important events which mark the close of the last century, throw new light upon the relations of Ireland towards the infant Church of the United States. Not only does the writer refer to Ireland as to the land of his forefathers; not only does he declare that the wisdom given to the Irish prelate was given to him for the good of America as well as of Ireland; but it is pleasing to reflect that even then it was to Ireland the American Church looked for assistance, and that Irish priests were among the first and most successful labourers in the new vineyard.

The letter which opens the correspondence is as follows:¹

I.

Baltimore, August 11, 1788.

MY LORD,

I was honoured with your Grace's letter of May 16th, by the Rev. Mr. Ryan, who arrived at Philadelphia the first of this month, and is now with me. I am happy in taking this occasion to open a correspondence with a prelate of your distinguished character, and hope your Grace will allow me to apply to you with confidence and liberty in all matters which may intervene between this country and Ireland relative to the welfare of religion. Mr. Ryan I will endeavour to place, agreeably to himself and advantageously to some Catholics destitute of all spiritual assistance. He is not willing to accept an appointment in the country, in one of the western counties of Pennsylvania, where a large colony of Irish Catholics are soliciting a priest, and offer him a maintenance. He has turned his eyes on Charleston, South Carolina, where a clergyman is likewise wanted.

I have the honour to be, with the greatest veneration and respect,

My Lord,

Your Grace's most obedient and humble servant,

J. CARROLL.

II.

London, July 23rd, No. 28 King Street, Bloomsbury.

MY LORD,

I was favoured with your Grace's most obliging letters of January 25th, about two months ago, and would have sooner acknowledged the honour done to me, had I not been in daily expectation of setting out for Europe, which, however, was not in my power before June 9th. I am now on my voyage to England for consecration.

¹ In publishing these letters we have been careful to omit several passages, in which the private affairs of individuals are treated in a confidential manner. However, we have omitted nothing of public or lasting interest.

When the subject of an American Bishopric was first started, I received so pressing an invitation from a most respectable Catholic gentleman in England, that I unwarily promised to be consecrated in his chapel if the appointment should fall to my lot. Had it been otherwise, I should have hesitated between Ireland, the land of my forefathers, and Canada, though, on the whole, I flatter myself that my going to England may be attended with some advantages to the cause of religion within my extensive diocese.

It is probable that I shall hear much on the subject of the oath when I am in England—hitherto I have never seen it, though I have heard of the disagreement amongst the V.V. A.A. I shall be very cautious in forming, and more so in uttering, any opinions whilst I am there.

I shall pay every attention to the subject mentioned in your Grace's separate letter.

I am happy to inform you that Messrs. Fleming, whom I have placed in Philadelphia, and Burke, who supplies Mr. O'Brien's absence in New York, give general satisfaction. The former unites all those talents which conciliate esteem and love, and serve for the most useful purposes. The latter is moral, assiduous, and disinterested. Another of your brethren in religion, Mr. Keating, from Lisbon, was just arrived when I left Baltimore. He is much commended by Mr. Fleming, and will be fixed near Philadelphia.

Mr. O'Brien has been to Havanna, is gone to San Vera Cruz, and in his last letter from the former place, informs me of his intention to cross the Isthmus of Panama, go to Acapulco, Lima, etc., and return to New York in 1793, when he hopes to have collected sufficient to pay off their debts in New York, and finish their church.

I have the honour to be, with the greatest veneration,

My Lord,

Your Grace's most obedient servant,

J. CARROLL.

III.

MY LORD,

What excuse shall I offer to your Lordship for my long delay in acknowledging the honour of your most obliging favour of August 5th? I received with all the pleasure which the subject would admit, your Lordship's congratulations on the event which has lately taken place, and which is to me a matter of so great consequence, and, I may add, of some consequence to the cause of religion. I believe that I told your Lordship before the reasons which determined my choice on England for consecration. I flatter myself that my voyage hither has not been unprofitable to the cause over which it is now our common duty to watch, in preference to everything else.

Mr. Donnellan has, within these few days, communicated to me the papers you mention. I have read them attentively, and they are such as I humbly conceive would be of benefit if more generally communicated. Since my arrival I have carefully avoided taking

any part in the present controversy amongst the Catholics, though I have been urged on all sides. If I had seen any prospect of bringing the principals on each side of the question to a good understanding with each other, most certainly I would have attended much more than I have done to the cause in controversy, and probably should have formed a very decided opinion. At present I can only say, that the oath, in its present form, appears to me unadmissible; that it implies a renunciation of the pastoral powers of the successor of St. Peter; and that its obvious meaning is different from that which the advocates for the oath affix to it. This I have not said to a soul excepting now to your Lordship, and even to you I deliver this opinion, not as one which is founded on much investigation, but as one which forced itself on my mind when I read the oath.

My baggage has been on board some days: the wind keeps the ship in the river, which I hope to leave very shortly. I was greatly obliged to their Lordships (of your province) who offered me their congratulations through your Lordship. May God pour His blessings plentifully on your and their arduous labours for the extension of faith! I shall always esteem it a happiness and honour to hear from you. Cardinal Antonelli, in a late letter, recommended to me to let your recommendation accompany all priests who go from Ireland to America. In consequence I referred to your Lordship for such recommendation, a Mr. Phelan, a Capuchin friar and postulant for our mission.

I have the honour to be with the utmost respect,

My Lord,

Your Lordship's most obedient servant,

J. CARROLL.

London, October 3rd, 1790.

IV.

Baltimore, August 24, 1791.

MY LORD,

I recur to your Lordship with the utmost confidence in every concern of religion, where your advice, direction, or coöperation can be obtained. Such is my esteem for your Grace, and the abilities to direct and guide with which God has blessed you, not only for the good of your own country, but also, I trust, for this. I stand now in need of three clergymen for the service of poor abandoned Catholics. They promise faithfully to provide a comfortable support for their pastors. As I know of no country but Ireland which can supply our wants, I presume to make them known to your Grace, not doubting but you will, with your wonted zeal, make known my desire to some virtuous clergymen. Allow me to request, that none may be selected for this service, of whose fitness your Grace has not the fullest conviction, either from personal knowledge or from such testimony as is entirely satisfactory. The stations for which they are destined require men of solid and approved virtue, for they will be left in great measure out of the reach of control or eye of inspection; con-

sequently, unless they be thoroughly established in the habits of a sacerdotal purity of manners, sobriety, and of zeal, they will not be qualified for that destination which is intended. Besides this first requisite of an irreproachable conduct, strength of bodily health is absolutely necessary to undergo the fatigues and constant hardships of labour and diet to which they will be exposed. Finally, they will be placed amongst strangers and bitter enemies to our faith and Church, who will often seek opportunities of engaging in controversy, and not unfrequently with much dexterity. This renders it advisable and indispensable for the clergymen to be gentlemen fond of study, of improved understandings, and, above all, skilled in theological science. If your Lordship can find out such, disengaged from more important employment, and zealous to bestow their labours in my diocese, I shall ever esteem it a great favour to receive them from your hands. If your Grace can obtain a character, corresponding to that which I have drawn, of the Rev. Mr. Henry Campbell, curate of Belfast, I shall wish him to be one of the three. I received lately a letter from him, well and sensibly written. He says, that Dr. Karny, President of the Seminary at Paris, the Bishop of Down, in whose diocese he now is, and the Archbishop of Armagh, his native bishop, will bear testimony to his conduct. I shall refer him to your Grace, and if approved of by you, I will receive him.

Our friend Mr. O'Brien was well in Mexico last May, collecting dollars for his church in New York. His vicar, Mr. Michael Burke, of your order, the excellent Mr. Fleming, and his young friend Mr. Keating, are likewise well.

I have the honour to be, with the greatest respect and veneration,
My Lord,

Your Grace's most obedient and humble servant,

✠ J., BISHOP OF BALTIMORE.

V.

Baltimore, April 16, 1792.

MY LORD,

I am duly honoured with your Grace's favours of Jan. 2nd and Feb. 4th, and highly obliged to you, as I have had cause often to be, for your Lordship's continued attention to the advantage and progress of true religion and sound morality in my diocese, which are so much dependant, under God, on the good conduct of the clergymen employed in it. I paid due attention to your account of Mr. Campbell, who, in a late letter, declines for the present his proposed voyage to America, and from which I collected that he was deeply immersed in the politics of the North of Ireland. If Mr. Paine be the master of his opinions on government, as, from some expressions, I presume he is, he has fallen into bad hands, indeed; for if Paine's principles be true, government is far from being a blessing. I mean hereby government, its form and constitution, which will never be fixed or steady, but continually liable to be dissolved by the turbulence and endless variety of human systems.

I understand by Mr. Campbell's letter, that a principal mover in the business of the North, and in coaliting Catholics with Presbyterians, is a person from this country of the name of D——. With him I am not acquainted, but pretty well with his character; and I am induced, by a solicitous regard for the Catholics of Ireland, and for your Lordship in particular, to mention some circumstances relating to Mr. D——, which need not be mentioned farther than you will find it necessary. He is of respectable family and connections in this country, no one more so; in his early youth he was guilty of misdemeanours here, indicating rooted depravity, but amazing address, but even this could not screen him; and his friends, to rescue him from the hands of justice, and themselves from dishonour, sent him out of the country. He went first to Lisbon, where fresh misconduct compelled him to seek refuge elsewhere. He arrived in England at the beginning of the American war, and with his wonted address and insinuating manners, engaged himself deeply into the familiarity of all the Americans in England, and the lords and commons who combated the ministry on the subject of the American war. He even wrote such good accounts of the designs of England to the American negotiators at Paris, that they conceived the highest confidence in his zeal for their cause, and entrusted him with the disposal of large sums of money for the relief of American prisoners languishing in England; but all this time, as it was afterwards known, he was a spy for Lord North, and employed by him in some important business. He never applied the money sent him. After the war he continued his malpractices, but has sufficient dexterity, by shifting his scenes of action and displaying extraordinary abilities, to gain confidence for a time. You may easily conceive how dangerous it would be for such a man to obtain any degree of trust in the management of your concerns, which require such sound heads and hearts.

Your acquaintance the Rev. Mr. O'Brien will return from Mexico, having had considerable success, but not equal to his expectation.

My sincere and fervent prayer is, that it may please Almighty God to preserve harmony amongst the Roman Catholics of Ireland, and dispose them to listen to the lessons of wisdom, which you will give them, and grant them that degree of liberty, and of the civil rights of their country, which will make them happy here and hereafter.

I am, with the utmost veneration and esteem,

My very good Lord,

Your Grace's most obedient and humble servant,

✠ J., BISHOP OF BALTIMORE.

VI.

Baltimore, August 11, 1792.

MY LORD,

Your Lordship's last letters gave me little encouragement to hope for any clerical coadjutors from your kingdom. Even the Rev. Mr. Gilmer has not yet arrived, though I had the honour of writing to your Lordship immediately after the receipt of your letter, and

requested his immediate departure, engaging to pay here at his arrival, ten guineas, if he came immediately. This money is deposited with me by a body of distressed Catholics, who are without a clergyman, and who wait impatiently for his arrival.

Notwithstanding the discouragement given in your last letter, I still make bold to request your Lordship to make known, as occasion may offer, the very great distress under which this diocese labours for want of clergymen, and the repeated assurances which I receive from those who are in want of them, that they shall be comfortably provided. If your respectable brethren in the episcopacy will be so condescending as to communicate this notice, and be very careful not to give dimissorials to, or recommend any, whose character and principles are not immaculate, I would receive with the utmost joy at least six such clergymen.

I have been informed lately that your divisions are likely to be healed, and that, under the authority of your name, and attention to your prudent and vigorous advice, the Catholics of Ireland are likely to obtain a reestablishment of other and more important civil rights than have been yet conferred on them. God grant that this may be true.

Our religious establishments are multiplying in these states. But, owing to the fewness of our clergy, divine service is kept in them so irregularly, that they do not produce half the good effects which otherwise they would. Praying that it may be in your Grace's power, as much as it is your inclination, to remove the obstacles I have mentioned, I assure you with veneration and the utmost esteem and respect, that I have the honour to be,

My Lord,

Your Grace's most obedient servant,

✠ J., BISHOP OF BALTIMORE.

VII.

Baltimore, May 10, 1798.

MY DEAR AND VERY HONOURED LORD,

The Rev. Mr. Gallagher presented me with your Lordship's favour of Feb. 3rd. As his talents are commended by so good a judge as your Grace, and he gave indeed a very pleasing specimen of them in a sermon before the congregation of this town, I have appointed him to the cure of Charleston, South Carolina, which is a place requiring a man of considerable abilities, which Mr. Gallagher possesses, and great purity of manners, which I likewise hope is another trait of his character.

We are waiting with great anxiety, not only for the news to be expected on French affairs, but those likewise which concern so deeply the fate of Catholicity in Ireland.

I have the honour to remain, with the greatest esteem and veneration,

My Lord,

Your Lordship's most obedient and obliged servant,

✠ J., BISHOP OF BALTIMORE.

VIII.

Baltimore, July 19, 1794.

MY LORD,

I had the honour of writing to your Grace on the 12th instant, and acknowledging your favour of March 24th. I would not break in again so soon upon your more important occupations, were it not for the present occasion of writing by a very deserving and intelligent member of this congregation, returning to his own country. Mr. Mullanphy is the person, who, during his residence here, has conducted himself much to his credit, and, I hope, to his temporal advantage. Regular in the discharge of his religious duties, he has recommended himself to general approbation. I wish that I may get the acts of my synod transcribed in time to send them by so good an opportunity; but it having come upon me rather unexpectedly, I am fearful that they will not be ready before his departure. He has discernment and information fully sufficient to make known to your Grace whatever you may desire to hear concerning the ecclesiastical and political state of this country. In particular, he can tell you how much the decency of religious service has been interrupted and disturbed here by the profaneness of the numerous French democrats, who, from the West Indies, have inundated our country, and Baltimore in particular. Nor is this the only mischief they have attempted. By indefatigable industry they have succeeded in instituting, within the bosom of our towns, democratical societies, pregnant with all the materials of anarchy and violent hostility against Britain, though evidently adverse to the interests of America. To oppose the mischief meditated by, and fomented through the machinations of these societies, we stand in need of the firmness, the undaunted courage, the personal influence, and consummate prudence of that wonderful man, our president, Washington. It is impossible for a person not thoroughly acquainted with our situation, to know how much depends, at this time, on one man for the happiness of millions. We, the lovers of peace, and, I may add, the sincere friends of religion, fervently pray that the equitable conduct of Great Britain towards America, and her adoption of rational principles respecting the rights of commerce of neutral nations, may strengthen our arms against the violence of the abettors of French politics. If any respectable clergymen can be spared for America, no more favourable opportunity can be found than of coming with Mr. Mullanphy on his return hither.

I have the honour to be, with the utmost respect and veneration,

My Lord,

Your Grace's most obedient servant,

✠ J., BISHOP OF BALTIMORE.

IX.

MY LORD,

I am favoured with your Grace's most obliging letter of March 22nd, and exceedingly obliged to you for the information it contained,

and still more for the friendly, and, to me honourable, manner in which it was communicated. Your kind condolence on the loss this diocese has suffered by the death of two of our most respectable and valuable ecclesiastical members, during the disorder at Philadelphia, revived that remembrance of them which always affects me with the most lively grief, as well as deep concern for the well-being of my diocese. I can truly say, that their loss is irreparable to me ; for I have not, amongst the clergy here, any men capable of filling that void which their deaths have made. Your Lordship was acquainted with Mr. Fleming's merits, and they could not have been exercised anywhere more to the credit of religion than at Philadelphia, where he was universally loved and esteemed. Mr. Groesel, his companion in life and death, and my designated coadjutor, was equally esteemed ; but being a German, and consequently not speaking our language with the same purity or with as much facility, could not render his talents so conspicuous to the most numerous part of the congregation.

The measure which your Grace, in conjunction with your episcopal brethren, is meditating, the erection of seminaries for the education of churchmen, is worthy of your wisdom, foresight, and solicitude, and, I think, the times are favourable so far as to afford a very reasonable hope of the design being countenanced by government. Government must see the importance, and even necessity, of religious restraint on the minds of men, and that everything which will operate against those principles of anarchy and insurrection which desolate so great a portion of Europe, deserves support and encouragement. The ministers will therefore conclude that they ought to patronize a plan, digested and pursued by those prelates, whose lessons inculcate so fervently the duty of legal obedience and submission, and especially by your Grace, who have so ably supported and recommended principles adverse to licentiousness and, a forward indigested spirit of pretended reformation. I allude to your excellent pastoral letter, which vindicates us Catholics so completely from many groundless charges, and gives such excellent cautions against the prevailing spirit of *ecclesiastical*, no less than civil democracy, as Mr. Milner justly terms it. It was my duty to have thanked your Grace much sooner for your valuable present of that letter, and I must claim your indulgence for my neglect. We are threatened here with the dissemination of the French political errors ; our alliance with them, and the habits of intimacy formed during the war between many Americans and some French officers, who have since taken a leading part in their revolution, are active means of spreading the infatuation, and it requires all the firmness and integrity of our great President Washington and the persons acting under him, to withstand the torrent. Still, I hope he will succeed, and, methinks, I discover in our fellow-citizens much less effervescence than agitated them three months ago. For, at that time, besides the industry of democratic societies, formed professedly, as many think, under the influence and direction of French agents, England gave us too much cause to be dissatisfied

with her, and to throw ourselves into the arms of her enemy, by lawless depredations on our shipping. I lately received, with many other books, a *review* of the attack made on your pastoral letter, but it has not been yet in my power to read one page of it, and I was the less eager to do so as nothing in your pastoral wanted vindication with me. I have likewise had for some time Mr. Robert Plowden's answer to his brother Francis, and find in it that accuracy and solidity of theological information which renders our old divines so much safer guides than modern refiners in theology. Mr. Plowden is only too redundant in some places, and engages too far in some questions of a very delicate nature, and, I think, not necessary to his subject; perhaps, likewise, he does not distinguish enough between *theological* or religious intolerance, which is essential to true religion, and *civil* intolerance. To me it appears that this defect has led him into some mistakes, of which his opponents, if he meets any, may avail themselves.

The acts of my synod have not been printed: they are too unimportant, and some of them improper for the public eye. I had no time to digest them, and was too little acquainted with canonical and disciplinary subjects to make them such as they should be; it was only a feeble attempt to introduce the holding of synods, from which I am sensible much good may be derived. But though they are not printed, I will engage one of our students in the seminary to transcribe and transmit them to your Grace, and will beseech you to read them with indulgence, and suggest, with your wonted prudence and wisdom, the improvements which your experience, and your predecessors' directions, have enabled you to perform with much advantage to me.

I have the honour to be, with the greatest esteem and veneration,

My Lord,

Your Grace's most devoted and obedient servant,

✠ J., BISHOP OF BALTIMORE.

Baltimore, July 12, 1794.

X.

George Town, June 22nd, 1795.

MY DEAR AND MUCH RESPECTED LORD,

I have been long favoured with your Grace's most instructive and pleasing letter of October 18th, 1794, and lately with that of the 10th of last March. A very serious and long illness, which confined me during the whole winter, and from the effects of which I am endeavouring to recover by the country air and gentle exercise, has been the principal cause of my long delay in answering your first letter. Messrs. Ennis and Rossiter give me hitherto every reason to rejoice at the acquisition made by my diocese of two so respectable and worthy characters. The former is now stationed at Philadelphia, and the other about thirty miles distant from it. I had no opportunity of experiencing the good qualities which all accounts concurred in attributing to Mr. May. It seems that during a few days resi-

dence at Philadelphia, he must have contracted the yellow West India fever, for he arrived very sick at Baltimore, where the same disorder then raged. I lodged him at my house, though I did not much apprehend the nature of his disorder. But it soon manifested itself in so violent a manner that he died three days after. Since his death another Irish gentleman, and of the order of St. Dominic, Mr. Bodkin, arrived from London, destined to live with a private family, but the arrangements were not made agreeably to the promises given in London, and he went to seek a brother in the West Indies.

I am glad that the statutes made in our synod met with your Grace's approbation. The English hymns, etc., sung in time of Mass, and other offices, are not, indeed, a part of the liturgy, but fill up those intervals which in Italy, etc., are generally taken up with symphonies, solos, or some motet, not always connected with the office of the day.

The late change in your administration will, I much fear, put a stop to your recovery of your just rights, and, in all events, even if justice should be done to you, the merit of conception will be lost by the ungracious manner of its being yielded. It will carry evident marks of the present system being rather given up through fear, than abolished from a principle of doing right. I consider two circumstances, since the recall of Lord Fitzwilliam, as decisive with respect to the unfavourable sentiments of the British ministry: the dismissal of your deputies to London without an answer to your petition, and the sending over to Ireland of several regiments. In these critical circumstances, it is a great consolation to me that so many excellent and enlightened characters, clerical as well as laymen, direct the measures of the Roman Catholics, and particularly that your Grace is so much consulted, not only from regard to your exalted station but much more on account of your prudence and consummate wisdom. It is my fervent prayer, that you may draw still more safe direction from the source of eternal wisdom and truth. I have beheld hitherto with admiration, the behaviour and sentiments of Irish Roman Catholics, nor could I wish anything to have been done or said otherwise by them, excepting some few expressions in the address to Mr. Grattan, and some speeches in Francis's chapel, which border too much on the affected philosophical language of infidelity, by paying too many compliments to the superior wisdom and light of the present times, beyond those of our ancestors. These expressions were certainly not unnoticed by your Grace. Excuse my long letter, which has hardly left me room to repeat, that I am, with veneration,

Your Grace's most humble servant,

✠ J., BISHOP OF BALTIMORE.

XI.

Baltimore, December 14, 1795.

MOST REV., GOOD, AND HONOURED LORD,

Your highly esteemed favour of August 25 is replete with so much wisdom, and displays so strongly the excellency of those prin-

ciples which govern your Grace's conduct in the perilous and perplexing circumstances of Ireland, that I cannot sufficiently admire and adore that all-knowing Providence, which placed you in these times in your conspicuous station. That some have impeached your conduct, cannot be surprising. To act with temper, and to use that accommodation which best effects the good purposes wished for by every friend to religion, requires talents and a command over one's self which few possess; and in the course of my experience I have learned that it is much more difficult for a good man to resist the heated zeal of impetuous, though well-meaning advocates of a good cause, than to quell the violence of bold impiety, or open persecution. Your situation is peculiarly trying. Some men of splendid names and great political character are enlisted in the Catholic cause; their favour, friendship, and exertions deserve and command your attention, and, perhaps, expect your entire deference, while, at the same time, your Grace may have much reason to think that other considerations of a nature personal to themselves and affecting their connections, carry them forward with too much velocity. To preserve an even tenor in such a complication of difficulties, and to avoid being heated by a contact with their feelings, is a special effect of superior wisdom or supernatural grace. Both, I doubt not, direct your measures, and the time will come, I trust, when all will do you the justice which is so richly due to you.

I am, with veneration and the greatest esteem and respect,

My Lord,

Your Grace's most obliged and humble servant,

✠ J., BISHOP OF BALTIMORE.

XII.

MOST HONOURED AND VERY DEAR LORD,

Mr. Carr forwarded to me from Philadelphia your Grace's very pleasing and highly esteemed favour of February 15

I have not yet had the pleasure of seeing Mr. Carr, but the character he has established already at Philadelphia, and the great satisfaction he gives to my vicar-general there, and designated coadjutor, the Rev. Mr. Neale, afford the best grounds for confidence in his future exertions. I cannot indeed express the satisfaction I derive from the prospect of advantage to my diocese from his arrival, and those it reaps from the talents and virtues of Messrs. Ennis and Rossiter, and as far as I am indebted to your Grace's recommendation of these worthy clergymen, so far I feel the full weight of my obligations. Messrs. Carr and Rossiter are commissioned by their brethren in Ireland to endeavour to form an establishment for their order in these states, in which endeavour they shall have every encouragement and aid in my power. I wished, indeed, that they would have directed their views for an establishment towards our great western country, on and contiguous to the river Ohio, because, if able and apostolical men could be obtained to enter on that field, it seems to me that it would become a most flourishing portion of the

Church of Christ, and there the means of future subsistence may be secured now for a very trifling consideration. I made known to them my opinion, leaving them however at full liberty to determine for themselves, and Philadelphia seems now to be the place of their choice, *quod felix, faustumque sit.*

If, in consequence of the wreck of religious foundations in France, there should be some truly respectable characters that retain the spirit of their institutions in all its purity, and wish to contribute to their revival, I am of opinion that the United States present a good opportunity of effecting their desires, provided they have been provident enough to save some small part of their capital to meet the first expenses. The climate of Georgia, about two hundred miles or less distant from the sea coast, is one of the finest in the world, as I am well informed by some Catholics on whom I can depend, and who have emigrated thither from this state. There health and plenty are found; considerable bodies of land are offered to any Catholic clergymen, and their successors, approved by the Bishop, who will settle there and exercise our ministry for the neighbouring faithful. I have been endeavouring for a long time to send an experienced and virtuous priest for their comfort, but can procure none but Frenchmen, who know too little English to begin such a work, and who would not be acceptable to our brethren there. The persons destined to undertake the introduction of religious institutions into this country, besides having the aforementioned qualities, should be not altogether unacquainted with mankind and the conducting of ordinary business, and should be educated in so liberal a manner as to be above the meanness and servility which, unfortunately, characterize too many of those who have been habituated to depend almost entirely on their talents for interesting or importuning the charity of others. Men of this latter cast, or the institutions that are calculated to form them, are not fit for the present state of this country.

Pardon, my dear Lord, this interruption of your Grace's precious moments. I was led to it by reflecting that, in your elevated rank, you must hear often of the views, and know much of the situation of the Irish clergy, secular and regular, and that you have been, and will be always disposed to afford every assistance in your power to this diocese. I am much concerned at the continuance of disturbances in your kingdom, which, I think, will never totally subside while so great majority of the people, Catholics and dissenters, are held in such a state of inferiority by so small a portion of their fellow-citizens. The sense of this inferiority will be more keen as political knowledge will become more general amongst all classes of people, and this event must come on very fast for a variety of reasons, and especially in consequence of the right now restored to Catholics of keeping schools. The wish of every considerate man is, that your governing powers may be induced, by a sense of justice and policy, to remove every oppression; our times have seen so much of the dreadful consequences of the people attempting to remedy themselves their political evils, that a wise administration will always prevent by timely interposition and reasonable concessions, a resort to popular explosions. We have

had some fears of that kind for ourselves, in consequence of discontents fomented against our treaty with Great Britain, but the wisdom and dignified firmness of our excellent president, supported by a vast majority of independent men throughout the United States, have defeated the projects of the enemies of peace.

I have the honour to be, with the greatest respect and profound veneration,

My Lord,

Your Grace's most obedient and devoted servant,

✠ J., BISHOP OF BALTIMORE.

Baltimore, May 25, 1796.

CORRESPONDENCE.

OBSERVATIONS ON A CERTAIN PAMPHLET ON UNIVERSITY EDUCATION.

To the Editors of the Irish Ecclesiastical Record.

GENTLEMEN,

An eminent member of the Queen's University has lately proposed that the study of history should be excluded from the academic curriculum, and be abandoned to the private study of undergraduates.

"There is one subject", says he, "in the course of the Queen's Colleges—History—which I think should be abolished. It is a fruitful source of discord, and it is in my opinion an absurdity. The lecturer knows no more of incidents than his hearers, and they can read in better language and in shorter time what he tells them".—*University Education*, p. 45.

On this passage of the pamphlet, I shall take the liberty of offering a few remarks.

One portion of this sentence refers more especially to the Queen's Colleges, where amid the chaos of religious doctrines, the teaching of History is truly called "an absurdity". The other portion is evidently meant to apply to all university institutions whatsoever, whether Catholic or Protestant. And it is on this matter most of the following observations are intended to bear.

The proposal in question is at least singular, as it runs counter to general and old established usage in all schools, colleges, and universities. It is especially singular in the present age, where historical studies both in Catholic and Protestant Europe are so much in vogue.

The pretext on which this exclusion of history from the academic course is recommended, is, that it is a contentious science. But this argument would lead to the proscription of Christianity itself. The Divine Author of our holy religion declared that He came to "cast fire upon the earth"; "to set brother against brother, and son against father". And how could it otherwise be, when He came to war against sin, and all its ministers and agents, "against the powers and principalities of darkness"; "against the spirits of wickedness in high places"?

If the mixed system of University education involves the necessity of excluding so important a science as history from its course, what severer censure can be pronounced against such a system? But the Prussian government, which is a great stickler for mixed education, has for upwards of forty years laid down the principle, that in the mixed Universities, like those of Bonn and Breslau, there should be a *Catholic* as well as a *Protestant* Chair of History; a *Catholic* as well as a *Protestant* Chair of Philosophy. And this principle, laid down in the academic statutes, has been, with some exceptions, generally acted on.

The very idea of excluding history from the University course (whatever may be the intentions of the estimable gentleman who made the proposal) is an anti-christian idea. For what are Judaism and Christianity, but historical revelations? What are they but "religions of the Book", as the Mussulmans term them? What are they but systems of belief, where facts are closely interwoven with dogmas, where the fulfilment of prophecy finds its interpretation in history, and miracles are proved by recorded testimony?

What is one of the chief objects of a University education, but to give to youth a scientific knowledge of the Christian religion? And how can such a scientific knowledge be imparted without historical instruction? How can the authenticity and the credibility of the Old and New Testament Scriptures be proved, except by historical testimony on one hand, and by internal evidence on the other? Is not the wonderful veracity of the sacred writings demonstrated by the faithful representation, and still more perhaps by the incidental allusions there found to historical personages and events, to manners, customs, laws, civil institutions, and religious doctrines and practices, whether among the Jews or among heathen nations? And as the period embraced in those writings extends from the Creation to the sacred ministry of the Apostles, I need not say how wide a scope to historical research the study of the Bible presents. And it is a matter of joy to the Christian that, in our age especially, historical inquiry should have proved so conducive to the triumphs and glory of religion.

But if historical studies are so necessary to prove the truth of the Dispensations that preceded Christianity, and the divine establishment of the Christian religion itself, they are no less needed to trace the perpetuation of that spiritual society, which the Incarnate God founded upon earth. For that society was not to pass away when its Divine Author ascended into Heaven. Under the guidance of the Paraclete He sent, it was to traverse all ages, even to the consummation of the world. It was to have a history, and a marvellous history of its own. It was to exhibit in its course the accomplishment of the predictions of its Divine Founder, as well as those of His beloved disciple, and bring out into luminous reality the dark oracles of Israel's elder seers. It was to engraft on a degraded world a higher civility, as well as purer doctrine; it was to interpenetrate civil society with its spirit; to connect itself closely with the state, which it was to regenerate and to mould. Hence, the history of that Church, without a knowledge of civil history, becomes utterly unintelligible. And here we see that the field for historical investigation becomes much wider and more various.

But here the proposer of the notable scheme under consideration will say, that he does not deny the utility, or even necessity, of history, but only insists that, for the sake of peace, it should be abandoned to the *private study* of youth. In other words, the science which has engaged the attention of many of the greatest intellects among all nations, whether ancient or modern, which for its due cultivation requires assiduous research, a calm, dispassionate temper, united with great love of truth, a solid judgment, acute powers of criticism, and philosophic penetration, may dispense with an academic interpreter.

The great monarch Louis XIV. was then wrong in permitting the illustrious Bossuet to trace in his *Discourse on Universal History*, before the eyes of the Dauphin, the magnificent picture of God's conduct of the human race. He should have said to the prelate: "See that your royal pupil be well instructed in logic, mathematics, and the Greek and Latin classics; but let him grope his way in history as best he can".

And at what period, and in what country is it recommended to leave youth without guidance or control in the study of history? In the present age, when, though the Church has achieved signal triumphs, infidelity is still so active and so rampant; and in Ireland, where her Catholic youth are exposed to so many and such various spiritual dangers! The Catholic young man who has escaped unhurt from the semi-Rationalism of Trinity, or the open indifferentism of the Queen's Colleges, is to be handed over for historical guidance to such very Christian journals as the *London Examiner*, the *Athenaeum*, the *Spectator*,

the *Saturday Review*, and even the *Edinburgh Review*. From these teachers he is to learn what historical books he should read, what method he should pursue, and especially what principles should direct it!

A practical exemplification of these remarks occurred but the other day.

In the Historical Society of Trinity College, a young Catholic gentleman, about ten days ago read a paper, containing a glowing panegyric on the historical philosophy of the late M. Comte. This writer, who was originally a follower of Saint Simon, is accounted the ablest of the modern French infidels. He denied, if not absolutely the existence, at least the providence of God; the immortality of the human soul; a state of future rewards and punishments; the free will of man, and his moral responsibility. Religion, according to this philosopher, is suited only to the infancy of nations; but in their manhood it must be superseded by science, and, indeed, physical science. The historical philosophy of the French writer is but a consistent application of his total rejection of God's providence, and of human free will, and human responsibility.

All he says of the infancy, the adolescence, and the manhood of nations, had been said before, and with infinitely greater truth and consistency, by eminent Catholic writers.

But the young Trinity student represents the enormous aberrations of the French philosopher in history as useful and brilliant discoveries, and though he acknowledges that he fell into gross and fantastic errors, fails to discern the close connection between his historical and metaphysical doctrines. And it is thus the Catholic youth of Ireland are led astray! It is thus the construction of a Catholic literature and philosophy in this country is for ever postponed! And thus the Catholic intellect, partly by the influence of Trinity College,¹ partly by that of the Queen's Colleges, is misdirected, weakened, disjointed, marred, corrupted!

Youths less religious than this estimable Catholic student, may (though God forbid it) be led by the materialist philosophy of Comte so praised—a philosophy followed out by the too famous Buckle—into absolute unbelief; or if their early religious impressions and the grace of God happily prevail, their mind must be re-educated, before they can render any service to religion and to society.

To return to the author of the notable scheme for the exclusion of history from the academic course.—The case of natural history may, perhaps, have misled the eminent physiologist. He

¹ In Trinity College, as in other Anglican Universities, Rationalism is now making fearful progress.

sees that boys study natural history by themselves; and he, perhaps, asked himself, why should not this be done in the history of nations also? The answer is obvious.

Natural history treats of the physical conformation, of the properties, habits, and instincts of brutes, which are the same now as they were six thousand years ago. Their instinct, complete from the first, never expands. The beast is essentially stationary, because he is under the exclusive dominion of nature, where reigns necessity, and not freedom. He cannot be progressive, because he is unendowed with intelligence, has no higher volition, no conception of spiritual and abstract objects, and is shut out by consequence from all relations with the world of spirits. He has no history, except as in the case of the horse and the dog, where he has been domesticated, and brought into immediate relation with man.

The latter—a being endowed with intelligence and free will, and living in perpetual intercourse with the unseen world—born to know, and love, and serve his Almighty Maker—has alone a history. That history is the record, more or less clear and full, of a loving Providence, ever watching over the destinies of nations, as well as of individuals, and of men and peoples co-operating with, or resisting, the gracious designs of God, following the inspirations of beneficent spirits, or obeying the suggestions of the powers of darkness, using or misapplying the great gift of reason they had received from their Creator, and in the material part of their existence, ruled by external nature.

Such, when compared with the simple, uniform page of natural history, is the vast, various, diversified, complicated story of man. The eminent physiologist will, perhaps, now see why, if the one may be abandoned to private study, the other requires a teacher.

There are some other passages in this pamphlet that call for notice, and on which, with your permission, Gentlemen, I will offer a few remarks in your next number.

A CONSTANT READER.

[We have received several liturgical questions, which for want of space, cannot be considered in this number. We take this opportunity of announcing that we cannot pay any attention to anonymous communications. The writer's name and address should invariably accompany each letter. The editors consider all such letters as confidential.—EDD. I. E. R.]

DOCUMENTS.

I.

DECREE OF THE S. CONGREGATION OF THE COUNCIL.

ELEMOSYNÆ MISSARUM.¹

23 Maii 1861.

Sess. 22 Decr. de obs. in Sac. Miss.

*Summaria precum.*²—Occasione resolutionis S. C. C. diei 25 Septembris 1858 superius expositae, qua declaratur eleemosynam recipi non posse pro celebratione secundae Missae, Episcopus N. haec S. C. exposuit. “In multis dioecesis nostrae parochiis existunt fundationes, quae vulgo *primissariae* vocantur (beneficia et simplicia et curata) quibus provisum est ut, dominicis diebus et festis, praeter quasdam ferias, Sacrum celebretur matutinum. Eiusmodi vero fundationes, ob exiguitatem reddituum et penuriam Sacerdotum, plerumque proprio carent sacerdote. Ut autem menti fundatorum, quantum fieri potest, satisfiat, Parochi obtenta binandi facultate, diebus dominicis et festis, binam dicunt Missam, Sacrum matutinale et Sacrum summum pro populo, et in utroque Sacro traditur homilia sive instructio cathenetica, pro quo peculiari labore sive industria, Parochi hucusque ex eiusmodi foundationibus, certam percipiunt remunerationem. Sunt et alii Parochi, qui diebus dominicis et festis binam dicunt Missam, partim in ecclesiis parochialibus, partim in filialibus, quia necessitas moralis id exigit. Non pauci Parochi ad ecclesias dissitas, per vias asperas, tempore aestus, frigoris et nivis tendunt, qui infra sacrum simul tradunt doctrinam christianam.

“Quaeritur igitur: I. Utrum Parochi qui, ut menti fundatorum fiat satis, diebus dominicis et festis, binam dicunt Missam, et pro fundatoribus Primissariarum applicant, salarium ex fundo Primissariarum, pro peculiari labore, percipere possint. II. Utrum Parochi qui, pro necessitate circumstantiarum, diebus dominicis et festis, sive in Ecclesia parochiali, sive filiali dissita, bis celebrant, tradita simul doctrina christiana, pro peculiari labore et industria, certum salarium annuum a parochianis oblatum, percipere valeant”.

¹ Acta etc., vol. i. No. i. p. 13.

² *Summaria precum* est quaedam dicendi formula penes S. Congregationem Concilii adhibitam qua indicatur non agi de aliquo gravi dubio formiter solvendo, vel de causa contentiosa: (haec enim alia forma pertractantur quae dicitur in *Folio*, quorum exempla habes in antecedenti et sequenti causa) sed agi tantummodo de precibus Romanae Sedi exhibitis, vel ad leve dubium solvendum, vel ut plerumque contingit ad gratiam obtinendam, quae involvunt aliquam difficultatem, puta circa existentiam causarum quae gratiae concessionem suadeant, vel non; sive circa modum quo exaudiri preces mereantur. Cum summarie haec pertractantur, ideo dicuntur *summaria precum*. Huiusmodi quaestiunculae, non multis abhinc annis, typis traduntur, dum antea Secretarius supplices hos libellos in S. Congregatione voce exponebat. Cum citantur huiusmodi causae, oportet adiungere *per summaria precum* ut a ceteris distinguantur.

DISCEPTATIO SYNOPTICA.

Ea quae obstabant affirmationi.—Animadvertebatur ex officio, vetitum esse Parochis binandi facultate donatis, pro secunda Missa eleemosynam recipere, ceu S. C. C. definivit in cit. *Cameracen. Missae pro Populo*, et pluries alibi decrevit praesertim in *Vintimilien. 19 Decembris 1835*. Imo ad rem afferebatur responsio quaedam S. C. data in *Brixien. die 3 Martii 1855 per sum. precum*. Consuetudo enim invaluerat in ea dioecesi, ut a quibusdam piis Sodalitiis aut Praefectis fabricae ecclesiae, retribueretur Parocho peculiaris eleemosyna pro Missa, diebus dominicis aut festis de praecepto, celebranda vel canenda; idque aliquando sine onere specialis applicationis. Hinc quaerebat Episcopus: utrum haec praxis, ubi ab immemorabili consuetudine firmata invenitur, tolerari possit, saltem pro diebus quibus offertur eleemosyna absque obligatione determinatae obligationis. Sacra autem C. censuit rescribendum: *Consuetudinem iuxta exposita esse reprobendam, et servandam esse constitutionem Benedicti XIV. 'Cum semper oblatas'*.

Ea quas suffragabantur.—Caeterum observabatur ad casum propositum quod attinet, cum eleemosyna non ratione *celebrationis aut applicationis* secundae Missae rependatur, sed titulo remunerationis pro speciali labore et industria, proponebatur decernendum Sacrae Congregationi, an prohibitio de qua supra, comprehenderet etiam id quod ex huiusmodi titulo afferri solet. Nec videbatur opponi allegata *Brixien.* in qua casus erat non de secunda Missa, sed de Missa parochiali, et eleemosyna rependebatur pro celebratione Missae eiusdem. E contra vero S. C. Rituum, titulo remunerationis pro speciali labore, quibusdam Parochis qui Sacrum necessitate exigente iterabant, in locis a parochiali ecclesia remotis, receptionem cuiusdam stipendii censuit posse permitti. *Monasterien. 11 Iunii 1845*.

Responsio.—S. Congregatio Concilii die 23 Maii 1861 in hac causa per summaria precum exposita censuit respondendum: *Posse permitti, prudenti arbitrio Episcopi, remunerationem intuitu laboris et incommodi, exclusa qualibet eleemosyna pro applicatione Missae*.

Quare perspicis ob rationes tantum extrinsecas, laboris nempe et incommodi permitti interdum posse aliquam remunerationem, firma manente prohibitionem recipiendi aliquid intuitu eleemosynae pro Missae applicatione.

II.

DECREE OF THE S. CONGREGATION OF INDULGENCES.

In generalibus comitiis Sacrae Indulgentiarum Congregationis habita die 29 Februarii, 1864, Episcopus Andegavensis sequentia dubia enodanda proposuit.

I. Utrum privilegium altaris sive reale sive personale applicare possit pluribus defunctorum animabus in cujuscumque diei missa?

II. Utrum facultas Apostolica concessa Ordinario Andegravensi ut

in omnibus Ecclesiis parochialibus dioecesis Andegavensi ter in qualibet hebdomada celebrentur cum cantu missae de Requiem dum officia occurrunt ritus duplicis, quibusdam tantum exceptis, possit licite in praxim, an vero missae de requiem differenda sint iu alias dies ejusdem hebdomadae, in quibus sit ritus semiduplex?

III. Utrum sacerdos gaudens privilegio personali altaris possit in hebdomada cum recurrit festum duplex celebrari et lucrari indulgentias, an debeat expectari festa semiduplex ad easdem lucrandas?

Sacra Congregatio respondendum consuit: Ad primum: Negative. Ad Secundum: Affirmative, quatenus non occurrant festa semiduplexia in hebdomada. Ad Tertium: Ut in secundo.

Datum Romae ex secretaria S. Congregationis Indulgentiarum, die 20 Augusti, 1864.—PHILIPPUS CAN. Cossa Substitutus.

III.

DECREE OF THE S. CONGREGATION OF THE HOLY OFFICE.

DECRETA lata a S. Congregatione S. Rom. et Univ. Inquisitionis super dubio "*An Sacramentum Extremae Unctionis, oleo ab Episcopo non benedicto, ministrari valide possit*".

Feria V. coram Sanctissimo die 13 Ian. 1655.

Sanctissimus D. N. D. Paulus V. in Congregatione generali coram se habita, praevio maturo examine et censura propositionis sequentis "*quod nempe Sacramentum Extremae Unctionis, oleo Episcopali benedictione non consecrato, ministrari valide possit*" auditis DD. Cardinalium suffragiis declaravit. *Dictam propositionem esse temerariam et errori proximam.*

Feria IV. die 14 Septem. 1842.

In Congregatione generali habita in conventu S. Mariae supra Minervam, coram Eminentissimis et Reverendissimis DD. S. R. E. Cardinalibus, contra haereticam pravitatem Generalibus Inquisitoribus, proposito dubio "*an in casu necessitatis, Parochus ad validitatem Sacramenti Extremae Unctionis uti possit oleo a se benedicto*" iidem Eminentissimi decreverunt: *negative ad formam Decreti Feriae V. coram Sanctissimo die 13 Ian. 1655.*

Eadem die et Feria.

Sanctissimus D. N. D. Gregorius Div. Prov. PP. XVI. in audientia Assessori S. Officii impartita, resolutionem Eminentissimum approbavit.

NOTICES OF BOOKS.

I.

Compendium Perfectionis sacerdotalis, seu via brevis et facilis, ad illam spiritus ecclesiastici plenitudinem consequendam, qua sacrum sacerdotii onus digne sustineatur; adjectis orationibus ante et post celebrationem missae recitari solitis. Auctore F. X. Schouppe, S.J. 1 vol. in 8vo. Pelegaud, Paris.

All Fr. Schouppe's publications are remarkable for clearness and precision; gifts not often to be met with in the books of the day. The work under notice is no exception to those that have already appeared. No subject can be more important than the one which he has now undertaken to treat; and when we consider the scanty number of pages within which he limits his development of it, we do not hesitate to say that his little book is worthy of its subject. If the pastors of souls are the salt of the earth, that which preserves for them their saving flavour is an earnest and abiding endeavour to attain to sacerdotal perfection. In chapter i. the true idea of sacerdotal perfection is declared to consist in conformity with Christ, in the right exercise of zeal, and in a happy combination of sanctity with ecclesiastical learning. Chapter ii. sets forth how holiness of life is necessary and sufficient for a priest. Chapter iii. shows how desirable holiness is, since it is the priest's crown, the source of his influence and power, and the root of all his good. Chapter iv. depicts the obstacles that hinder the acquisition of this holiness, and which arise from the object, the subject, or the circumstances. This introduces the matter of chapter v. which explains the nature and necessity of a short and easy way to this sanctity. This short and easy method to sacerdotal holiness is to be found (chapter vi.) in Jesus Christ, who is the pattern of priests. More particularly however, (chapter vii.) the Sacred Heart of Jesus is the sanctuary of holiness, which from that Heart flows over the hearts of His ministers. Chapter viii. declares more fully the action of the Sacred Heart, in teaching us to remove defects, the practical method of which removal is accurately laid down. In chapter ix. the same action is described, in as much as it teaches us to acquire virtues; and here again the author descends to most useful practical details, both as to the virtues themselves and to the method of acquiring them. In chapter x. the Sacred Heart is described as teaching us to acquire that true knowledge, which consists in *scientia doctorum, scientia Sanctorum, scientia pas-*

toralis; and in chapter xi. as teaching us how to exercise sacerdotal zeal. These two chapters touch on all the duties of a priest's life, and treat of each of them with unction and sound good sense. The remaining five chapters show how Jesus Christ infuses sanctity into the souls of those (chapter xii.) who worship, (chapter xiii.) who contemplate, (chapter xiv.) who approach, (chapter xv.) who enter, (chapter xvi.) who dwell in His Sacred Heart. These various chapters are so arranged as to serve for meditations.

II.

The Glories of the Virgin Mother, and Channel of Divine Grace, from the Latin of St. Bernard. By a Catholic Priest. Dublin: Mullany, pp. 122.

One of St. Philip Neri's quaint and wise sayings was, that in choosing our spiritual reading we should give the preference to the writings of those whose names begin with the letter S. The translator of the little work before us has been mindful of this advice, and has given the faithful a very favourable opportunity to put it into practice. Among all the canonized saints—for to them St. Philip alluded—there are few who unite in their writings the two qualities that make good books popular—sublimity and simple tenderness—as happily as does the sainted abbot of Clairvaux. And at no other time is St. Bernard more truly St. Bernard than when he treats of the Glories of the Immaculate Mother of God. This little volume will, therefore, we think, prove acceptable to the devout servants of Mary. It contains four homilies on the text *Missus est*, the treatise on the Ageduct or Channel of Divine Grace, and on the twelve privileges of the B. V. Mary. For the convenience of readers each portion has been judiciously divided into chapters; which division the translator is careful to tell us is not found in the original.

The scanty leisure allowed by the laborious duties of the ministry in Ireland is not altogether favourable to literary pursuits among the missionary clergy. But such works as the modest one under present notice, and much more, of course, the many larger original works on historical and other subjects, which we are proud to point out as coming from Irish priests, show how much may be achieved even in those brief intervals of labour. Nothing is better calculated to exalt the character and increase the influence of the ecclesiastical body in this country, than that its members, without neglecting their duty as pastors of souls, should publish, from time to time, such books as are the fruit of conscientious study and patient personal labour. Those who have done this, or are now doing it, we hold to be entitled to double honour, and to the thanks of their brother clergymen.

III.

L'Evangile expliqué, défendu, médité, ou exposition exégétique apologétique, et homélitique de la Vie de Notre-Seigneur Jésus Christ, d'après l'harmonie des Evangiles. Par M. l'Abbé Dehaut, Curé de Septmonts, ancien professeur au Grand Séminaire de Soissons. Tomes i. et ii. Bar-le-duc, chez Leguée, 1865.

When we say that the author of this work has done for the Gospels, but in a larger and more complete manner, all that de Piconio has done for the Epistles of St. Paul, we say what is enough to recommend it to every student of the Holy Scripture. As the title indicates, the book is at once an explanation, a defence, and a practical application of the Gospels. It is the result of long and patient years of study. The Abbé Dehaut, its author, after discharging for many years the duties of Professor of Sacred Scripture in the Seminary at Soissons, is now Curé of Septmonts. He has followed with attention the course of the modern controversies concerning the word of God, and has brought to his task a rare knowledge both of the ancient commentators and of the attacks that have issued in modern times from Strauss and other German rationalists.

In the *Introduction* the author establishes the authority, integrity, veracity, and inspiration of the Gospels, and the Divinity of Jesus Christ. In the work itself he pursues the following method. He follows the harmony of the Gospels, forming one connected narrative of all the four, and thus avoids useless repetitions. The French text and explanation are accompanied by the Latin text of the Vulgate. After the explanation of each part he examines and refutes the rationalistic attacks which have been directed against it. Then comes the practical application, in which he suggests plans for discourses or for meditations. From this analysis it is plain that M. Dehaut's work unites in itself many and various works not easy to be found together in a priest's library. It has elicited the highest approbation from the French bishops and Catholic reviewers. The Bishop of Soissons, in a letter which appears at the head of the second volume, declares his joy that a priest of his diocese should be the author of such a work. No doubt the Abbe Dehaut laid deep the foundations of erudition while in college, but it is instructive to know that this important book was written by him beneath the humble roof of his parochial house, in the midst of the duties that occupy an active and zealous parish priest. The remaining two volumes are also ready, and will shortly appear.

THE IRISH ECCLESIASTICAL RECORD.

JANUARY, 1866.

THE SEE OF ELPHIN IN THE SIXTEENTH CENTURY.

The See of Elphin presents an unbroken series of bishops from a very early period down to the close of the fifteenth century. It was situated in a district purely Irish, far remote from the limits of the English Pale, and hence the names of its prelates, with only one or two exceptions, have the *Mac* or *O'* characteristic of their origin. Sometimes, however, doubts and controversies arose in regard to the episcopal succession, and it illustrates in a remarkable manner the modern theory—that, forsooth, the Irish Church at this period was independent of the Holy See—to find that such controversies were invariably referred to the judgment of Rome. Thus, for instance, on the death of Donatus O'Connor, in 1244, some of the canons chose the provost of Roscommon for his successor, whilst others elected John O'Hughroin, archdeacon of Elphin. The question was referred to Pope Innocent IV., who on the 5th of the nones of July, solemnly pronounced his sentence, that both elections had been invalid, whilst, at the same time, by his supreme authority, he appointed the above named archdeacon John to the vacant see, since, as the papal brief relates, "ample testimony has been given of his learning and virtue, and commendable life"—(*Mon. Vatic.*, pag. 44). Again, on the death of Dr. O'Fianagan, in 1308, some of the clergy elected Malachy Mac Aeda, canon of Elphin, whilst others nominated the abbot of Lough Kee, who

was soon after consecrated bishop of the see. An appeal was made to the tribunal of Pope Clement V., who, in 1310, pronounced his final judgment that the election and consecration of the abbot of Lough Kee had been from the beginning null and void; on the contrary, the election of Dr. Mac Aeda was declared to have been canonical and valid, and hence we find him consecrated in Avignon by Nicholas, bishop of Ostia and Velletri, before the 22nd of June, 1310, whilst the submissive abbot returned to his monastery, where he continued to lead a retired life for more than thirty years—(*ibid.* 180). When Malachy Mac Aeda was translated to Tuam in 1313, the same Pope, by brief of 21st of January, 1314, appointed canon Laurence O'Lachtuan bishop of our see, adding the important testimony that this worthy ecclesiastic was "mature in years, distinguished in his literary pursuits, and illustrious by the practice of virtue"—(*ibid.*, pag. 187). In 1372, a controversy again arose on the translation of bishop Gregory to the archiepiscopal see of Tuam. Charles, archdeacon of Elphin, was elected by the majority of the canons, and consecrated bishop by his metropolitan: nevertheless, Pope Gregory XI. declared his election null, and Thomas Barrett, appointed by the Holy See, continued for thirty-two years to rule the diocese, till his death in 1404.

Some Carmelite writers, who are followed by our recent historians, assign to this period the episcopate of Thomas Colby, who was a Carmelite of Norwich, and a graduate of Oxford or Cambridge. He is supposed by them to have been coadjutor of Dr. Barrett, to have been subsequently translated to Waterford and Lismore, and in fine, to have died in 1406. The authentic Carmelite records, however, assign his episcopate to a later period, and their testimony is corroborated by the *Liber de Provisionibus Prælatorum sub Joanne XXIII.*, in which it is recorded that Dr. Colby was appointed bishop of Elphin on the 11th of May, 1412, and was subsequently translated from our see to the separate diocese of Lismore on the 9th of February, 1414. He was author of several works illustrative of the inspired text; also of *Praeceptorium Divinae Legis*; *Collectanea Sacrorum Dogmatum*; *Conciones Sacrae*—an exposition of the Lord's Prayer; and also of a treatise *De Ecclesiae Puritate*. In the same records of the Carmelite Order, he is described as a man of acute mind, of singular eloquence, and of widespread fame for his preaching. A further fact commemorated in the *Bibliotheca Carmelitana* is deserving of remark, "eum non solum patrias sed etiam exteras academias visitasse, et cum viris doctis conerendo non parvam ad sua studia fecisse accessionem".

To come, however, to the bishops of our see in the sixteenth century, we find that in the last year of the fifteenth century,

Dr. George Brann, bishop of Dromore, was by papal brief translated to Elphin. This prelate was by birth a Grecian, being born in Athens; and the Four Masters, when registering his death in 1530, use the simple formula, "the Greek Bishop of Elphin died". He resigned, however, the administration of our see many years before his death, and had for his successor an Englishman named Christopher Fisher, who had held for some time the post of agent of king Henry VIII. in the court of Rome. It is recorded of Dr. Fisher, that he was intimate with Erasmus, and that in 1510 he was bearer of the blessed golden rose from His Holiness to the English monarch. On his death, in 1511, Thomas Walshe was appointed bishop of Elphin. The year of his death is uncertain; contemporary documents, however, commemorate him as still governing the see in 1521. His successor was John Max, a Premonstratensian monk, abbot of Walbeck, and a Prebendary of York. He, at the same time, held the abbey of Tichfield in Hampshire *in commendam*, and died in 1536.

According to the consistorial record, which we have been happy enough to meet with since we wrote the preceding lines, Dr John Max was appointed Bishop of Elphin, on Friday the 7th of April, 1525. He is styled in this record Abbot of a Premonstratensian monastery in the diocese of York, and the See of Elphin is described as rated in the books of the *Camera Apostolica*, at a tax of sixty-six florins.

The three next bishops are only known to us from the Register of the Consistorial Acts. The first we meet with is *Ludovicus*, or Louis, who was translated from Elphin to the see of *Gauda-tensis* in 1539. He had for his successor Hubert Iseranen (perhaps *O'Ifearnain*, i.e. Heffernan), of whom it is registered that, "Anno 1539. Sua sanctitas providit Ecclesiae Elphinensi in Hibernia vacanti per resignationem Ludovici electi Gaudaten-sis, de persona Huberti Iseraven monachi ordinis S. Joannis Evangelistae de Falcordimonte ordinis Cisterciensis Rothomagensis diocesis"—(*Act. Consist.*).

On the 3rd of June, 1541, Dr. Hubert was translated from this see to Ferns, and Bernard O'Donnell, who only a few months before had been appointed to Ferns, was on the same day translated to Elphin. The following is the Consistorial entry for this double appointment:—

"Anno 1541. die 3^{ta} Junii, Sua Sanctitas absolvit Hubertum Episcopum Elphinensem in Hibernia a vinculo etc., et eum transtulit ad Ecclesiam Fernensem in Hibernia.

"Eodem die S. S. absolvit fr. Bernardum Episcopum Fernensem a vinculo etc. et eum transtulit ad Ecclesiam Elphinensem vacantem per resignationem Huberti".

Bernard O'Donnell was a Franciscan, as we learn from the Burgundian list of the Bishops of that order, and after an episcopate of only a few months, was summoned to his reward. His successor was appointed on the 5th of May, 1542, in the person of Bernard O'Higgins, a member of the Order of St. Augustine. De Burgo, indeed, claims this prelate for the Dominican order, but Herrera expressly classes him amongst the Augustinian bishops, and what is of still more importance, the contemporary Consistorial Acts attest that:—

“Anno 1542, die 5^{to} Maii. S. S. providit Ecclesiae Elphinensi in Hibernia vacanti per obitum quondam Bernardi de persona fr. Bernardi *Presbyteri Eremitarum Sancti Augustini*”.

Some important particulars connected with this bishop are given by Herrera, from whom we take the following passage:

“Bernard O'Higgins, from Ireland, was appointed by Pope Paul III., on the 5th of May, 1542, to the see of Elphin, vacant by the death of Bernard O'Donnell. The General of the Order, F. Seripandus, appointed him on the 10th of April, before his consecration, Vicar-General of the Order in Ireland for six months, which appointment was renewed after his consecration, on the 7th of September the same year, that thus he might preside at the general chapter of the Irish province, where the order was now reduced to seven houses, and stood in great need of his paternal fostering care. Dr. O'Higgins departed this life in 1563, as we learn from Peter Calvus, the Dominican, and other witnesses, in the monastery of Villavitirosa, in Portugal, where he had taken refuge from the fury of the Anglican persecution. However, in the register of the Generals of the order, mention is made of this prelate as still living, on 12th August in that year”—(*Alphab. Augustin.*, pag. 108).

We glean from other sources that Dr. O'Higgins, two years after his appointment to our see, was obliged to surrender its temporalities into the hands of a schismatical nominee of Henry VIII., and to seek for safety by flight. Hence, the diocese of Elphin was on 20th of February, 1545, given in administration to John O'Heyne, bishop of the united sees of Cork and Cloyne (see *Record*, vol. i. pag. 314). On the death of the schismatical crown-nominee, Dr. O'Higgins again returned to his faithful flock. He continued to govern our see till 1561, when he resigned its charge to the more youthful Andrew O'Crean, of the order of St. Dominick, prior of Sligo. The distinguished Jesuit, father David Wolf, who was at this time Apostolic Delegate in Ireland, thus conveyed this intelligence to the Holy See:

“Bernard O'Huyghin, bishop of Elphin, has resigned his bishopric in favour of a Dominican Father, the prior of Sligo, named

Andrew Crean, a man of piety and sanctity, who is, moreover, held in great esteem by the laity, not so much for his learning, as for his amiability and holiness. The said Bernard was a good and religious man as far as regarded himself, but he was not acceptable to the people, and seeing that he was fast losing the temporalities of the see through the dislike which the laity had conceived for him, he chose Father Andrew, who is beloved by every one, that thus all that was lost might be regained. This father now proceeds to Rome, with the permission of his provincial, to obtain that see, bearing with him the resignation of Dr. O'Higgins. He asked me for testimonial letters; and though personally I know but little about him, I can attest the fame for virtue which he enjoys throughout the whole island" (see *The Archbishops of Dublin*, vol. i., page 418: Duffy, 1865).

When treating of the diocese of Achonry, we had occasion to commemorate a manuscript history of our Irish Church, by the learned archdeacon of Killalla, Dr. John Lynch, in which it was stated that Andrew O'Crean, when accompanying Eugene O'Harte to the Continent, fell sick in France, and received there letters from Rome, appointing him Bishop of Elphin (*Record*, vol. i., page 213). We learn further from the Consistorial Acts, that this appointment was made on the 28th of January, 1562, as appears from the following entry:

"Die 28^a Januarii, 1562: referente Cardinali Morone, Sua Sanctitas providit Ecclesiae Elphinensi in Hibernia vacanti per resignationem Rev. Domini O'Huyghuin (O'Higgins) ordinis Sancti Augustini professi de persona Domini Andreae O'Crean, Hiberni ordinis Praedicatorum prof. quem R. P. David (Wolf) presbyter. Soc. Jesu. in Hibernia commorans per suas litteras commendavit" (*Er. Act. Consist.*).

Though in France at the time of his appointment to our see, Dr. O'Crean did not assist at the sessions of the Council of Trent, but hastened back to guard the fold entrusted to his care. This instance would alone suffice to refute the statement made by some modern Protestant historians, that, forsooth, the bishops in Ireland appointed at this epoch by the Holy See, "received their appointment chiefly with a view, in the first instance, to their assisting the Pope, and strengthening his cause in the council" (see King's *Church History*, page 1217). If our bishop, however, deemed it more necessary to return to his diocese, he was not inattentive to the importance even of the disciplinary regulations made by that great council, and hence we find him in 1566, assembling in synod with Raymond O'Gallagher, Bishop of Killalla, and Eugene O'Hart, Bishop of Achonry, to solemnly promulgate in the western province the enactments of the Council of Trent. We learn this interesting fact from the *History of the Irish Church*, by Dr. John Lynch, already re-

ferred to; and as hitherto little more than the mere name has been recorded of our illustrious bishop, we wish to insert in full the whole passage concerning him, which that pains-taking historian has inserted in his valuable manuscript narrative:

"On the resignation of Bernard O'Higgins, the episcopate of Elphin devolved on Andrew O'Crean, of the order of Preachers, a native of Sligo, who was appointed to the see on 28th of January, 156½. The bishop, together with Raymond O'Gallagher, of Killalla, and Eugene O'Hart, of Achonry, received in 1566, in the name of the province of Tuam, the Council of Trent in all its parts (*Concilium Tridentinum in sua integritate*). He received letters from the last named prelate after Pentecost, on the nones of June, and on the Ides of August, 1579. The authority of the Council of Trent has ever since been maintained inviolate, so that the matrimonial causes are all decided according to its regulations in the three abovenamed dioceses, whilst in the other dioceses of Connaught the common law is still followed in such cases. This Andrew O'Crean obtained the degree of *Magister* in Theology, and accompanied to the Continent Eugene O'Harte, who was chosen by the clergy their procurator at the Council of Trent, and was postulated by them for the see of Achonry. Andrew, however, got ill in France, and was unable to proceed any farther, and, subsequently, was elevated to the see of Elphin, in which diocese he was for some time allowed to discharge his sacred duties without great annoyance, till being summoned to take the oath of the Queen's supremacy, he declared he would never defile himself by such a sacrilegious oath; he was then deprived of his see, which was given in 1584 to an apostate religious, who had consented to take the oath of supremacy. Being now exposed to constant vexations, Andrew betook himself to the convent of Sligo, where he lived privately with the religious, strenuously at the same time maintaining the Catholic cause. He erected in the public square of the town of Sligo, a marble cross (*marmoream crucem*), which was commonly called *Liagh-an-Espuig*, or 'The Bishop's Monument'. Such, too, was his devotion to the eleven thousand virgins, that in their honour he recited every year eleven thousand *Our Fathers*, and the same number of *Hail Marys*. He closed his life in 1594, amidst the same religious, who, through the influence of Daniel Mor (Magnus) O'Connor, enjoyed a comparative tranquillity. For, that chieftain was regarded with such favour by the Queen, that when he refused the diploma of *Earl*, she granted to him the title of *The O'Connor* of Sligo; subsequently, in the tenth year of Elizabeth, an order was issued, prohibiting the destruction of the monastery of Sligo, and, moreover, it was the custom that those who were ordained during Mary's reign, should not be compelled to change their habit or expatriate. Hence, Andrew was enabled to remain within the limits of his diocese and in the monastery of Sligo".

Such are the important details connected with Dr. O'Crean, which have happily been recorded by the almost contemporary

learned archdeacon of Killalla. They prove that to the close of his life, that bishop ever continued a faithful shepherd, unflinchingly defending the cause of truth, and upholding the principles of our holy faith. His successor was Demetrius O'Healy, of the order of St. Francis, heir at the same time of his dignity and of his heroism: for, Dr. Eugene Matthews, archbishop of Dublin, when commemorating the prelates who flourished "in our own time, during Elizabeth's reign", expressly reckons him amongst the martyrs of our Church: "Fr. Demetrius Heily, regularis observantiae Sancti Francisci, Episcopus Elphinensis et Martyr". The Consistorial Acts preserve to us the name of another bishop, who also in this see sealed with his blood the testimony of his faith. It is thus we find recorded on the 9th of June, 1625:

"Die 9^a Junii, 1625: referente Cardinali Francisco Barberini, Hiberniae Protectore, Sua Sanctitas providit Ecclesiae Elphinensi vacanti per obitum bonae memoriae *Raymundi Galvirii* ab haereticis pro Christi fide occisi de persona Rev. Fr. Boetii Egan Presbyteri Tuamensis ordinis minorum S. Francisci de Observantia".

It was probably towards the close of Elizabeth's reign, or the beginning of that of James I., that this bishop was crowned with martyrdom; for, in 1613, we find that this see was administered by a vicar-general named Owen Mac Brien, appointed by the archbishop of Cashel, whilst later still, in the month of August, 1620, Father Nicolaus a Sancto Patritio, a Carmelite, was appointed vicar-apostolic of Elphin, which office he seems to have retained till 1625.¹

As regards the schismatical and Protestant Bishops of the Established Church, the crown made its first essay to appoint a bishop to Elphin in 1544. The person thus chosen by Henry VIII., was Conat O'Siaghail, one whose appointment should otherwise have proved very acceptable to the Irish chieftains. He was abbot of Assadara (now Ballysadare), and for some time had governed as prior the monastery of Achros. He was also chaplain to O'Donnel, and is described by the Lord Deputy St. Leger, as "a right sober young man, well learned, who hath been brought up in France". As early as August 29th, 1541, the Lord Deputy wrote to the King, soliciting our see for O'Saighail (*Hamilton's Calendar of St. Pap.*, vol. i. page 60). The King, on 23rd of September, replies, allowing to the Deputy "all church patronage, except bishoprics and deaneries"; exhorting him to require "different conditions from the Irish on the marches and from those at a

¹ The brief of his appointment is preserved in the *Archiv. Secret. Brevium*, Rome.

distance"; and, in fine, promising to appoint O'Saighail to the see of Elphin (*ibid.*). The appointment was, however, delayed a long time. On October the 8th, 1542, the King wrote to the Lord Deputy that "he deferred the full expedition of his patent for lack of the true name of his see (*St. Pap.*, iii., page 430, 471, etc.). What was still more mortifying, when the King, in 1543, issued at last his *congé d'elire* to the dean and chapter of Elphin, they (as Cotton informs us) refused to elect the schismatical nominee; whereupon Henry VIII. was obliged to appoint O'Siaghail bishop of Elphin by his own authority, on 23rd of March, 1544. It was no wonder, indeed, that the chapter of Elphin should refuse to elect even the chaplain of O'Donnel for their bishop, for they had already a canonically appointed bishop governing their see, who, though dispossessed of its temporalities for a few years by the crown nominee, must, nevertheless, be regarded by all who wish to retain the name of Christians, as the true and only bishop of Elphin. It is, moreover, doubtful, whether O'Saighail was ever consecrated bishop, as even Protestant writers admit, and it is probable that during the few years that he survived, he was content with the enjoyment of the temporalities of the see.

The next attempt of the Established Church to intrude a bishop into Elphin, was made in 1583,¹ when at the joint solicitation of the Protestant archbishop of Dublin and of Sir Henry Wallop, Queen Elizabeth issued her royal mandate to have John Fitz-James Lynch consecrated for this see. As Dr. O'Crahan was at that time, and for several years before, ruling by Divine authority the See of Elphin, the nominee of Elizabeth (from whom the whole Protestant succession is derived) can be regarded only as that of usurpers and intruders. Dr. Lynch, however, made the most of the temporalities of the see: "by alienations", as Harris writes, "and fee-farms, and other means, he so wasted and destroyed it, that he left it not worth more than two hundred marks per annum". Happy for him, however, that before his death he received the grace of repentance: he sent in the resignation of the bishopric to the crown in the year 1611, and then was publicly reconciled to the church of his fathers.

¹ Ware says 1584: see, however, the letter of Elizabeth in full in Morrin's *Patent and Close Rolls*, vol. ii. page 66.

CHRISTMAS DAY AT ROME.

To the traveller Christmas Day, under ordinary circumstances, loses much of its brightness. Among the especial characteristics of the season are some so domestic in their character, that the very absence from home seems to forbid any full realization of the joys which are to mark that festive time. Does not the mention of Christmas suggest to our imaginations the family gathering under the father's roof; the meeting of those who, often and in many ways, are separated during the rest of the year; a closer binding of domestic ties, which makes the outer world less dear to us, and we ourselves more nearly all in all to each other? As Christmas draws near, our thoughts turn of themselves homeward, memory dwells more tenderly upon the past, and every relic of bygone days gains a new value in our heart of hearts. And thus it is that in such a frame of mind the very attractions of foreign lands, the novelties of speech, of habit, and of scene, jar upon the traveller's tenderest feelings, which, thus fed with home thoughts, grow morbidly sensitive. He loses his relish for what before he sought with such avidity, and, self-banished from home, perversely turns from what he has with much trouble obtained, and yearns after that which, perhaps, he hardly valued aright when it was in his possession. So when Christmas Day arrives he is generally in no fitting humour to enjoy it, but grows churlish with those who would divert him from his melancholy, and, in short, wishes it passed and gone.

But it is not so at Rome to the Catholic traveller, and perhaps not altogether so to others; for if one might judge from the constancy with which Protestants flock to Rome every winter, we might conclude that something of what the Catholic finds there, at that holy season, falls in a measure to the lot of others, and the rich treasures of the Church's gifts overflow even to those who acknowledge not her sway. But be this as it may, to the Catholic there the season of Christmas is one of joy and gladness. And obvious enough is it why to him at Rome there is the full enjoyment of all that Christmas is specially designed to bring, and none of those drawbacks of which we have just spoken; none of those incongruities of place and association which the traveller will elsewhere find, and which so mar the joys with which Christmas abounds.

Thoughts of home arise in his mind; but is he not a Roman Catholic, and so, in its truest and highest sense here on Earth, *at home* in Rome? It is the season when children gather around their father: and is not his father here? the Holy Father whose blessing he has learned to seek on every occasion, whose sweet

smile he has treasured up among his dearest memories, whose feet he has kissed, and whose paternal voice has spoken to him, it may be in the condescension of a private audience, or in those rich full tones that swell so majestically through the glories of the Sistine, and find a fitting echo in the vastness of St. Peter's.

It is Christmas Day, and the Catholic hastens to his Father's house, there with that Holy Father, and with brethren from all quarters of the Earth, to take part in the grandest solemnity that the world can show. Therein is his joy, that he is no stranger, no wanderer, no exile there; he feels—and what comfort and delight is there in the thought!—he feels that he is at home; that the grand function is for him as much as for those who have spent their lives in Rome; that he has part and lot therein; that the divine Sacrifice is offered for him by his father on Earth to his Eternal Father in Heaven; that he has come home to celebrate his Christmas Day.

This it is which attunes the traveller's mind, and makes it so in harmony with the spirit of the great festival. It may be the pure and earnest joy of the son who all along has been participating with his brethren in the glory of his Father; or it may be the struggle of contending feelings, half smiles, half tears, in the heart of the wanderer who finds himself at last at home, and recognizes on every side some symbol of a father's mercy, some token of a mother's love, which at last he has learned to prize; but be he which he may, Catholic from childhood, or convert in later days, he knows himself to be at home in his Father's house, and enters with glad and grateful heart into this, the truest image on Earth of the joy of his Lord.

It will not go beyond, while it can scarcely fall short of, the mark to say, that the functions of the day are worthy the place and the occasion; that the accessories harmonize with both, and that all combine into the grandest picture which the mind can conceive of divine worship.

It was a bright, sunny morning, last Christmas Day, when the cannon of the castle of St. Angelo roused us from a short night's rest; for Christmas Eve had offered attractions which had led us over much of old Rome, and kept us busied with religious functions till long after midnight. We had heard in the afternoon the strange Christmas mass of the Armenian rite, matins at the Sistine Chapel, and assisted at midnight masses at the Minerva, the Old Oratory, and at S. Luigi dei Francesci; but now to-day there was one great central point to which all minds turned; one, the chief temple of all, where the Supreme Pontiff of the Catholic Church was to offer in most solemn state the great Sacrifice of the New Law.

In due time we started for St. Peter's, and found ourselves in the midst of a bright and gay crowd surging along in the same direction. The streets were kept by Papal dragoons, and as we crossed the broad bridge of St. Angelo, we saw with pleasure, what is now a rare sight, the Papal banner hanging on the outer walls; the French flag too generally lording it alike over city and castle. Gay carriages were conveying dignitaries and great people of all kinds, and not a few of our own countrymen, to the centre of attraction. Every one who could urge any claim to uniform asserted it on the present occasion, and thereby relieved the gloom which black dresses and black coats never fail to cause. The servants of Cardinals and Senators were in wondrous gala liveries, more quaint and quite as gorgeous as those which figure at St. James's on a Drawingroom Day.

But we must hasten on to secure a good position. Arrived at the grand Piazza in front of St. Peter's, we have no time to pause in admiration of the wonderful group of buildings before us, still less to criticize the strange palatial façade which shuts out St. Peter's itself from sight, and renders a good view of the mighty dome quite impossible. But hurrying past those magnificent fountains whose unceasing flow surprised the Russian Nicholas—when, as yet unused to the grandeur and perpetuity of Roman work, he begged that they might no longer be required to play in honour of his presence—we ascend the many flights of steps, and crossing the vestibule, which, it is said, a recent traveller mistook for St. Peter's itself, so vast are its dimensions, and so grand its proportions; we enter the largest and most glorious Church in the world. We have no difficulty in making our way towards the spot where, under the loftiest dome in Christendom, the high altar stands over the shrine of the Apostles. As yet there is no crowd, only a few thousand people present, and these are as nothing in St. Peter's.

As time went on, the seats and vacant spaces under the dome filled up, and before the arrival of the Holy Father the crowd extended far down the nave. The space behind the high altar, the upper limb of the Latin cross, is set apart for the function of the day.

This temporary choir, called *Capella Papale*, is thus arranged: At the upper end, immediately facing the high altar, is the Papal throne, rising on several steps; to the right and left extend the benches for the Patriarchs, Archbishops, and Bishops assistant at the Papal throne. Along the Epistle side are those for Cardinal Bishops and Cardinal Priests; on the Gospel side those for the Cardinal Deacons. These, as in the Sistine chapel, are extremely simple in form, being merely long benches with a low screen behind and a broad step in front, the whole covered with carpet.

On the Epistle side stands also the throne of tierce. At the lower end stands the High Altar. The whole is enclosed, and the rich picture framed by a screen behind the Papal throne of state, and by raised seats behind the Cardinals, which are occupied by the exiled royalty of Naples, the Foreign Ambassadors, and, in great prominence, the French General and Staff. The high altar alone separates the Capella Papale from the rest of the world; the well dressed crowd in the transepts and the people of Rome in the nave.

What a glorious Altar it is! The best that can be said in its commendation, is that it is worthy of the spot on which it stands; and what a spot is that!

The nave, nearly ninety feet wide, expands under the dome into transepts 445 feet from wall to wall. The mighty dome, whose diameter is 193 feet, rises from the pavement to the base of the lantern to 400 feet; and under this glorious canopy stands the baldacchino of solid bronze, supported by four twisted columns rising to a height of 93 feet, itself in turn a canopy to the high altar, under which lies the body of St. Peter—that altar at which the Pope alone says Mass. In front of the altar is the Confessional, surrounded by a circular balustrade of marble, from which are suspended 112 lamps that are constantly burning day and night. The altar rises on its steps above this confessional, and is inaccessible on the west side. This is an advantage, as it leaves an unimpeded view of the Holy Father when celebrating, his position being on the east side of the altar, facing towards the people. This ancient custom prevails at all the basilicas, as well as in many other churches.

But now a movement at the lower end of the Church warns us that the Pope is coming. The procession enters by the chapel of the Pietà, where the Cardinals had previously received the Pope, who had come from the Vatican by the Scala Regia. It is too far distant for us to recognize anything but a movement amid a dense crowd. The choir sings the *Tu es Petrus*; then there is a pause, for the Holy Father descends from his sedia at the chapel of the Blessed Sacrament, and makes a short visit. Again the procession moves up the glorious nave and winds its way round the confessional on our side into the Papal Chapel. And very grand and stately is this procession; every one in his place, no disorder, no confusion of any kind; and so was it throughout the whole elaborate function; every one knew what he had to do, and when to do it, and, what is more, he did it as though he had practised it every day of his life. The Romans are certainly great at functions, doing everything with an ease, a majesty, and a grace, which give a value and dignity to the smallest ceremonial. What a list it would be that would set

forth the name and office of each personage therein, and yet every one had his especial place to fill and position to represent. We could but notice a few points. There were three tiaras carried in state: one a present from Napoleon I. to Pius VII., which is valued at nearly £10,000; another dates from the pontificate of Gregory XVI.; and the third was presented by the Palatine Guard to the present Pope; but the newest and richest of all is the one which the Holy Father wore, a gift of the present Queen of Spain in 1854: it contains 18,000 diamonds, and is estimated at £21,000. After a crowd of minor officials, came in due rank the Abbots of religious orders; the Bishops, Archbishops, Primates, Patriarchs, Cardinal Deacons, Cardinal Priests, and Cardinal Bishops; each of these with his small court about him, himself the principal figure in a separate group. Then came the Conservatori and Senator of Rome, laymen in rich and striking costume; then Monsignore the Governor of Rome, with the Roman Prince assistant at the throne on his right hand.

Then came the two Cardinal Deacons assistant; then the Swiss and Noble Guard in their state dresses; and then the Pope himself raised above the heads of all in his chair of state, *sedia gestatoria*, and carried by twelve bearers; two large plumes of intermingled ostrich and peacock feathers being borne on each side of him.

Then followed other officers of state, Generals of Religious Orders, etc. At the high altar the Pope descends, prays there awhile, and then takes his seat upon the side throne, and tierce begins. While he is passing, it is impossible to study the personal appearance of the Holy Father; the august assembly, the glorious temple, all the accessories which culminate in the Pope Himself, unfit the mind for calm observation. We kneel for his blessing, and rather feel than observe his presence.

We had seen the Holy Father before, both in public ceremonial and in private audience; and who that has ever once seen, can ever forget his expressive countenance? those eyes so full of fire, that mouth so vigorous, those lines of thought and care so suggestive of his life of trial and triumph, that energy so sweetly tempered with charity, and over all, suffusing all, the evident tokens of sanctity.

The well-known portraits had prepared us for his cast of features, though time has wrought its many changes even in these; but none that we have ever seen succeed in giving the *expression*, the intellectual and moral features, of his face. The chief reason for the comparative failure of portraits in doing justice to this most interesting countenance, is the wonderful *play* of the features, the variety of expression with which the face lights up

from time to time. In the truest and fullest sense, the Pope's face may be described as full of expression, every shade of feeling giving it a new aspect, as each in turn speaks most eloquently therein. No wonder that the great sculptor of Rome, Benzoni, as he himself told us, was almost driven to despair when the Pope sat to him for that excellent bust which is now in the Dublin Exhibition, by the ever varying play of the Pontiff's features, which seemed at each successive sitting to render worthless the effort of the previous day at fixing in clay what was so evanescent.

But now, this Christmas Day, one all pervading expression marks that sacred face. Recollection, deepest devotion, and intense fervour. Every tittle of that elaborate ritual is gone through with the most rigid observance, and yet not for a moment does it seem to disturb that spiritual abstraction. A Saint is on the throne, a Saint is at the altar: thus is every act of that great day elevated and sanctified; thus is the Church set before the world in the holiness of her Supreme Pontiff, as well as in the gorgeousness of her ritual splendour; *the Bride is all glorious within, while her clothing is of wrought gold.*

And now the Tiara is laid aside, and the Pope sits mitred on his throne of Tierce, and the Obedience begins.

Each Cardinal is led in turn to the throne, holding his mitre in his hands, and kisses the Pope's hand, which is placed under the cope, and thus covered is extended to each.

Next follow the Patriarchs, Archbishops, and Bishops, who genuflect and kiss the Pope's knee, and then other dignitaries follow, who, after three genuflections kiss the Pope's foot. Then tierce is said. After which the Holy Father is vested, and mass begins.

The Pope quits his throne of Tierce, and advances in full procession towards the high altar. It is a grand procession. First the thurible bearer, then seven Prelates bearing torches, the pontifical cross, the two Sub-deacons (Latin and Greek); the three Cardinal Deacons, the assistant Cardinal Bishop, and then the Pope, followed by the Patriarchs, Archbishops, and Bishops assistant at the throne. The procession advances, but suddenly it halts in mid course; why? the Pope there meets the three last-created Cardinal Priests, and embraces them with the double embrace. Once more the procession advances, the Pope reaches the steps of the Altar, and Mass begins. After the incensing of the altar, and having been himself incensed by the Cardinal Deacon, the Pope goes to his great throne, which is placed immediately under the Tribune and faces the high altar, and there says the Introit and Kyrie, and intones the Gloria.

These two last are sung *a la Palestrina* by the Papal Choir, and sung as none but Romans can sing them. The singing of the Introit, however, is far more startling. There is something so unearthly about this music, thus sang according to the old traditions, that one never grows used to it. Every time the two contraltos sing the opening phrase, which terminates with that most thrilling shake, something like an electric shock passes through the listener; it is a new sensation, half pleasing half painful and wholly bewildering. The celebrated Papal Choir is, we think, heard here to much greater advantage than in the Sistine; for here they have ample space for their powerful and majestic voices, whereas in that comparatively small chapel the effect is overpowering.

What voices these Romans have, and how marvellously do they use them! No whistling through the teeth like the French, nor droning through the nose like the Germans, but *ore rotundo* pouring out in a very torrent of sound the full tide of liquid music. How majestic, too, is the old Roman language in the mouths of these its true inheritors, and how unlike what passes elsewhere for Latin pronunciation! Surely if the perfection of Italian is the *Lingua Toscana in bocca Romana*, we may still more naturally look to Rome for the true rendering of the Church's language. It might perhaps be well, if in our Babel of pronunciations of the Latin tongue, we would turn thither for our authority in this, as we naturally do in other things, and take Rome for our sole guide herein.

While the choir is singing the Gloria, our eyes naturally wander on this day of marvellous sights and sounds, to the Capella Papale, and especially to the two principal groups, one at the high altar and the other at the Papal throne; and very effective they are. At the one, the Holy Father is enthroned between two Cardinal Deacons, the Cardinal Bishop being a little in front on a faldstool. On the right of the Pope is the Prince assistant, and on the left the Prefect of Apostolic Ceremonies. Below, on the next range, are the Senator of Rome and the two Conservatori, while beneath on the different steps of the throne, entirely filling them, and with their backs to the Pope, are sundry officials in rich vestments, the assistant Bishops sitting on a seat behind the Throne.

The row of cardinals on either side leads up the eye to where, opposite to this group, is another at the high altar. There at the Epistle corner on the top step, sits the Cardinal Deacon for the Gospel, on a seat with a Master of ceremonies behind, while on one of the other steps sits the Apostolic Subdeacon, between the Greek Deacon and Subdeacon. The Epistle is sung by the Apostolic Subdeacon in Latin, and afterwards by the Greek Subdeacon

in Greek. The Gospel is sung by the Cardinal Deacon attended by seven acolytes at the pulpit, two of whom remain while the Greek Deacon sings it in Greek. Then the Pope intones the Credo which is sung by the choir.

Before the Holy Father comes to the altar some very curious rites are observed. The Cardinal Deacon takes three hosts from the box which the sacristan presents to him open, and places them in a straight line on the paten, near to which is placed the ciborium for the communion of the Cardinal Deacons. After the Offertory, while the Pope is washing his hands, the testing of the species takes place in the following manner.

The Cardinal Deacon takes one of the three hosts which he has placed in a straight line on the paten, and carries it to the sacristan. Then, returning to the altar, he takes one of the two which remain, and after having touched with it the inside and outside of the chalice and paten, he gives it to the sacristan, who must consume it as well as the first, with his face turned towards the Pope. The third and last host is reserved for the sacrifice. The Cardinal takes the cruets of wine and water, which the Apostolic Subdeacon gives him, pours out a little into the cup which the sacristan brings, and the latter immediately drinks the contents. The Pope now comes to the altar and the Mass proceeds in the usual way; but as the Holy Father is behind the altar and facing the people, he does not turn round at the *Orate*.

After the Consecration, the Pope elevates the Host to the West, and then presents it thus raised successively to the East, North, and South. The same is done with the Chalice.

This is the most impressive action of the whole mass. The Choir is silent, the whole multitude are on their knees, the troops present arms in this posture, the Supreme Pontiff alone stands, and in his hands he bears the Lord Incarnate; as he slowly turns to the four corners with his eyes devoutly fixed upon the Sacred Host, so test and sweetest harmonies are heard from silver trumpets in the dome. The effect is overpowering: it must be felt to be understood, it cannot be described.

After the Agnus Dei, the Pope returns to his throne, his hands joined and his head uncovered. Then the Deacon, when he sees the Pope installed at the throne, takes the paten, on which is the Host, raises it as high as his eyes, and shows it the people. Then fixing over it a golden star, he gives it to the Sub-deacon, who receives it on his knees, his hands being covered with a silk scarf, and carries it to the Pope, who is kneeling at the throne, and stands at his left hand. Then the Cardinal Deacon elevates the chalice, which is then covered with a golden pall, and bears it to the Pope, and stations himself on the right hand of the kneeling Pontiff. The Pope adores the Blessed Sacrament, rises,

and says the two usual prayers. The golden star is then raised from the paten, and the Pope taking one of the two portions of the Host in his left hand, striking his breast with the right, saying *Domini, non sum dignus*, signs himself with the Host and communicates himself, saying *Corpus Domini*, etc.

The Cardinal Bishop assistant presents to him the golden tube, with which he signs himself, and then he receives through it a part of the Precious Blood contained in the chalice, which the Cardinal Deacon holds before him. The Cardinal Deacon then takes in his left hand the tube, which he does not remove from the chalice, and stands a little aside to allow the Sub-deacon to come near, who holds on the paten a part of the consecrated Host. The Pope takes the Portion, breaks It in two, and gives communion to the Deacon and to the Sub-deacon who is kneeling, who both kiss the Pope's hand before communion and his face after. The Deacon and Sub-deacon return to the altar, the one with the chalice and tube, the other with the paten; when they have arrived there, the Sub-deacon purifies the paten over the chalice, when the Deacon receives through the tube a portion of the Precious Blood that remains. The Sub-deacon consumes what yet remains of the Sacred Species, and purifies successively the tube and the chalice.

Afterwards the Cardinal Deacon says the Confiteor at the foot of the throne, returns to the altar, and gives the ciborium to the sub-deacon, who bears it to the throne, where the Pope gives communion to the Cardinal Deacons, the assistant Prince, and the Senate.

The Pope takes the ablutions of wine, and next of wine and water, in a different chalice from that which he used in the consecration. After washing his hands he descends from his throne, comes to the altar, and concludes the Mass in the usual manner with the Papal benediction.

The cardinal bishop assistant publishes the plenary indulgences in the following form:—"Sanctissimus in Christo Pater et Dominus noster Dominus Pius Divina providentia Papa Nonus dat et concedit omnibus hic præsentibus Indulgentiam plenariam in forma Ecclesiæ consueta. Rogate igitur Deum pro felici statu Sanctitatis Suæ et Sanctæ Matris Ecclesiæ".

When the Pope has seated himself on the sedia, crowned once more with the tiara, the Cardinal Archpriest of the Basilica presents him a black silk purse containing thirty golden Juliiuses (equal in value to about a guinea), as *honorarium* for singing Mass, saying *Beatisime Pater, Capitulum et Canonici hujus Sacrosanctæ Basilicæ Sanctitati Vestræ consuetum offerunt presbyterium pro missa bene cantata*.

And certainly the words of compliment were in this case the

words of truth. It was indeed a *missa bene cantata*, for Pius the Ninth has a voice, the power of which is equal even to the vastness of St. Peter's, while its sweetness touches the heart of every hearer, and its distinctness makes every word intelligible to all in that vast multitude.

It is especially when giving the Papal Benediction that its grandeur and majesty make themselves felt. Frequently in the Sistine Chapel have we waited, almost impatiently, for the sermon to end, that those glorious tones might once and again sound in our ears, while the hand of the Sovereign Pontiff was raised on high to bless us. Often are our anticipations of great men disappointed when we come into the presence of those of whom we have heard so much; but it is not so with respect to Pius the Ninth: we feel he is every inch a Pope; realizing all we have in fancy imagined to ourselves; at once the Vicar of Christ and the *Servus Servorum*, the highest in station, and the lowest in self esteem; in a word, a saintly Pope.

And now the great function is concluded. Once more the procession is formed, and the Supreme Pontiff is raised on high in his throne of state, crowned with the Tiara, the triple crown, and as he slowly passes to the Chapel of the Pietà all kneel to receive the blessing which flows from his uplifted hand. Again we note in reverential awe the religious abstraction of the saintly countenance, which tells of communion with God and thoughts altogether removed from the earthly element of the scene around. We feel that no worldly pride or ambition can have place in a heart which is so absorbed in divine and heavenly things.

At length the Holy Father enters the side chapel, and after receiving the congratulations of the Cardinals, dismisses them with a few courteous words, and returns privately to the Vatican.

Perhaps there is no better way of realizing the full significance of this glorious Rite than by turning away from the gay scenes which fill the Piazzes and streets of Rome on this joyous day, and passing at once from St. Peter's to the quiet and solitude of some of the great relics of Pagan Rome. For it is there and then that the great idea rises most vividly before the mind, not so much of the intimate connection between Rome past and present, as of the One-ness which so marvellously binds the Rome of every age into a great Whole, and which gives to every fragment of the city's past greatness a value and a meaning far beyond what the mere Antiquarian or Classic Enthusiast can recognize.

It is a narrow mind that can see in the Rome of bygone days but a vanquished foe, and in its mouldering ruins an extinct superstition; it is but a cold and illiterate heart which does not glow at the memories which these scenes cherish of the great-

ness which men of old have achieved, and the nobleness with which they have suffered; but surely that mind is far more narrow, and that heart still more icy cold, which cannot move out of the narrow circles of that vanished past, and feels no interest in the Christian era which have crowned with a new lustre what was already so bright with glory.

The great Rite at St. Peter's draws a fresh significance from the ruins of the Colosseum; while, in its turn, that relic of the past claims its place in the glories of this day's pageant, and that not only as the scene of the Church's early triumphs, but because it stands a mighty link in that wondrous chain which stretches from the date of Rome's foundation down to the day in which we live, and which unites that distant era, whose history is well nigh lost in the mist of ages, through the grand old Republic and the mighty Empire, with that day which sees Pius the Ninth reign and triumph on the throne of the Caesars.

While men thus perversely break up Rome's history into fragments, and view its different eras as though they were complete in themselves, how can the great lesson it would teach be learned, how can its philosophy be understood?

But view it as one great whole, assign to each period its due value, trace it from its obscure beginning up to its present greatness, and then may we hope to grasp perhaps the grandest ideas which history ever set before man, the building through long ages of the Throne of Peter, and the preparation by the greatest of Pagan nations for the Church's universal dominion.

And may we not in this light read many a dark page in history, and see the real significance of what men so perversely misinterpret? What can be more false and irreligious, and yet what is more common, than to see in Christian Rome but a relic of the departed greatness of its Pagan glory; to regard her, who is the very heart of Christendom, and whose every pulsation carries life and health to each portion of the Christian world, but as a "lone mistress of dead empires"? Byron has put into shape this Pagan misinterpretation of history, and in words whose eloquence is as true as their spirit is false, describes Rome as

"The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe;
An empty urn within her wither'd hands
Whose holy dust was scatter'd long ago;
The Scipios' tomb contains no ashes now".

Who remembers not these lines and others of the same character? and what Catholic can hear them without an indignant

protest against their utter falseness? Their music steals on the ear, and their audacious beauty wins for them an acceptance to which they have no claim.

That she, the *Sacrosancta Ecclesia, omnium Ecclesiarum orbis Mater et Caput*, should be contemptuously pitied as the "Niobe of nations"; that she, whose infallible voice is heard and revered as, what in truth it is, the voice of God Himself, should be called "voiceless", is just as false and no more so (for ore it cannot be), as that her all powerful hands, which in their plenitude bestow the choicest gifts and blessings on the world-wide Church, should be described as "withered", or the urn of richest relics which she treasures so carefully and lovingly within her walls, and which justify her in describing one of the chief spots thus hallowed as the *most sacred place on earth*, should be recorded as "empty". True, "the Scipios' tomb contains no ashes now"; but what of St. Peter's, St. Paul's, or the shrines of that innumerable army of martyrs, confessors, and virgins, who in life and death have made Rome what it is?

Were a Pagan of old to revisit Rome, in some such poetic strain he might lament over the destruction of that which he believed divine: but, for a Christian thus to misread Rome's history is indeed sad.

Rather let us see in those Pagan times a foreshadowing of what was to make Rome the true centre of the world. Her conquering legions, what were they but the pioneers of that far more glorious army which in time was to convey the tidings of salvation to nations, which these forerunners civilized for its reception? The splendid ceremonial for which were raised those wondrous temples, so beauteous even in ruin, what was it at the best but a shadow of a coming glory, which was to make temples, as rich in material splendour, a thousand times more precious in the sight of Heaven?

Worldly greatness culminated in Pagan Rome: therefore was it chosen by heaven as the seat of Christian power. The great Constantine had not capacity, perhaps not faith, enough to grasp this truth; and so he would fain remove the Christian capital to a new home. But time has taught the lesson man was so unwilling to receive, and shows in Christian Rome and in Mahometan Constantinople what are the designs of Heaven. Viewed in this light, what a different aspect does Rome present from that in which too many see it! With Byron we would say:

"Come and see

The cypress, hear the owl, and plod your way
O'er steps of broken thrones and temples".

But not, like him, would we tell you to mourn over these "woes

and sufferance"; rather would we bid you rejoice, as herein witnessing the destruction of those symbols whose use had passed in their fulfilment. These "dead empires" are the trophies of the Church's victories; these thrones were broken to give place to one which never can pass away; these shattered temples have been cast down with the idolatry which polluted them, that their very stones might be consecrated in a glorious resurrection to decorate the shrines of those at whose voices they fell.

Pagan Rome perished, but not before its mission was accomplished; and in its place and amid its ruins has grown up a Power to which that of the Caesars was as nought; which rules with mightiest sway, because its influence is over the soul, not only throughout the old Roman world, but in regions of which that world's philosophy never dreamed. And thus it is the Christian sees Rome attain in our day to that completion and perfection after which it strove in vain in Pagan times. Its language is now the language of the Christian world, and the Roman Catholic now enjoys what the Roman Citizen once vainly strove for, even part and lot in an universal Kingdom, which the empire of Augustus but dimly and feebly shadowed forth.

Too long has this false spirit of a spurious philosophy, which mourns over departed Paganism and shuts its eyes to the life and vigour of Christian Rome, possessed our travelling countrymen. It is time it should be exorcised. Whence has it obtained its power? Why is it so? Because while we have classical guide books by the score, we have no one that will tell us, at least in our own tongue, of the shrines of Saints and the rich treasures the Church has stored up for us in Rome. Every spot which classic lore has glorified, every name which for good or ill it has chronicled, has its guide mark, and at least its brief notice. But who will lead us to those sacred spots where the Saints of God have worked their glorious miracles? who will raise up before the mind's eye those scenes with which the great Colosseum was once so familiar, and show us, not the gladiator, but the Christian Martyr dying therein—

"Butchered to make a Roman holiday?"

Who will conduct us from Church to Church, from altar to altar, and from shine to shrine, through Christian Rome, and tell us not merely of the paintings there, and the orders of architecture they illustrate, but the marvellous story of the Church's history which may be read therein? When such Catholic guide books shall be in the hands of our travellers, then, and not till

then, will Rome be understood, and the glories of its Pagan era will fade into comparative obscurity, and be lost in the brilliancy of its Christian light.

H. B.

ANCIENT IRISH TRACT ON THE MASS.

[The *Leabhar Breacc*, or Speckled Book, from which (folio 126) the following tract on the Mass is taken, is a beautiful large folio vellum manuscript, written about the year 1400, and now belonging to the Royal Irish Academy. Its true name is *Leabhar Mór Dúna Doighré*, or the Great Book of *Dun Doighré*. *Dun Doighré* was the name of a place in the east of the county Galway, near the river Shannon, a short distance below Athlone, and now represented by the small village of Duniry. This place was the residence of the celebrated family of Mac Egan, who kept, in ancient times, schools of law, poetry, and literature there. It is a compilation of various ancient books, and, with the exception of a life of Alexander the Great, copied from the ancient Book of St. Berchan of *Cluan Sosta*, or Clonsost, who lived in the seventh century,¹ its contents are all religious. Among those tracts is the Martyrology of Aengus *Ceile Dé*, written at *Tamlacht* (now Tallacht in the county Dublin), before the year 798, ancient litanies, ancient sermons, for different periods of the year, and the great festivals (some of which we hope to present to our readers hereafter), etc. Although, grammatically, the language of all these tracts may be described as early Middle Irish—that is, intermediate between the Irish of the old manuscripts used by Zeuss in the composition of his celebrated *Grammatica Celtica*, and the modern language from the sixteenth century downwards, the spelling of many words, and in many cases the existence of fuller case-endings, and some verbal forms, shows that they belong to a very much earlier period—not later perhaps than the ninth century. Irish mediaeval scholars, as is well known, allowed themselves the greatest liberty in making the grammatical forms of any ancient manuscript which they copied, agree with those used in their time. We have a good example of this in a vellum copy of Cormac's Glossary, which, according to Prof. O'Curry, originally formed part of the *Leabhar Breacc*, an opi-

¹ This life, with a translation, will appear in the next number of the *Atlantic*.

nion in which Mr. Whitley Stokes, who has published it, agrees. The spelling, and the declensional and syntactical forms, as Mr. Stokes has observed, are quite Middle Irish; but then there is a fragment preserved in the Book of Leinster, a manuscript of the twelfth century, in which the spelling of the words is much purer, and the declensional forms quite Zeussian. Mr. Stokes has also pointed out the existence of many ancient declensional forms of infixed pronouns in the more modern copies, and these serve to mark the successive changes of spelling and grammatical forms which the texts of the original manuscript, from which the Glossary was first copied, had undergone. The same observations apply to the tracts forming the existing *Leabhar Breacc*, and to the tract on the Mass which is here printed, but we cannot enter in this place into a grammatical analysis of the language.

The late Prof. O'Curry printed a translation of the latter part of this tract in his *Lectures on the Manuscript Materials of Ancient Irish History* (p. 376), and the original text of the translated part in the Appendix to that volume (p. 613). It was his intention to have published the text and a translation of the whole, with the assistance of some competent priest. With this view he made a *fac simile* copy of the tract, and was in communication with the late Rev. Prof. Matthew Kelly, of Maynooth, upon the subject. That scholar "believed it to be the Mass brought into Erin by St. Patrick, differing as it does in some places, as to the order of the ceremonies, from any other Mass that he had ever seen".¹ If Prof. O'Curry made a translation of the whole tract, it is not now among his manuscripts. The first part, here published, has been translated, and the contractions of the original text lengthened out, by Mr. Bryan O'Looney. It is an extremely difficult tract to translate, not only on account of the archaic character of the Irish, but also of the contracted Latin which is in the *Leabhar Breacc*. It is satisfactory to find that only one sentence presents any obscurity.

We hope some competent liturgical scholar will undertake the task of comparing the order of the ceremonies and the forms of the prayers with the Gaulish Mass, some forms of which have been published by that distinguished scholar, Herr Mone of Carlsruhe. The tract is in every respect of great value in connection with the ancient Church of Ireland.

¹ O'Curry's *Lectures*, p. 377.

AS in leabhar mori suna doighe lethanac 126.

De figuris et figuris alibur pinnibur oblationis sacrificii oporitur. Figuri tria incollatizet. Cuius o comparat eo a deo ocur eo a ptergabail inchoicis fin ois in nairing.

In tempul uicner in popul ocur ino altoi. Figuri inna noiten uenacsa oia oia nœbnao. Subumbra alarum tuarum protege me.

Ino altoi irin tempul. Figuri ingnima na Cuius o imo folngat foaroe in ellach Cuius Cuius. Prius Spiritus Sanctus in Scriptura Sacra dixit torcular conculcauit solus .i. [spirite] cum membris suis.

In cailech airinn. Figuri inna heaclairi mofoimeo ocur mo foarageao for ingnim ocur martra na fãtha ocur tuicrean De ardena, sicut Christus dixit super hanc petram edificabo ecclesiam meam .i. for ionairti iri na maritirech toirech polaita i foa in Chumtaig ocur inna maritirech noeinach Conice helii ocur Enoc.

Uici irin cailech ar tur icon tempulo iri ir techta, et uicit quoero te pater, banna lairin; uerpecor te filii, banna lairin; obsecro te spiritus sancte, in trear banna lairin. Figuri in populi do moiet in eolur in iechta nuí tre oen-taio choile na Trinóti ocur tria eplaeari in Spiritu Móib, ut uictum est effundam de spiritu meo super omnem carnem et prophetabunt (ocur etc. a moile.) et ut uictum est: uenient ab oriente et ab occidente et ab aquilone recumbent cum Abraham et Isaac et Iacob in iegno ueim .i. in ecclesia eterna primo, ultimo in iegno celorum.

Fin idum irin cailech airinn ar in uct .i. deacht Cuius ar uenact forin popul in airiri a turten ocur turten in popul. Ut angelus sermonem fecit Cuius uirgo concepit, .i. irann fin tanic in deacht arcento na uenachta. Ir uon popul uin atbeart: numquid easo inuitur accipi omnem palmitem [irre] iterum in turiticia et uolore. accipitar filios tuos. In eclair atberit fin, ut apostolus uicit: filii mei quos iterum parituro uonet Cuius forimecur [perficiatur] in uobis.

Irin canair ic tabairt fina irin Cailech noirinn. Mitet pater, banna annirin; In uulget filius, banna aile ano rin; Mireneatur Spiritus Sanctus, inier banna anoirin. Acanaur uin icon oirinn idum ite in ite ocur orcanais

² Cumteach, according to the *Leabhar Breac* (f. 71. a. n) quoted in O'Curry's Glossary, is a building; and therefore figuratively the Church.

³ I.e., in founding the Church.

De figuris et spiritualibus sensibus oblationis sacrificii ordinis.

A figure of Christ from his incarnation to his crucifixion, and to his ascension, is what is taught in the order of the Mass.

The church which shelters the congregation, and the altar, is a figure of the divine humanity, of which is said, *sub umbra alarum tuarum protege me.*

The altar in the church is a figure of the heartfelt fervour of the Christians in enduring long persecution and scoffing for that Church^a which was founded on the body of Christ. *Prout Spiritus Sanctus in scriptura sacra dixit: torcular conculcavi solus*, id est, *spiritus cum membri suis.*

The chalice of the Mass is a figure of the Church, which is seated, and was founded upon the fortitude and martyrdom of the prophets, and on the wisdom of God also. *Sicut Christus dixit: super hanc petram aedificabo Ecclesiam meam*; that is, upon the fortitude of the faith of the first martyrs who suffered in the foundation of the church,⁴ and of the martyrs of latter times, to the coming of Elias and Henoch.

Putting water into the chalice at first in the Church, the rule is then to say: *et dicis quaeso te Pater*, a drop then; *deprecor te, Fili*, a drop then; *obsecrate Spiritus Sancte*, the third drop then; this is a figure of the people receiving the knowledge of the new law, in accordance with the will of the [Blessed] Trinity, and through the operation of the Holy Ghost, *ut dictum est, effundam de spiritu meo super omnem carnem et prophetabunt, etc., et ut dictum est, venient ab oriente et ab occidente et ab aquilone recumbent cum Abraham et Isaac, et Jacob in regno Dei*, id est, *in Ecclesia, in terra primo, ultimo in regno coelorum.*

When putting wine into the chalice they make intercession. This is the coming of Christ into humanity for the people at the time of spilling his blood, and the people shed [his blood]^b *ut angelus sermonem fecit, Christum virgo concepit*; that is, it is then that divinity came on the head of humanity [i.e., that divine and human nature were united]. And to the congregation therefore, is said: *numquid ego invito accepi omnem palmitem [ister?] iterum in tristitia et dolore accipies filios tuos*; the Church said that, *ut Apostolus dicit,—filioli mei quos iterum parturio donec Christus perficiatur in vobis.*

Then in putting wine into the chalice of the Mass is said: *misereatur Pater*, a drop then; *indulgeat Filius*, a drop then; *misereatur Spiritus Sanctus*, another drop then. After that a hymn is sung at the Mass, and the *Introit* and prayers, and the *Oremus*,

^a This passage is obscure. The word *curten* is glossed in many places as "spilling"—that is, of blood. If this be the true meaning here, and that we translate *for* by "for", the passage is literally translated.

ocur in thoremach coruice liachtain na napproal ocur pralm oiruge .i. figuir pechta aicneó rin in iohatnuigeo aichne Cuirt tria iunib ocur gnimaib ocur comoltuo naic-
nro, ut dictum est: uisit Abraham diem meum et gauir-
fur est; uair ip tria pecht naicnro ic conairc Abraham
liachtu aproulla ocur liachtu forgelu. Ocur in oifalm
oiruge o fein cooi nochtuo coillig oiruno. Irfiguir rin
pechta lictu inbercao in iio fíugiuo Cuirt ocur ni percio
acht iio fíugiuo ann ocur ni ioadht inni ocur ni iio forib-
tíged tuit, nemineam h ad perfectionem uuxit lex.

In oí nocta co leth inchoilig oiruno ocur inna ha-
blainne, ocur, i cantari occu itir focht ocur alleoir. Figuir
pechta lictu rin in iio terechanao Cuirt co follur, rin na
facur hé céin congenir.

Comgabail in choillig oiruno ocur na meiri iai na lán-
oirgiuo icanair in ferra. .i. immola domino sacraficium
lauoir. Figuir geine Cuirt ocur a inócbala tria fearcaib
ocur mirbulib, noui te ammti? inicitumiu.

In can tria canair accepit ihanc panem rtauir in meoid
oircipulorum fuorum urque in finem, do toiri net fo tri
na facairt do athrige do na peccáib do ionrat ocur iorrait
cianait in palmra uli, mirereie mear ueur, ocur níceat
do Dia, ocur futh ipon leo cona tairmeirethaó in facairt.
uair rin iréchea conaircaia a innma rin Dia cio [inoin]
uocablano icon einaigírea. uair ip biobu in uirio rriui-
ualla ocur ni hairiteri rin Dia in imiróamlaro rin in uenta.
Conro de rin ipe ainmm na heinnirea .i. periculosa oiairio.

Na tri céimeno éinuer in ferraio for acula ocur cinner
iterm for [fo'n] agnóir. ipe rin tpeoi i ituiteno in uaine .i.
in imiróuio imberuiri ingnim. ocur ipe rin tpeoi tpefan átnui-
uigtheair in uaine iterum co Dia.

In tairmíuguo aimpiger in facairt in caileó oiruno ocur
in méir ocur in ablaino ocur in tamur uorbari feinrin
ablaino dia combach. Figuir rin inna hairíre ocur inna
heoirne ocur innaneairgab al for fulaing Cuirt, ocur ipe

⁶ Epistles and Apostles are both in the plural number in the original.

⁷ aicneó, that is the thing which is clear to men of genius, or that which they believe during succeeding times, or that is the law with them after. H. 3. 18. 299 top T C D., quoted in O'Curry's Glossary. The same word, according to the *Leabhar Breacc* (fo. 11. b. b.), quoted in O'Curry's Glossary, means the nature, shape, or quality of anything. The words *Rechta aicneó* are first translated "dis-

until he comes to the Epistles of the Apostles,⁶ and the psalm *Dirige*. This is a figure of the dispensation of the Patriarchs⁷ through which the nature of Christ was made known through mysteries, and wonders, and contradiction of nature, *ut dictum est: vidit Abraham diem meum et gavisus est*; because it was through the law of nature⁸ that Abraham saw the teaching of the Apostles and the teaching of the gospel and the two psalms, *Dirige*, are said from that to the uncovering of the chalice of the Mass. This is a figure of the written law⁹ in which Christ was figured, and even though they knew him not, they figured in him [i.e., they believed in and assisted in the figure,] though the fullness of it had not come, and nothing was perfected through it, *neminem ad perfectionem duxit lex*.

From this to the uncovering and moving of the cover of the chalice of the Mass,⁹ and of the [Holy] Eucharist, they say the secret prayers and the Alleluia. This is a figure of the written law, in which Christ was foretold more manifestly than he was ever seen until his birth.

In taking the chalice of the Mass and the patina, and lifting them up, they say the verse, i.e., *Immola Domino sacrificium laudis*. This is a figure of the birth of Christ, and of his burial through wonders and miracles, *novi te ante initium*.

At the time when they say, *Accipit in hunc panem stans in medio Discipulorum suorum . . . usque in finem*, the priests bow three times in repentance of the sins which they have committed, and they sacrifice to God, and they sing this psalm in full, *Miserere mei, Deus*. And a voice is not heard from them at this time lest the priest should be disturbed, because it [disturbance] is an enemy to the spiritual order, and God will not hear a prayer so made; and for this reason the name of the prayer is *Periculosa Oratio*.

The three steps which the priest makes backward, and bowing with the Agnus, these are the three motions at which man falls [bows], and this is the mediation which they make with fervour, and this is the humiliation through which man is again renewed to God.

The hold which the priest takes of the chalice of the Mass, and the paten, and the Holy Eucharist, and when he swallows the Holy Eucharist after breaking it, this is a figure of the reproaches and dishonour and persecutions which Christ had long

dispensation of the Patriarchs", and further down as "the law of nature". The first reading is justified by the *Leabhar Breacc* itself, f.

⁶ In the original the words are *pechta lictu*, but Professor O'Curry has written in pencil on the margin of his copy *aicne* for *lictu*. It has been left as in the original, because here written law obviously means the "dispensation of Moses", but further on the "dispensation of the Prophets".

⁷ The words are *nochta colech*, which means covering and half covering.

ṛin átaítmecḥ ṛianṛaíðe. Ocur in áblano ṛor ṛin méir,
colano Cṛur ṛor ṛin cṛoich. Ácombach ṛor ṛin meir.
Colano Cṛur do combach ṛiu cṛano cṛochi.

In compiac compaciṛin in ṛa leth iarrin combach, ṛiṛuiṛ
oige chuiṛp Cṛur iar neareirigi; in ṛoobuṛao ṛoobaiṛcheir
na ṛa leth iarium, ṛiṛuiṛ ṛin ṛoobaiṛci innaṛale do ṛeb-
nenṛac iṛoaiṛea a colino Cṛur. In ṛano beṛaiṛi a hiṛṛar
in leṛi biṛ iláim elí in ṛacaiṛc, ṛiṛuiṛ ṛin inṛathcumai cur
in laṛin iláim longini iṛino áṛaiṛlṛ tóibe veirṛ Irú; uaiṛ
iṛi aṛi boi aigeo Cṛur ina éṛoich .i. ṛiṛin catṛaiṛis Ieru-
salem ocar iṛ ṛaiṛi ṛio boi aigeo longini, ocur in ní ṛio pu-
tuachbel doṛum iṛraiṛi ón ṛio bo veirṛ do Cṛur. Uaiṛ iṛraiṛi
boi aigeao Cṛur ṛiṛnoe oc tṛoecht chucaino,—ut uictum
erit: omientur in uiebur ilṛiṛ uobir inuocantibur [tṛimean-
tibur] nomen uominu ṛol iurcicia et uominur ab omiente
ueniet. Achul homuiṛio ṛiṛno ic toṛṛ uaiṛo ocur ṛe ic toṛ-
aiṛum áaiṛch uli cucí ina uaiṛo. [occr?] uenite omner do me
poṛt me.

In congbaíl congbur lam in ṛṛacaiṛc in mias ocur in
coilech oirṛino, ṛiṛuiṛ éonthinoil ṛin muintṛie nime ocur
talman in oen muintṛi .i. muintṛi nime peṛ menṛam, muintṛi
talman peṛ calicem.

Conio heṛin ṛoṛa na hiṛie olegar ṛa ceṛ cṛurtaíoe do
cuimnniugao. Conio ṛoṛiṛin ṛocharin cumtaigeṛ ceṛ ṛualaiṛ,
ocur ceṛ noeṛṛgnim do ṛéna.

Uaiṛ iṛ cṛuiṛin comṛantuiṛin na hiṛiṛi, conoéiṛc ṛetenig,
co ṛiṛerṛerṛin ṛonaiṛc ṛlanaiṛṛiṛi ceṛ ṛinen; uaiṛ iṛi inoṛiṛeṛra
.i. inoṛiṛer Cathalacua, iṛonaiṛṛer na ṛiṛenu coringne .i. co
ṛeṛao De iṛin toṛioecht, ocur iṛin tṛiṛiṛuo hitá iṛe in ṛeṛao
ṛin tairṛiṛnṛiṛer aṛi ṛocṛaiṛc ṛoṛoṛua uona ṛiṛenaiṛb iṛi
neṛeṛiṛi.

Iṛe humoṛio, ṛell ṛoṛacbaṛ iconectaiṛ iṛur coléic ṛiṛiṛin
ṛeṛuo ṛin, in Spiriṛt Noem noṛ aiṛtṛebano, ocur noṛ com-
uionano, ocur noṛ neṛtano ṛiṛi ceṛ ṛualaiṛ. Iṛe in Spiriṛtṛa

¹⁰ Longinus. At the word laṛin, a spear, O'Curry has the following article in his Glossary (from the *Leabhar Breacc*, f. 70, a. b.) b. b. 70, a. b.: "It was Longinus that wounded Christ through the right side, till he split his heart in two with the great spear that was in his hand, till there came after that a stream of wine and a stream of water out of the side of Jesus. It is of those that the

endured, and this is his glorious death. And the Holy Eucharist upon the paten is the body of Christ upon the cross. Breaking it on the paten [is a figure of] the body of Christ being broken on the tree of the cross.

Breaking both halves of the Holy Eucharist after that, is a figure of the youth of the body of Christ after his resurrection; the breaking of both halves after that, is a figure of the horrible tearing which was given by the Jews to the body of Christ; the particle taken off the lower part of the Holy Eucharist, which the priest holds in his left hand, is a figure of the deadly wound inflicted by the spear, which was in the hand of Longinus, and which was plunged into the armpit in the right side of Jesus: for this was the time that Christ was in agony on his cross. He said to the people of Jerusalem, and it was then that the agony of Longinus¹⁰ was upon him, because the agony of Christ was for us and coming to us—to those on the left of him, and to those who were on the right of Christ—*ut dictum est: orietur in diebus illis vobis invocantibus nomen Domini sol justitiæ et Dominus ab oriente veniet*. His back was to us coming from it, and having expired for us, and he was calling on all [the people] to come and follow him. *Dixit: "venite omnes ad me post me*.

The elevation of the chalice of the Mass and the paten by the hands of the priest, is a figure of the congregating into one fold of the people of heaven and earth; that is, the people of heaven *per mensam*, the people of earth *per calicem*.

And this is the foundation of the faith which every Christian is bound to hold; and it is upon this foundation that every virtue which he practises, and every good work which he performs, is erected.

For it is through this perfection of the faith with tranquil charity, and with steadfast hope, that all the faithful are saved. For it is this faith, that is the Catholic faith, that conducts the righteous to the sight; that is, to see God in the glory and in the dignity in which he abides. It is this sight which is offered as a golden reward to the righteous after the resurrection. The pledge for this sight, which has been left to the Church here for the present, is the Holy Ghost, which resides in, which comforts, and which strengthens her with all virtues.

It is this Spirit which distributes his own peculiar gifts to every faithful member in the Church, as he pleases, and as they require to receive it from him. For it is by the Holy Spirit these noble

ablution of the body and blood of Christ is made in the churches of the Christians" And again at the word *milteacht*, militation, in O'Curry's Glossary, it is said that "Longinus abandoned his sword service after that", etc.

¹¹ The contracted word in the original does not accurately represent *Dixit*, but it is obviously the word meant. The Latin words in the *Leabhar Breac* are often very incorrectly written.

foolap doána uilrí ferrin dá ceð iurdech iurineclair amail
irail leir, ocur amail connic anairutin uas; uair iur on Spi-
rit Noem tironaictcher na vana oirgeora doneclair itir na
vóinib aréna .i. baitep, ocur aicéuge, ocur ffercúru deapc
ocur tneblati.

Iur vo vónaib aigeora in Spiritu Noib in Scriptuir Dia-
o ninoréaictcher cech naieolur, ocur ocomvóantap ceð toir-
ri faegulla; onavaintep ceð rollri ppiutalva, o ronair-
naictcher ceð ninolobna. Uair iur triapin Scriptuir Noib-
vichuirtcher iurp ocur inoluitge onveclair, ritlaictcher cech-
vebaio, ocur ce vechetpao. Iurinte fogabur comairle
forbét ocur forceoul comavair vo cech ceimur foleich
iurineclair; iurpiche inavirtap inotleou vemna ocur va-
lach o cech iurpach iurineclair. Uair iur in Scriptuir Dia-
va iur matair ocur iur mume aigen vónahulib iurpachab
nor ninvóimiget ocur nor nimvaoet; ocur ailtép convat
meic éoga vo Dia tria na comairle. Uair tovóilro ino ecna
co heimevach via macu hiliblara inolenna fomilir, ocur
aierpa inbio ppiutalva onimiercthar, ocur ofailctiget vo
gher.

Iur pann ele voin, vón gillrin foracbuo iconclair via
comvóinao .i. Corp Cúirt, ocur a fuil vobairtcher foraltorib
na cúirtaio. In corp on iogevair o Muiré ois ingine, cen
vích nóige, cenrcailiur ninvóita, cen lachairi fepvó; ocur
io crocha; o luvóivib amiprechaib, ar tnué ocur format;
intraáct iurpvevener a bári, ocur fúirdep for veir Dé Achair
in Nim, hi nglóir ocur immiavamlai, pvaoinglib Nime. Iur
he in corpúrin, anail atá iur moir-glóir, vo melait na fíveoin
vo meir Dé .i. vón altóir noib. Uair iur he in corpúra féc-
lón pavóir na iurpdech acharcnait iurp-fer ailtépe ocur
ocur aicéuge inroegail iur iurvacharvóai nemvóai. Iurpérin
rú na herepúg iurimbéaro rúvoin vóna fíveaib. Iurhe hu-
móirio iur bunao ocur iuravóir etarctuitme vóna hecraib-
vechu nachcietit ocur vóna collaivib naé inntamlaiget
ciacietit. mairg voin, cúirtaio naé inotamlaigeto in
corp noempa in Choimvóeo, iur cain-bevaib, hinveirp ocur
icvóaire; uair iurúin Chupúra fogebap veirmiectn a veerai
vóirpce ceð vóeieirp .i. a éivonocul fén cen éivao vóirpéno
chinavó fíl Avaim.

Iur herin imóirio, oisge ocur comalantur na hippe Catál-
vóai, amail forchantap iur in Scriptuir Noib, etc.

gifts following are bestowed upon the Church among men, viz.: baptism, and penitence, and the expectation of persecutions and afflictions.

One of the noble gifts of the Holy Spirit is the Holy Scriptures, by which all ignorance is enlightened and all worldly afflictions comforted; by which all spiritual light is kindled; by which all debility is made strong. For it is through the Holy Scripture that heresy and schism are banished from the Church, and all contentions and divisions reconciled. It is in it well-tried counsel and appropriate instruction will be found for every degree in the Church. It is through it the snares of demons, and vices, are banished from every faithful member in the Church. For the divine scripture is the mother and the benign nurse of all the faithful who meditate and contemplate it, and who are nurtured by it, until they are chosen children of God by its advice. For the wisdom, that is the Church, bountifully distributes to her children the variety of her sweetest drink, and the choicest of her spiritual food, by which they are perpetually intoxicated and cheered.

Another division of that pledge, which has been left with the Church to comfort her, is the body of Christ, and his blood, which are offered upon the altars of the Christians.

The body which was born of Mary the Virgin, without any stain [or speck], without destruction of her virginity, without opening of the womb, without presence of man, and which was crucified by the unbelieving Jews out of spite and envy, and which arose after three days from death, and sits upon the right hand of God the Father in heaven, in glory and in dignity before the angels in heaven.

It is the body the same as it is in this great glory, which the righteous consume off God's table, that is, the holy altar. For this body is the rich viaticum of the faithful, who journey through the paths of pilgrimage and repentance of this world to the heavenly fatherland. This is the seed of the resurrection in the life eternal to the righteous. It is, however, the origin and cause of falling to the impenitent, who believe not, and to the sensual, who distinguish it not, though they believe. Woe then to the Christian who distinguishes not this holy body of the Lord, by pure morals, by charity, and by mercy. For it is in this body that will be found the example of the charity which excels all charity, viz.: To sacrifice Himself without guilt in satisfaction for the guilt of the whole race of Adam.

This, then, is the perfection and the fullness of the Catholic faith, as it is taught in the Holy Scriptures.

THE IRISH COLLEGE, PARIS.

Of the many who yearly visit Paris, few seem to have heard of the old Latin quarter, and those who unconsciously have visited it or passed through it, on their way to the Gobelins or Jardin des Plantes, recollect little more than a collection of dingy houses and narrow streets, from which they quickly emerged into the spacious boulevard.

Sometimes, however, a quiet saunterer, after visiting the Pantheon and the venerable church of St. Etienne du Mont, finds himself unexpectedly in front of a silent, narrow street, marked Rue des Irlandais. The street of the Irish, he thinks, may be the abode of the Irish; he remembers, too, having heard that the old Irish College stood near the Pantheon, on the top of the hill.

Whilst engaged in these reflections, and quietly advancing, he perceives to his left a lofty gateway, surmounted by a harp, with oak and palm branches, and above, the inscription, Collège des Irlandais. The sight of the old trees and the venerable pile produces a deep impression, and the following queries generally follow: How long are the Irish in Paris? When did they come here? Is the college flourishing? These questions have been asked a hundred times, and these we now propose to answer for the benefit of our readers.

The origin of the college dates from the sixteenth century. In the year 1571, the Rev. John Lee, an Irish ecclesiastic, arrived in Paris with a little band of Irish students, exiles from their native land for the faith of their fathers. As they were very poor, they could not think of presenting themselves as pensioners to any of the more respectable colleges; but fortunately there was one whose charitable foundations and unpretending appearance encouraged them to hope for admission. This was the College de Montaign, which stood near the Church of St. Genevieve, on the site now occupied by the Bibliotheque St. Genevieve. There they were received on charity, and there they found a home for many years.

As it may be interesting to know something of this their first residence, we shall give a few details regarding this college from the old histories of Paris.

The College de Montaign was founded in the year 1314, but from mismanagement fell into such distress, that in the year 1485, its whole revenue, we are told, was found to be only sixteen sous. In this state the college was placed by the chapter of Notre Dame under the direction of the celebrated Jean Standone, regent of the faculty of theology of Paris, who restored

the establishment, particularly as regarded discipline and studies. He founded there also a community of ecclesiastics, distinct from the college, who were chosen from amongst the poor, the conditions for admission being poverty and good abilities. The reform that Standone introduced was of no ordinary kind. It would seem that the new superior wished to lead his pupils to a high degree of perfection, for he drew up a rule so strict, as to rival in many respects the most austere religious orders. Their diet was very poor. Meat and wine seem to have been unknown amongst them, and the students of the university gave it the name of *Haricot College*, "*College des Haricots*", from the small beans or haricots which formed their principal food. In point of sleep there was as little indulgence as at table. The community was divided into four parts, and each part took its turn to rise at midnight, for a week, to recite matins: the others, who were not on at midnight duty, rose always at three o'clock to recite the office of the Blessed Virgin and other prayers. It seems, however, that their poor fare and austere life interfered in no way with their proficiency in studies; on the contrary, the students of Montaigne were distinguished above all the scholars in Paris for their profound learning and brilliant theses. Amongst other literary achievements, it is recorded that, in the year 1619, they held three debates in philosophy, in which the arguments were maintained on both sides in the Greek language. No other college could have attempted such a display. In this college St. Ignatius passed some time to perfect himself in the Latin tongue; he afterwards spent three years in the College of St. Barbe, which was immediately adjoining. The celebrated Erasmus was also here, but nearly lost his life from the poverty of the diet and the insalubrity of the place.

Amongst these poor but hard-working students, the Irish exiles were received in 1578, and gratitude demands that the name of the Montaigne College should not be forgotten amongst the children of Erin, who still, in Paris, inhabit a richer and more comfortable home, close to the site of their first *Alma Mater*.

The next abode of the Irish was the College of Navarre. We are not told why they quitted Montaigne College, but it probably arose from the ever recurring pecuniary difficulties of that establishment, which rendered the support of a number of poor strangers almost impossible. The change, in a material point of view, was greatly to the advantage of the Irish. The College of Navarre was the richest and most spacious attached to the University of Paris. It stood on the site of the present *Ecole Polytechnique*, and a portion of the ancient building is still preserved, and forms part of the present establishment, but its long alleys

and shady walks stretched far beyond the grounds now occupied by the école. We can therefore well imagine what a change it must have been for the Irish, to be suddenly transplanted from the dilapidated buildings of old Montaign, with its haricots and herrings, to the finest and best appointed college in Paris, and to exchange their old friends, the charity students of Auvergne, for the noblesse of France and the princes of the house of Bourbon.¹

The College of Navarre, which now became their adopted home, was founded in 1304. It soon became the favourite school of the French nobility, and was particularly honoured by the kings of France. Mezerai calls it "l' école de la noblesse Française, l' honneur de l' université". The princes, Henry III., Henry IV., and the Duke of Guise, were there together, and the king, Charles IX., might sometimes be seen, with his suite, wending his way through the crooked, narrow streets of the old quartier Latin, up to the College of Navarre, to visit his noble relatives.

But this college had other advantages far superior to mere material comforts and high connections. Its course of studies was the most complete, and its professors the most celebrated in France. Many venerable ecclesiastics, whose names shed a lustre on the University of Paris, were masters or rectors of Navarre. Amongst these were the saintly John Gerson and Clemengis. It was the custom of the latter to retire to the chapel when engaged in the study of some difficult question, and there, by prayer and study, to seek the solution of his difficulties. They buried him before the altar under the lamp, and over his tomb placed the following beautiful inscription:

"He who was the lamp of the Church
Now lies beneath the lamp of the sanctuary".

We have not been able to find how, or on what title, the Irish were received into this institution; but most probably they entered on the burses of the Abbey of St. Genevieve; for this abbey had the privilege of presenting to many of the burses of Navarre, and its close proximity to the College de Montaign might naturally have elicited the sympathies of these good religious in favour of the Irish exiles.

About the year 1647, the Baron de Lescapier, president of the parliament of France, rented a house for the Irish in the Quartier St. Germain, Rue de Severs. To this establishment were transferred those who were advanced in their ecclesiastical courses; the others probably entered the College of Navarre about

¹ The rule of the Montaign College allowed half a herring to the younger boys, and a whole one to the more advanced students for dinner. One of the benefactors required that the students should be taken in preference from Auvergne,

² Qui lampus fuit ecclesiae, sub lampide jacet,

the same time. Dr. Messingham was appointed superior of the new house, Rue de Sevres, and in the preface to his *Florilegium, or Lives of the Saints*, he gives a beautiful description of the piety and charity of their generous patron. As the good President de Lescapier was one of the greatest friends the Irish ever found in France, we believe it a duty here to commemorate his charity towards them. The following is an extract from the preface of Dr. Messingham's *Florilegium* :

The Baron de Lescapier "was great in authority, profound, in humility, merciful to the poor, kind to strangers: the father of the needy and the orphan, the true friend of students in fine he was all to all. Of these virtues, his assiduous kindness and great liberality to our seminary is no small testimony; a kindness which we should never, and can never, forget For we, poor exiles for the cause of religion, shall long remember how he transferred us to a magnificent house from the obscure place where, through poverty, we were obliged to dwell, and, having increased our means and the number of our students, brought us forth into public notice. We remember too, what delight it afforded this most religious president to live with us poor exiles for the faith, and what pleasure he seemed to take in our conversation; he even humbled himself to that excess, that he, who was wont to sit in the supreme council of France, amongst the nobles of the land, would not unfrequently place himself last at the table of the Irish exiles. He would remain with us many days together; and he often said, if he survived his wife, he would remain always amongst us. His conversation, free from every tincture of vanity, always breathed piety, for he scarcely ever, except in cases of necessity, spoke of anything but God, the saints, the conversion of heretics, the salvation of souls, and founding a seminary for us with a fixed yearly income, which he long since would have done, had not death anticipated his designs. When the priests of our seminary had completed their studies, and were about to return to their country to break the bread of life to the famishing people, and to draw from the Sacred Scriptures the waters of sound doctrine to refresh their parched souls, this pious and provident nobleman (fearing lest the ignorance of the pastors might entail the loss of the flock) sent them to that holy man, Father Bientus, of the Society of Jesus, to be examined; and to those who were found duly qualified for the pastoral duties, this most liberal friend presented a suitable outfit and a sufficient provision for their journey; and, thus prepared, he himself presented them to Cardinal de Retz, Archbishop of Paris, that from him, as a public personage, they might receive authority for their mission. These things, although truly rare and wonderful, nevertheless are true, and have often been witnessed by me".

The baron's good intentions of founding a college for the Irish, with a fixed revenue, were never carried out. Death, as we have seen, prevented the accomplishment of his design; but the Irish continued to inhabit the house, Rue de Sevres, till the year 1677, when they received from Louis XIV. a donation of the College des Lombards. This ancient establishment was founded in the Rue des Carmes, 23, in the year 1330, as a home for the Italians attending the university.

When St. Ignatius came to Paris in 1528, he found his countrymen, the Spaniards, living with the Italians in the College of the Lombards, and resided there some time before entering the College de Montaigne.¹ St. Francis Xavier also, most probably, was in the habit of calling here to visit his countrymen. It was therefore no small recommendation to this venerable institution that its threshold was hallowed by the footsteps of these illustrious, saints.

In the year 1677, two Irish priests, Malachy Kelly and Patrick Maginn, applied to the king for permission to occupy the abandoned College des Lombards, and take possession of the dilapidated buildings, as a home for the numerous Irish students who were continually arriving in Paris. The request was granted without difficulty. The king, Louis le Grand, who was very favourably disposed towards the Irish, seemed willing, by this act, to mark his appreciation of the services of his faithful Irish soldiers, who were at that time very numerous in his army. Before, however, entering the establishment, there was, need of great outlay. The buildings, long untenanted, had fallen into ruin, and required not merely to be repaired, but to be actually rebuilt. By means of contributions from their countrymen, and by the generous aid afforded them by many true friends, whom they at all times found in France, the Irish were enabled to rebuild the old walls of the College of the Lombards, and erect a handsome chapel, which may still be seen standing out detached from the rest of the building, and facing the great entrance. This was the first regular college the Irish possessed in Paris. It was received with great gratitude, and continued for over a hundred years to afford a shelter and a home to the youth of Ireland, when a home was deemed by these poor exiles the greatest of earthly blessings.

The community of the Lombard College was divided into two classes. The first was composed of priests, who, being ordained before completing their studies, attended lectures daily in their own college, and by the honorariums they received for heir masses contributed to their support. The second class comprised the clerics or ecclesiastical students, who attended the regular

¹ *Piganiol de la Fosse*, t. vi.

course of the university at the Sorbonne, and were ordained at the end of their studies. All were destined for the mission of Ireland. Amongst the many souvenirs which render the College of the Lombards particularly dear to the Irish, is the fact, that many great men, friends or benefactors of the college, were interred in the vaults beneath the chapel. Amongst these were Doctor Maguire, Archbishop of Armagh and Primate of all Ireland; the learned Morus, Rector of the University of Paris, who died in the College of Navarre, and who requested that his remains might rest amongst the Irish in the Lombard College; and the Abbé Baillé, an ecclesiastic venerable for his many virtues, who during his life contributed handsomely to the support of the institution, and in his will bequeathed his heart to the college, as the best testimony he could offer of his affection towards a people whom he regarded as confessors of the faith. At this time the sufferings of the Irish Catholics excited sympathy in high places, and we find that Louis XV., in the beginning of his reign, ordered eighteen hundred francs to be paid yearly to assist the priests who had finished their course and were about to return to Ireland; he also contributed handsomely to the erection of the college chapel.

In 1776 the community in the Lombard College amounted to one hundred and sixty, of whom one hundred were priests, and sixty ecclesiastical students. This number being much too large for the limited accommodation, the Rev. Laurence Kelly, then prefect of studies, purchased a house and garden, Rue de Cheval Vert, now Rue des Irlandais, and built a college, since known as College des Irlandais. Into this college were collected all the students while the priests remained at the college of the Lombards. Dr. Kelly is described as in every way a superior man, but the building of so large an establishment was a Herculean undertaking, and cost him much labour and anxiety in collecting funds and in carrying on the work; and when he had completed the buildings, he sunk under his exertions, and died July 14, 1777, in the fifty-seventh year of his age. He was buried in the chapel under the altar, and his remains still rest amongst his children, for whom he sacrificed his comforts and even his life. The two communities continued to flourish till 1792, when they were suppressed, and the little colonies scattered.

(TO BE CONTINUED.)

CORRESPONDENCE.

OBSERVATIONS ON A CERTAIN PAMPHLET ON
UNIVERSITY EDUCATION.

PART II.

To the Editors of the Irish Ecclesiastical Record.

GENTLEMEN,

Having in the last number of your Journal, shown, in opposition to the writer of the above pamphlet, the high importance, nay, absolute necessity of the Historical Chair in Universities, I shall now proceed to pass strictures on some other passages of his writing.

It falls not within the scope of this Letter to notice the various inaccurate statements, injudicious remarks, and the many most unsound and dangerous opinions scattered through the pamphlet.

This task has been most ably achieved by another hand.¹ The limits of this paper will not admit of so copious a treatment of the subject.

In the first place, the author of the pamphlet under review is mistaken in supposing that in Belgium there exists but one Board of Examiners, entitled "Le Jury Central", and which, like the London University, admits to a competition for academic degrees students from all places of education whatsoever. There exists another Board of Examiners, called "*Le Jury Combiné*", and which is composed of the professors from the four Universities of Belgium, and is also sanctioned by the government. It is to this latter board the University students practically resort for obtaining their degrees.

Thus a certain advantage is still accorded to University education.

Secondly, the admiration professed for the free-trade system of the London University in bestowing degrees, shows our author's utter ignorance of the requirements of high education. Doubtless, for all who, from whatever cause, are debarred the blessings of university training, the London University system possesses some advantages. But such advantages are dearly purchased by the loss of all the moral and intellectual fruits of

¹ I had written the whole of the present paper, when the excellent reply to the pamphlet under review, entitled *Notes on University Education in Ireland*, fell into my hands. By a singular coincidence, I not only took up many of the same topics, but more than once employed almost the same words as the writer.

residence in a university, of attendance at lectures, and of the patient and gradual acquisition of knowledge. The system of cramming, the hurried getting up of subjects for obtaining a degree, is not only injurious to the bodily health,¹ but still more detrimental to the general mental culture of the student. Learning thus hastily acquired, is necessarily undigested, and not unfrequently produces in after-life a certain nausea and distaste for books. It is not so the great scholars of all times have been formed.

Thirdly, most unjustly does the writer of the pamphlet under review put the Catholic University of Dublin on a level with those provincial Catholic Colleges, whose duty it is, among other things, to prepare their students for a University. The Catholic University receives its scholars at the age when they leave the Catholic academies referred to by the author.

From the authority which founded the Catholic University, like those of the rest of Europe, from its organization, from the nature and universality of the subjects taught, and from its staff of professors, that institution has all the characteristics of a University. And even supposing that under the new arrangements, it should bear no higher name than that of College, it would have such an appellation in common with the great Protestant University of Dublin. By Papal authority it would still continue, like the University of Louvain, to confer theological degrees—a right which is one of the most distinctive features of a University.

Fourthly, small sects like the Methodists, Quakers, and Jews of Ireland, are declared by our author to have as much claim to a University as the great Catholic people of Ireland!

“*Risum teneatis, amici!*”

Fifthly, I regret to add, that, unconsciously to the author, a deistical tone runs through the pamphlet. Not only are Catholic Colleges constantly termed *sectarian*, a term which places the true Church of Christ on a level with heretical sects, and which is ignorantly employed by too many Catholics in this country; but the author, while avowedly contradicting the authorities of his own Church, sets himself up as a sort of judge to decide

¹ The teachers of Stonyhurst College complain, that the students preparing from the age of sixteen to eighteen for the London University degrees, have an undue strain put upon their minds. To the honour of those teachers be it said, that, in the estimation of those eminent scholars, Dr. Smith and the late Dr. Donovan, no students presented themselves to the London University better trained in the classics, than those from Stonyhurst College. This fact I state on the authority of a distinguished friend, one of the Examiners of that University.

But these youths, after obtaining their B. A. degree in the London University, should repair to the Catholic University of Dublin or of Louvain. It is thus only that, *cæteris paribus*, they will be able to compete in Parliament, at the Bar, and in Literature with the men of Oxford and Cambridge.

between the conflicting claims of different religious communions on the subject of education. For example, is it possible to preach up more clearly religious indifferentism, than in the following passages?

"That most sagacious of sovereigns, Leopold of Belgium, has in his kingdom four Universities at war with one another on religious questions. He leaves them to their contentions, and permits them to give degrees without any interference on his part" (pag. 13).

And still more offensively does he write in the following page:

"Without meddling with the internal arrangement of the *quarrelsome* Belgian Universities, he (King Leopold) maintains uniformity and sufficiency of education" (pag. 14).

And what does the reader suppose these contentions and quarrels of the Belgian Universities turn upon? Merely on the existence and personality of God, the immortality of the human soul, free will, the truth of Revelation, the doctrines and authority of the Catholic Church! Small questions truly! The University of Louvain defends the cause of God, of Christ, and of His Church against the avowedly infidel University of Brussels. The two state Universities of Ghent and Liege oscillate between these two; the former having many infidels in its professorial staff, the latter exceedingly few.¹

If the writer replies, that he was not aware of these startling facts, I answer, exactly so; and therefore, the more's the pity, that men eminent in their profession will write on topics, to which they have not devoted the adequate attention.

But if the author be ignorant of the nature of the disputes which divide the Belgian Universities, he cannot plead ignorance of the decisions of ecclesiastical authority as to the divorce between religion and education. He seems to think, that the only system of education, to which the Church objects, is that where the teachers and students profess various religions, and where consequently all community of religious instruction, direct or indirect, is prohibited. But in a University professedly Catholic, irreligious professors named by an irreligious government may be appointed, and lead astray by their doctrines and example a portion of the students. Hence the anecdote related by the writer of the pamphlet at page 7, has nothing in it which is not perfectly explicable.

Now let us see his profound respect for ecclesiastical authority:

¹ This, at least, was the case at Liege twelve years ago; but how matters stand at present, I cannot say. Owing to the wholesome rivalry of Louvain, Liege, then, except as regarded discipline, left little to be desired. But as the nomination of the professors is vested in the government of the day, there is of course no security that such a state of things will last.

"I know", says he, "that in taking this view (that of mixed education), I differ from high ecclesiastical authorities and members of my own Church. . . . The high ecclesiastical authorities, to whom I have referred, labour, it appears to me, under the mistake of supposing that if they had the power of congregating and educating together young laymen in like manner, [that is, as ecclesiastical students,] preparing for the various pursuits of the world, the result would be the same as in the case of the ecclesiastical students; and that such lay students would at the end of their college course of three or four years, at twenty-one or twenty-two years of age, go forth to their various pursuits, equally with ecclesiastical students, perfect in their faith and unblemished in morality. Such expectation has never been realized, and never will be. I know it has not, where the experiment has been tried, and I believe it never can be" (pag. 8).

The author then proceeds to lecture the bishops on the futility of attempting to keep youths, after their school years, in the paths of religion and morality by rigid discipline and rules, by endeavouring to assimilate lay to ecclesiastical colleges. He predicts that such attempts will lead either to "open rebellion or to systematic hypocrisy". He should have said, that he differed not only from *high*, but from the *highest* authorities of his Church. He knows full well, that the Queen's Colleges, which he so strongly commends, have been condemned not only by the prelates of his own country, but by the Sovereign Pontiff, "as intrinsically dangerous to faith and morals". He knows full well from the testimony of his own pastors, what deadly fruits those institutions have already borne in this country. He knows full well, that the principle of the union of religion with academic education of every grade, like the alliance between church and state, has been solemnly proclaimed, as one of vital importance in the last Papal Encyclical. That Letter, addressed to the bishops of the Universal Church, has not encountered one dissentient voice in the prelacy, and must therefore, even by the most rigid Gallican, be admitted as henceforth binding on the conscience.

I know not what precise meaning the writer attaches to the word "high ecclesiastical authorities"; whether he mean that the Irish prelates only, or that the Pope and bishops of the whole Catholic Church, understand not the requirements and the discipline of a lay University, and are disposed to model it on the ecclesiastical seminary. The latter supposition is too portentously absurd to be attributed to the writer, while the former is gratuitously offensive and arrogant, and is belied by experience. It has been an old device of the advocates of the Queen's Colleges to endeavour to damage the Catholic University by representing it as a quasi-clerical seminary. In these

ungenerous charges against the prelates of his own country, the author of the pamphlet, as he might easily have procured the statutes and calendar of the Catholic University, is utterly without excuse. He knows full well that all its professors, with the exception of two, are laymen; that many of the students are externs, living with their parents and guardians in Dublin or its neighbourhood; and that in the collegiate houses, the student's day, as described in the rules drawn up by Dr. Newman, and enforced at the present time, is not guarded by a more rigid discipline than any good Catholic parent would prescribe in his own household. The writer himself must, in the evening circles of Dublin, have met with young gentlemen from the collegiate houses of the Catholic University. These facts I state to show the enlarged, liberal spirit the Irish prelates have evinced in the organization and government of the Catholic University.

If the author desires to witness the good effects of a University education—Catholic in its teaching and in its discipline—let him repair to Belgium, where he will see that the University of Louvain is there one of the great bulwarks of religion and of virtue.

The Irish prelates, in founding the Catholic University, have but followed the advice of the Holy Father, and the example of their Belgian brethren. The bishops of Germany, who, more than those of any other country, have witnessed the baneful effects of Godless education, have for twelve years been labouring to establish a Catholic University. In this endeavour they are backed by the devout laity, including many of the most distinguished professors and literati of Catholic Germany. This fact is attested by the yearly meetings of the Pius-Verein, or Catholic Association, which includes in its body the leading members of the clergy, nobility, and professional classes. The French Catholics, after a protracted struggle of twenty-five years, succeeded in 1849 in obtaining freedom of education, which, by the establishment of many good colleges, they have turned to profitable account. Some years ago the bishops of France founded at the Carmes, under the direction of the learned Abbé Cruice, now bishop of Marseilles, a high school for the laity, or what the Germans would call an *archigymnasium*, something intermediate between the college and the university. It is but just to observe, that at the Paris University there have long been many excellent Catholic professors, whose lectures on various branches of literature and science have been followed with great profit by youth.

In conclusion, if the writer of this pamphlet thinks that he will damage the Catholic University, he is much mistaken. He is more likely to damage himself in the estimation of good

Catholics and of religious-minded Protestants. Happily, in the highest regions of the English government there prevails a far more enlightened appreciation of the nature, objects, and requirements of university education, a greater spirit of justice and liberality, and a more attentive consideration for the long-neglected claims of Ireland's prelacy, clergy, and people, than can, alas! be found in the pages of this Irish Catholic.

A CONSTANT READER.

DOCUMENTS.

I.

UN DECRETO DELLA S. CONGREGAZIONE DELLE INDULGENZE.

URBIS ET ORBIS.

Decretum. Cum in patrocinio S. Iosephi Sponsi B. Mariae Virginis, maxima Populo Christiano iuvaminis et praesidii spes in dies effluat, SANCTISSIMUS DOMINUS NOSTER PIUS PAPA IX. quamplurimum Fidelium votis benigne annuens, per Rescriptum Secretariae Brevium die 12 Iunii 1855, concessit omnibus Christifidelibus peragentibus integro Mense Martio pium exercitium, quod in Libro Romae impresso continetur cui titulus: *Considerazioni delle virtù del S. Patriarca Giuseppe a dedicargli il Mese di Marzo*: Indulgentiam trecentum dierum quolibet die, plenariam vero in uno dierum mensis ad arbitrium eligendo, quo confessi et Sacra Communione refecti iuxta Mentem SANCTITATIS SUAE oraverint. Nunc vero idem Sanctissimus, ut erga tantum coelestem Patronum devotio magis magisque augeatur, et illa precationis methodus facilius ac latius propagetur, in audientia diei 27 Aprilis 1865 habita ab infrascripto Cardinali Praefecto, clementer indulsit ut easdem Indulgentias universi Christifideles lucrari possint, dummodo pium aliquod precum ac virtutum exercitium per integrum mensem Martium peregerint, ad instar illarum quae mense Maio in honorem B. M. V. solent persolvi, servato in reliquis tenore primae concessionis. Voluitque SANCTITAS SUA has Indulgentias animabus Fidelium defunctorum per modum suffragii posse applicari; et perpetuis futuris temporibus absque ulla Brevis expeditione valituras.

Datum Romae ex Secretariae S. Congregationis Indulgentiarum die 27 Aprilis 1865.

FR. ANTONIUS M. Card. PANEBIANCO Praefectus.

Loco ✠ Signi.

A. COLOMBO Secretarius.

II.

CELISSIMO REGIO PRINCIPI AUGUSTO MAGNAE
BRITANNIAE REGIS FILIO

PIUS PAPA VI.

(Grates reddit pro hospitio exulibus ecclesiasticis gallis praebito, ac pro benigna in catholicos anglos animo).

Pii VI. P. M. Epist. ad Principes, an. XIX., fol. 65.

Romae, 2 Septembris 1793.

Celsissime princeps, salutem. Haud ingratum fore putabamus regiae Celsitudini tuae, quod hasce nostras litteras reddendas tibi curemus ipso fere temporis momento reditus tui ad istam urbem, quem faustum felicemque fuisse confidimus. Nostra enim consilia non alio spectant, nisi ut etiam atque etiam tibi certi sint, atque explorati nostri illi existimationis, et amicitiae in te sensus, quos nostro concepimus animo erga Celsitudinem tuam, cum non sine nostra eximia voluptate in hac alma urba moram traheres, ad quam te reversurum fore speramus. Nunc autem occasione arrepta hujus familiaris inter nos consuetudinis te enixe oramus atque obsecramus, ut animi nostri interpres ac testis effectus velis augusto patri tuo Magnae Britanniae regi illustri maximas nostro nomine grates rependere, tum propter hospitium tanta cum munificentia exulibus gallicis ecclesiasticis praebitum, nedum suo exemplo, sed etiam regis encyclicis litteris, quae ipsius nomen aeterna apud posteros gloria cumulabunt; tum propter antiqua onera, ipso feliciter imperante, catholicis suarum ditionum imminuta aut adempta; tum denique propter mandata nuper egregiis ducibus florentissimae suae classis ab eodem data ad arcendam omnem hostilem vim a ditionibus nostris, et ab aliis Italiae regionibus. Quae quidem res tanti apud Nos sunt, ut quidquid Celsitudo tua dixerit ad nostros grati animi sensus patefaciendos, id omne minus vero futurum sit; eo vel maxime si te hoc munere nostris verbis defungente augeatur, veluti certo speramus futurum, egregia voluntas Magnae Britanniae regis illustris erga infelices ecclesiasticos regni Galliarum, et erga catholicos cum nostrae ditiones, tum Italiae universae. Hinc eo majori reputabimus Nos teneri officiorum erga te vinculo, quorum causa nunquam Nos deerimus una cum memoratis ecclesiasticis et catholicis, rogare Deum optimum maximum pro incolumitate atque felicitate Majestatis tuae, tuae Celsitudinis, totiusque regiae familiae. *Datum Romae, die 2 Septembris 1793, pontificatus nostri anno decimo nono.*

CELISSIMO REGIO PRINCIPI AUGUSTO MAGNAE
BRITANNIAE REGIS FILIO

PIUS PAPA VI.

(Commendat Carolum Erskine, et exules gallos.)

Pii VI. P. M. Epist. ad Principes, an. XIX., fol. 72.

Romae, 7 Septembris 1793.

Celsissime princeps, salutem, etc. Quo temporis momento regia Celsitudo tua proxime ab hac urbe discessura, Nos adiit officii et ur-

banitatis causa, non una quidem fecit Nobis significationes studii et benevolentiae, quam animo conceptam erga dilectum filium Carolum Erskine fovere se praeferabat. Haec porro tam certa, et tam gravis declaratio animi sui in causa fuit, cum ipsi in mandatis daremus se isthuc privatim conferendi, ut nostris verbis gratias quam maximas ageret augusto parenti tuo Magnae Britanniae regi illustri, utque eundem etiam atque etiam rogaret, ne ullo unquam tempore desit suam auctoritatem impendere, suumque patrocinium ac tutelam desiderari sinat in iis rebus omnibus, quae possint aut catholicorum rationes respicere, aut apostolicae Sedis interesse. Sine itaque, ut tibi dicamus ex animo, ad Celsitudinem tuam praesertim spectare, eum gratia prosequi, et omni studio fovere; quem Nobis de meliore nota commendasti. Minime equidem dubitamus, quin votis nostris favere quoquo modo velis; id enim sperare Nos jubet, humanitas illa tua singularis, et studium in Nos tuum, quod Nobis patefecisti, quodque grato semper animo, et memoria colemus sempiterna. Hac spe freti, aliud addere supervacaneum putamus, et ab omnium bonorum auctore ac largitore Deo, secundo vitae sine ulla offensione cursu, tibi fausta et felicia cuncta peramanter adprecamur. *Datum Romae, etc., die 7 Septembris 1793, pontificatus nostri anno decimo nono.*

NOTICES OF BOOKS.

I.

The life of Saint Teresa of the order of Our Lady of Mount Carmel, edited with a Preface by His Grace the Archbishop of Westminster. London: Hurst and Blackett, 1865, xxxix. —375 pp.

"I commend this book, beautiful and simple, both in its thoughts and in its expressions, to the devout reading and the meditation of all who desire to know and to love God". These words—which close the Preface with which the Archbishop of Westminster has enriched this Life of St. Teresa—well express the two special merits which mark the work. The style charms us by its simple beauty; and the whole narrative brings home to us the truth of the one axiom of St. Teresa's theology, that the knowledge of God is the nobility of the soul.

The materials of the life have been furnished by the Saint's own history of her life and foundations, her *Letters*, and an Italian life by P. Federigo di S. Antonio, derived from the contemporary histories of Ribera and Yopez, both confessors of St. Teresa, the chronicles of the order, the acts of her canoniza-

tion, and other authentic sources. The author has cast these materials into a form worthy of them, and not unworthy of the saint whose history he sets before us.

The one axiom of the spiritual life, as unfolded by St. Teresa—that the knowledge of God ennoble the soul—is shown in the *Preface* to have been the transcript of her own character. The practice of her whole life enforces her teaching, that the true nobility of the soul is to know and love God: and that, to be ignorant of God, is its true baseness. Several points in her character illustrate this great axiom.

1. The first great perfection which runs throughout her mind and words is an intense perception and appreciation of the perfections of God. His Purity, Truth, Justice, Unchangeableness, Mercy, Compassion, seem to penetrate and to encompass her mind. She speaks of them as the motive and measure of her own conduct, as people of the world speak of its rules and laws. This is the true determining cause of great and little characters. Everything but God, if loved without God, dwarfs, stunts, contracts the soul. God alone enlarges, and by enlarging elevates it; and by elevation, unfolds and perfects the soul with all the faculties of the intellect, all the affections of the heart, and all the powers of the will: and that because he is the proper end for which it was created. The greatest man, according to the developments and powers of the natural order, is narrow compared with one who is thus elevated to intellectual and moral union with God. As they who inhabit mountains, and live in heights and among the grandeurs of nature, are developed not only in sinew and strength, but in every sense and instinct, and possess an elevation of character, a simplicity and a dignity, above other races; so it is with those who converse with God, and walk to and fro among the Divine perfections, inhabiting the high places, within the folds of the Presence of God. Such was eminently St. Teresa.

2. Another perfection of her character was a singular intensity in the perception of sin. She used to say, "Every sin we commit we commit in God"; that is, not only in His sight and in His presence, but "in Him we live and move and are"; our vital powers are sustained and fed by Him; we could not subsist for a moment if the influences of His being were withdrawn; and all the activity of our soul, with all its faculties and volitions, except so far as they deviate from His perfections, are sustained and empowered by Him. When we sin, therefore, we turn His image and use His strength against Himself. For this reason she used to say, "If I were to commit even a venial sin, willingly I should die". The cause of this penetrating sense and intuition of sin was an intense vision and realisation of the presence and perfections of God. She had travelled from the gray twilight of the daybreak into the morning light, from the morning light into the noontide, where all things, from the mountains on the horizon to the motes in the sunbeam become visible.

3. From this followed a third perfection, the annihilation of self,

that is, the consciousness not only of her sinfulness as a transgressor, and of her unworthiness as a child of God, but of her nothingness as a creature in the sight of her Maker. The continual consciousness, it may be called, of the presence, the sanctity, the majesty of God, of the glory and perfection of the Sacred Humanity, of the sinless beauty and nearness of the Heavenly Court, of the state of souls expiating sin beyond the grave, caused her not only to see all the contrasts to light and purity which were in herself, but to conceive of herself as the patriarch did of old in the light of the presence of the Lord: "With the hearing of the ear I have heard thee, but now my eye seeth thee. Therefore I reprehend myself, and do penance in dust and ashes".¹

4. A fourth perfection conferred upon St. Teresa by this union of the soul with God, was an enlargement of the intellect. No one can read her writings without perceiving a breadth, strength, and subtlety of intellect which is more like the intelligence of a man than of a woman. The guidance of the Church, by its divine office of teacher, has elevated and enlarged the intelligence of Christendom; and all those who are conformed in heart and mind to the living voice of the Church, receive a strength and breadth, a clearness and fulness of intelligence, which can in no other way be attained. To what but this can be ascribed the fact that the writings of St. Teresa, a Spanish lady of no more than common education, who entered early into a convent and thereby lost the culture and development which the world confers upon many by contact and collision with itself, should exhibit a justness of judgment, an exuberance of thought in the abstrusest matters of the interior life, with a perspicuity and force both of conception and language, which it is hard to find among educated men? God had taught her to know Himself, and this science made her a teacher in His Church.

5. And, lastly, the knowledge of God conferred upon her an elevation and a force of will before which the trials of her life, great as they were, gave way. The mistrust, calumny, abandonment, persecution she had to endure, might have broken down a strong man. But, woman as she was, she passed through all, and came out more than conqueror. But, for such a life of forty years, nothing but a will conformed to the will of God, and confirmed by union with His power, could have sufficed.

The author of the *Life* is careful to show that St. Teresa is not only the highly favoured spouse of Christ, the great teacher of mystical theology, but also in a special manner the *Saint of common sense*.

It is this which makes her life of such practical utility as an example, not only to those who are called, like her, to seek after perfection in the observance of the counsels, but to the great multitude of Christian people, who have to sanctify their souls in the tangled

¹ Job, xlii. 5, 6,

and cumbered paths of ordinary life. For them, as well as for the solitary dwellers on Mount Carmel, this great contemplative Saint has a lesson, which, if faithfully carried into practice, will enable them to attain to the only perfection of which a creature is capable—conformity to the will of its Creator. She has a lesson too for all, whether religious or secular, in times full, like ours and like her own, of distress and perplexity, when the enemies of the Church are active and mighty, and the love of too many of her children waxes cold. Their hearts often faint within them when they look out on the wide harvest-field and ask in vain for the reapers. They have neither power nor vocation, it may be, to enter it themselves; they are women or unlearned laymen; how shall they cope with the hideous shapes of sin and blasphemy which choke the air of England, or answer the sophistries of modern rationalism? St. Teresa will teach them—by sanctifying their own souls and the souls of those under their immediate influence. This was her weapon against the Antichrist of her day: this must be ours against the Antichrist of our own. What instrument could have seemed more powerless than a lonely nun in a relaxed convent to work that greater wonder than the conversion of sinners—the awakening of the lukewarm and the self-indulgent? Yet she accomplished the task which holy and learned prelates had essayed in vain. She made the order of Mount Carmel once more the glory of the Church; and by the prayers of her daughters and the heroic labours of her sons, made ample reparation to the Sacred Heart of her Divine Spouse for the desolation of His vineyard by the Lutheran and the Huguenot. Still does she speak to the weakest amongst us those great words of hope and promise:

Let nothing disturb thee,
Let nothing affright thee;
All passeth away:
God only shall stay.
Patience wins all:
Who hath God, needeth nothing,
For God is his all.¹

¹ Lines written by St. Teresa in her Breviary.

THE IRISH ECCLESIASTICAL RECORD.

FEBRUARY, 1866.

THE AMBROSIAN BASILICA AT MILAN.

Milan contributes no small share to the treasure of happy memories which an Italian tour stores up for the after enjoyment of those who have been privileged to make it. To say that Milano la Grande cannot compare in position with Genova la Superba, or that it fails to strike the visitor like beautiful Venice, is but to say that Milan has not attractions which are peculiar to other places; but it says nothing in disparagement of those which are truly its own, and on which it may securely rest its claims for grateful and admiring recollection.

Its noble position in the Lombardic plain; the glorious Alps which hold it in their giant arms, and form so grand a background to every Milanese scene; its frontier stand, which makes it the first or last great image stamped on the traveller's memory by the Italy he enters or leaves; all these combine to give Milan a large place in the tourist's heart, and to fill the mind with pleasant recollections, and bright, sunny pictures, when he hears of Milano la Grande. There are few tastes which cannot be gratified in Milan; perhaps the lover of pagan antiquities will be here most in fault, for civil strife and the wild doings of the vigorous little States which once shared Italy among them, have well nigh swept away every vestige of earlier times.

In the fifth century Attila sacked it in his devastating march, out of which scourge grew Venice, that fair fruit of a bitter tree; but it was reserved for the Emperor Frederick Barbarossa in the

twelfth century, to glut his vengeance and point his scorn, by employing the five neighbouring cities to work its downfall; and when he left the ruins, but little besides the Basilica of Sant' Ambrogio remained of Milano la Grande. But the fratricidal hands which had so systematically wrought its ruin, were in less than six years busied in its restoration; and though it has since passed under the sacrilegious and devastating sway of the Austrian Joseph and Napoleon, it had life enough to struggle on under such baneful influences, and now grows strong after so many devastations.

The antiquarian whose sympathies stop short with pagan times, will not linger here; a shattered column in the Atrium of Sant' Ambrogio is well nigh all that awaits him: but for the lover of Christian architecture, Milan has many a rich treasure, which will well repay his most loving and careful study.

On the chief of these, the Ambrosian Basilica, we have to dwell; but before doing so, it is but just to Milan to say that her attractions are not at all limited to those which draw the antiquarian. The fine arts have here their home; nobly are they housed, and well worthy are they of the honour paid them.

Il Palazzo delle Scienze e delle Arti is the official title of what every one calls the Brera. This noble range of buildings was once the residence of the too well known *Umiliati*. Upon the suppression of that order, the Jesuits received it on the condition that they should establish there a school and college, which they did under the title of Collegio di Sta. Maria in Brera; or, as we should say, St. Mary's in the Fields. Ultimately it passed to its present use, and is, as its name implies, the official home of the Sciences and of the Fine Arts; most of the learned societies of Milan having rooms there. But what principally attracts visitors is the celebrated picture gallery, the Pinacoteca, which is especially rich in the works of the Milanese school, of which Leonardo da Vinci was the founder, and Luini his most renowned pupil. Here, too, is Raphael's world-renowned Sposalizio.

For music there is a fitting temple in La Scala, while for sculpture there is the grandest and strangest gallery which ever man conceived, no less than the celebrated Duomo itself. Yes, the Cathedral of Milan is the sculpture gallery of the city, but not in the way in which we use Westminster Abbey, where statues and monuments crowd the interior, block up the aisles, and at once hide and disfigure the beautiful structure; for here at Milan the interior is nearly bare of such decoration.

It is the outside of the Duomo, its roof, buttresses, and windows, which are overrun with sculpture. Swarming in niche above niche, its exquisitely carved statues rise around the win-

dows as though on their way to take place with the thousands of figures which tower on and above the roof in canopied groups till each cluster terminates in a single figure which stands glittering in purest marble against the blue Italian sky. So when the traveller would see the sculpture gallery of Milan, he must mount to the roof of the Duomo, and there wend his way from group to group along the broad passages and up the well-guarded open staircases, until the eye and mind are satiated with exquisite form and delicate tracery, and the senses ache with the marvellous excess of beauty and skill which is lavished on every side. It is difficult to convey any idea of the scene which here presents itself, because it is so unlike what we see elsewhere. It is only by contrast that we can understand it. Those who have ventured along the dirty gutters and narrow paths which lead over the roofs of most cathedrals, and who have been well nigh terrified at the coarse, hideous heads and uncouth monsters, which in rude carving meet their sight, must imagine the very opposite to what they have there seen and felt, if they would understand what the roof of the Duomo here presents.

The white marble building is crowned with a roof of the same costly material, which spreads out in broad terraces protected by parapets of open tracery, along which we walk to survey at leisure the choice sculpture which Canova and such like men have wrought to the highest finish in purest marble. Would we ascend to the highest ridge, marble staircases with open work of richest and most varied design, lead over flying buttresses until new visions of beauty break upon our sight. Again, if we climb the central tower, or octagon, and rise above it to the spire, and through that to the base of the pyramid which crowns the whole, every step of the way but brings new gems of art to view, and figures as exquisitely finished crown the work as those which elsewhere we find jealously guarded in museums. But the variety is as marvellous as the finish. When we stand midway on one of these fairy staircases, and look on either hand to the tracery and creting of the long succession of like flying buttresses, we note with wondering admiration that every kind of plant and flower is there rendered with all that loving exactitude which bears witness to the hand of the true artist; it is indeed a flower and fruit garden which never withers, and might, it is said, be studied by the botanist as profitably as those works of nature with which his science deals.

And when the eye turns in very weariness from the works of man, and seeks repose in the wide scene spread around him, what a glorious prospect meets him on every side! Below him is the vast plain of Lombardy studded with cities of historic

name—Lodi, Cremona, Bergamo, Brescia, Parma, and Turin, while on the north and east spread the glorious Alps, with Monte Rosa in full view, and Monte Bianco in the far distance.

We see that we are on the confines of Italy. How many a heart has bounded with anticipations of what that bright land had in store for it, when here it took, as it were, its first stand upon Italian ground, and left behind it the cold bleak north. With us it was otherwise; for Milan was our last halting-place, and we were quitting scenes which had grown dearer day by day. But standing there upon the Duomo, looking back to what Italy had shown us, and knowing but too well what as yet the Alps shut out from our view, we felt that we had the key to the mystery of the strange building at our feet, and could read in the light of Milan's geographical position what at first had been all dark and inexplicable.

When, at the end of the fourteenth century, Giovanni Galeazzo Visconti resolved to build the Duomo, which five centuries have not sufficed to complete, and sent into Germany for a fitting artist, he brought into Milan a style of architecture which had little in common with the genius of his people. The cold north sent across the Alps its stern, dark, mystic style, but the Italian race crowned it with sweetest flowers, and enriched it with its best treasures. If the borrowed form is to be retained, at least it shall glow in purest and whitest marble; if pinnacles are to arise, and niches to abound, at least they shall be adorned with choicest sculpture. And thus the stiff forms warmed into life and beauty, the monstrous gurgoyles gave place to saints and angels, and above the massive German structure arose that bright vision of beauty, which glows beneath an Italian sky, and crowns with a marvel of light and loveliness that glittering transfiguration of a Gothic cathedral. And thus the Duomo stands on the borderland, a connecting link between the cold North and the sunny South; the rich and varied colours of the one dying out into the cold whiteness of the other, yet lovingly choosing for the medium of its transition the purest marble, and elaborating it into the most graceful and beauteous forms.

But we must hasten on to our immediate subject; and so we may not linger within the Duomo, though there is much to tempt us to put on record some of those special characteristics which write so vividly on the mind the impressions they never fail to produce. The noble nave with its four aisles, separated by columns which, uninterrupted by clerestory, rise directly to the roof, and give such wondrous loftiness to what with less height would appear dwarfed by the width and length of the building. The strange capitals, if so they can be called, of the

columns, which are indeed rich niches clustered together, and filled with statuary, so unlike what one sees elsewhere,¹ and yet so in keeping with the outer roof which we have just left, as though fresh statues were rising through the inner roof, in rivalry of those which cluster externally around the windows, to join their myriad brethren which swarm in niche and pinnacle high above all. The marked simplicity of outline, unbroken by side chapels; the majestic sanctuary rising underneath the great octagon; the eastern choir, and beyond it the octagonal apsis, with its gigantic windows filled with Scripture history; all is massive, solemn, and most religious, breathing, one feels, the spirit of him who lies enshrined in a temple so worthy of his precious relics. For, indeed, it is as the shrine of San Carlo Borromeo that one always thinks of the Duomo; not only because his body reposes there in the midst of gold, silver, and precious stones, but because the very image and impress of his mind seem there. The stern severity of his self-discipline speaks to us in the marked absence of frivolous and fantastic decoration; his love of God's written word, and his untiring zeal in preaching it, blaze forth in the numberless simple pictures, so plain and scriptural, that they may be called the poor man's Bible, which fill the enormous eastern windows; while his zeal for the glory of God's House, and profound veneration for ritual exactness (those manifest tokens of a loving and reverential heart) show themselves in the chaste splendour of the majestic Sanctuary, and the rich but unobtrusive grandeur of the eastern choir. Truly is the Duomo a noble illustration at once of what sanctity can suggest within, and what loving zeal can achieve without. Milan knew how to prize her San Carlo, and has done her best to grace his Shrine.

But Milan has been doubly blessed: she has within her walls another and perhaps a still greater saint, at least, one of more world-wide renown, for who thinks of Milan without naming St. Ambrose? His memory is naturally connected with the Duomo, since upon its site once stood his Cathedral. But there is another church in Milan still more intimately associated with his name, and to this, we must needs confess, we hastened with more interest than we had done to the great Duomo, and trod with more reverential awe its time-worn sacred precincts. The Basilica of St. Ambrose carries us back at once to the earliest ages of the Church. Though much may have been added to the church which St. Ambrose dedicated in A.D. 387, we may well imagine that when those additions were completed in the ninth century by Archbishop Anspertus, the

¹ Gally Knight says, "Unlike any other in the world"—*Eccles. Architecture of Italy*, vol. ii. xxxviii.

ancient design was carefully preserved, and thus it is true that the church now standing testifies to what prevailed even before its ten centuries of life began to record the ancient discipline and devotion of the Catholic Church. It is impossible not to read this lesson in every feature of the venerable, and, alas! rapidly decaying fabric.

The history of the church is soon told. Doubtless the Basilica which St. Ambrose erected, and which became his own tomb, suffered in the centuries that followed: at any rate, we have reason to believe that its splendour did not content the devotion of his successors in the ninth century, when Archbishop Anspertus rebuilt a portion on a grander scale, and added the Atrium. How much that zealous prelate erected cannot easily be determined. Ughelli has preserved his epitaph, which was formerly on his tomb here, wherein we read,

“Tot sacras aedes quanto sudore refecit—
Atria vicinas struxit et ante fores”.

The eastern portion of the church, including the apse, is evidently a portion of the original structure. In the latter part of the twelfth century, Oberto, and his successor, Philip, repaired the church, preserving carefully the original style of the building; but in subsequent repairs, which were made in the thirteenth and fourteenth centuries, the primitive order of architecture was so far departed from as that some pointed arches were introduced into the old Roman Basilica.

Doubtless the veneration in which St. Ambrose has ever been held, preserved the church which he had erected and consecrated amid such remarkable circumstances, both from the rude hand of the destroyer and the scarcely less destructive zeal of the restorer. The sacred spot which he had selected for his tomb acquired thereby a fresh glory and a new claim to loving reverence: and this will explain why, after so many centuries of turmoil and destruction, and throughout the growth and rapid development of far different styles of architecture, the grand old Basilica still retains so completely its ancient character, that we at once feel when we have entered its walls, that we have stepped back into the primitive Church, and see Milan as St. Ambrose and St. Augustine saw it. Few churches have retained the Atrium. San Clemente at Rome is one of the exceptions, and here Sant' Ambrogio is another; probably every Basilica once had one. A very noble and fitting approach is it for a church, shutting out the world, as it were, at its portal, calming the mind by the quiet of its enclosure, and elevating it in due preparation for the Church beyond, by the solemn grandeur of its cloistered walks. The reverential spirit of Anspertus, which taught him

thus to guard the entrance to the church St Ambrose had built, urged him to follow, as closely as might be, the style of architecture the Saint had used: and this he did so successfully, that critics find it hard to distinguish one from the other; and so faithfully has this spirit been preserved in Milan, that when in 1631 Cardinal Frederick Borromeo appointed the architect Ricchino to repair the Atrium, the greatest pains were taken to restore the decayed parts in their original style. Knight says: "The portal retains a slight, but very slight admixture of the Lombardic imagery; a multiplicity of mouldings had not yet begun to make their appearance. The enrichment consists chiefly of interlacing scrolls".

Entering at its central door, we find ourselves in the Atrium, a large quadrangle cloistered on three sides, the west front of the Basilica forming the fourth side opposite to us. Indeed it would not be incorrect to say that the cloister extends round the whole of the atrium, for the façade of the church, as with the great Basilicas at Rome, is so deep, that it may be considered as a continuation of the broad cloisters which lead into it.

These cloistered and galleried western fronts give a dignity to the simplest architecture, as is well illustrated in the present case. What can well be simpler in its outline or in its few decorations than this front of three plain semicircular arches of equal height, with three corresponding arches above them, the central one rising higher than the two side arches, which sink in accordance with the slope of the plain roof? And yet out of such plain elements what a grandeur and solemnity has the architect wrought by depth of shadow, and that wondrous play of light and shade, which we so yearn after in most modern churches, and which cannot be produced in their shallow fronts! We pause at the great western doors, and well we may, for they have an interest in themselves beyond what tradition assigns to them. These doors of ancient cypress are yet undecayed, though on them they bear many a token of great antiquity. They are guarded by an iron network which conceals much of the various scripture stories with which they are carved, as well as of the not ungraceful foliage which winds amid the pictures. But when we bear in mind what is their traditional history; that they are the ancient doors of the Cathedral, brought hither in reverence when that building was destroyed; that in truth they are the very doors which, at St Ambrose's bidding, closed in the face of the mighty Theodosius, and barred his passage into God's sanctuary until the deed of blood had been atoned for, and the public scandal of the merciless slaughter removed by as public a penance: how does the history of that great day rise as a picture before the mind's eye, and the old cypress doors glow with a new

glory, as bearing part in that scene where the Church, in the person of her great doctor and saint, rebuked the world in one of its least unworthy representatives; and when Theodosius the Great proved himself deserving of that high title by bowing before a superior power, frankly confessing the fault which he had committed, and meekly fulfilling the imposed penance. Happy was Milan when it possessed so high-minded a Prince and so strong-hearted a Bishop.

We enter, and the high antiquity of the sacred temple at once asserts itself. The rounded arches, the massive columns, the grand and yet quaint mosaics which glitter in the upper part of the apse, the pulpit, the high altar with its noble baldacchino, the strange column with its mystic serpent; all are so many witnesses, in form and aspect, to the justice of the claim which makes the Basilica cotemporary with St. Ambrose himself. There stands the venerable ambo or pulpit from which St. Ambrose preached many of those sermons which Holy Church esteems among her choicest treasures, and for which, among other writings, she reckons him among her chief Doctors. Its massive square pannelled sides rest on ten columns with rounded arches, with quaint interlacing scroll work in the capitals, and on one of the sides a representation of a primitive Agape in low relief.

Beneath the pulpit stands a magnificent sarcophagus, in excellent preservation, which is said to be the tomb of Stilicho, though why that wellnigh successful traitor should be thus honourably interred is difficult to be understood, unless it be that the glory of his victories over enemies like Alaric and Radagisus was considered great enough to cover the treachery of his conduct to his sovereign and kinsman Honorius, the son of his friend and benefactor Theodosius the Great.

But be the costly tomb whose it may, it is a splendid specimen of Roman Christian work, and is in excellent keeping with the pulpit above it. Not far from the pulpit stands another relic of bygone times, and one which has much puzzled critics. On a lofty pillar of porphyry, crowning its capital, stands, on a coil of its body, with head and tail erect, a bronze serpent. What is it? and why is it thus carefully preserved? Murray, in his usual offhand way, says: "It is said to be the brazen serpent of the desert (in spite of the scripture account of the destruction of that type), and as such was given, in 1001, to the Archbishop Arnulph, by the Emperor of Constantinople. It is probably an Alexandrian talisman of the third or fourth century". An admirable specimen of the dashing style of your travelling critic! Of course Archbishop Arnulph never read the Bible, and so was easily imposed on by the sly Emperor! The suggestion of the talisman renders the criticism perfect.

Archbishop Arnulph was sent by the Emperor Otho III. to Constantinople, to obtain for that Emperor the hand of the Princess Helena in marriage. On his return from this important embassy, he brought, among other gifts, this bronze serpent, a not unusual type of the cross at that period; and one which derived especial significance from another gift the great archbishop brought to the church—namely, “a considerable portion of Christ’s true cross”, which he enshrined in a precious reliquary. Probably, had this remained like the bronze serpent, our critic would have discovered in it another Alexandrian talisman.

And now we stand before the High Altar, above which towers its grand and stately Ciborio or Baldacchino,¹ sustained by four pillars of porphyry. The altar itself is adorned on its four sides by a most curious covering, almost the only one of the kind which has survived the injuries of successive ages and escaped the rapacity of successive invaders. It is literally a blaze of jewels and precious metals. The frontal is made of thin plates of gold, divided into compartments by stripes of enamel studded with jewels. The sides and back are composed of plates of silver. All of these are embossed with figures, delicately worked, which represent passages from the life of St. Ambrose, and subjects taken from Scripture, the former in silver, and the latter in gold. The Baldacchino rising in semi-circular arches on the porphyry pillars, is adorned with bassi relievi on its four sides. On the front, our Blessed Lord enthroned, is giving the keys to St. Peter, and an open book to St. Paul.

Behind the High Altar are ranged around the semicircular apse the seats of the clergy, the bishop’s chair of stone occupying the central and easternmost position immediately facing the altar. This ancient seat, like the apse and adjacent parts of the church, is undoubtedly that which St. Ambrose originally erected: for here the modern work, as that of the ninth century may be called in this primitive church, has no place: everything here speaks of the great bishop and the fourth century, save the marble mosaics, which cover the upper portion of the apse, and which harmonize so well with all around them, that they may well claim a place in so sacred a spot. It was from that seat that St. Ambrose looked down upon the pious and zealous crowd, who, in the midst of Arian persecution, clung so faithfully and trustingly to their saintly bishop on that great day of triumph, when the enemies of God were put to shame, and miracles were wrought in attestation of the Faith.

His new church was completed, and already was it called by his name, as from that day to this it has never ceased to be

¹ See interesting note on Ciborio in Dr. Rock’s *Hierurgia*, vol. ii. p. 738.

called, the Ambrosian Basilica; many entreated that it might be dedicated, like that he had recently erected at the Roman Gate; but where were the relics of martyrs for the dedication? St. Augustine tells us what St. Ambrose cares not to record, that "Ambrose the bishop had notice of them by a revelation in a dream", then at his direction the ground was dug in the church of SS. Felix and Nabor in front of the chancel, and the bodies of SS. Gervasius and Protasius, of great stature, were found with the skeletons entire. The signs of martyrdom were recognized, and miracles were wrought; then with great rejoicings, the relics were borne in triumph, first to the Basilica of Fausta, and then to the church where they still repose, working on their way that great miracle which so maddened the Arians, and rejoiced the hearts of the faithful, by which sight was restored to blind Severus, who in gratitude devoted the rest of his life to God's service in the church sanctified by the presence of those at whose intercession such great things had been done for him. St. Ambrose records the whole scene in one of his graphic letters, from which we must quote a few passages.

Writing to his sister, whom he loved so tenderly, "*Dominae Sorori vitæ atque oculis præferendæ frater*", he begins:

"*Quia nihil sanctitatem tuam soleo eorum præterire, quæ hic te geruntur absente; scias etiam sanctos martyres in nobis repertos. Nam cum ego Basilicam dedicassem multi tanquam uno ore interpellare coeperunt dicentes: Sicut Romanam Basilicam dedices. Respondi: Faciam, si martyrum reliquias invenero. Statimque subiit veluti cujusdam ardor præ sagii. Quid multa? Dominus gratiam dedit: formidantibus etiam clericis jussi eruderari terram eo loco, qui est ante cancellos sanctorum Felicis atque Naboris. Inveni signa convenientia: adhibitis etiam quibus per nos manus imponenda foret, sic sancti martyres eminere caeperunt; ut, adhuc nobis silentibus, arriperetur urna, et sterneretur prona ad locum sancti sepulcri. Invenimus miræ magnitudinis viros duos, ut prisca ætas ferebat. Ossa omnia integra, sanguinis plurimum. Ingens concursus populi per totum illud biduum. Quid multa? Condivimus integra ad ordinem: transtulimus vespere jam incumbente ad Basilicam Faustæ: ibi vigilæ tota nocte, manus impositio. Sequenti die transtulimus ea in Basilicam quam appellant Ambrosianam. Dum transferimus cæcus sanatus est*".¹

Then he records the sermon which he delivered there in the presence of the sacred relics, and of those who had been cured by their touch, to the people whose troubled hearts had been cheered in the midst of the Arian persecutions by the manifestation of God's power among them.

The concluding passage of that sermon is one of much beauty

¹ St. Ambrosii *Opera. Epist.* xxii.: Migne, vol. ii. p. 1019.

and interest, and is intimately connected with the history of the Basilica. The church which already bore his name, was in his heart designed to be for ever connected with his memory. He had built several, and was yet to build more, but this was chosen for his grave. The altar which he was to serve he hoped might in time cover his remains, "as it was fitting". But now that God had so marvellously consecrated the church, his own claims must give place, and others must occupy, or at least share with him, the much coveted spot:

"Succedant victimae triumphales in locum, ubi Christus hostia est. Sed ille super altare, qui pro omnibus passus est. Isti sub altari, qui Illius redempti sunt passione. Hunc ego locum praedestinaveram mihi; dignum est enim ut iti requiescat sacerdos, ubi offerre consuevit: sed cedo sacris victimis dexteram portionem; locus iste martyribus debebatur".¹

We shall see, when we descend to the crypt, how completely this graceful and reverential concession was carried into effect, and how the humble Priest, who thought only of at last resting beside the altar at which he was for a time to serve, gives a new sanctity to a spot which was already so holy.

But the sermon thus concluding was not to end as St. Ambrose intended: and what followed was highly characteristic of the times in which he lived. The shrine was ready, and the rites were to be completed by the solemn deposition of the sacred relics in the tomb which St. Ambrose was in time to share with them beneath the altar: and so his concluding words were: "Condamus ergo reliquias sacrosanctas, et dignis aedibus invehamus, totumque diem fida devotione celebremus".

But the people would not have it so, they cried out that the closing ceremony should be deferred to the following Sunday; and at length St. Ambrose so far yielded to their wishes as to postpone it till the following day: "acclamavit populus, ut in Dominicum differretur diem martyrum depositio: sed tandem obtentum, ut sequenti fieret die": on which occasion the Saint preached another sermon, a sketch of which also is contained in this same most interesting letter.

There was one amid that crowd of spectators whose calm, philosophic mind weighed well the evidence of what passed before his eyes; one whose large experience and deep penetration had been gained and exercised by scientific studies and the investigation of profoundest mysteries; who had passed through pagan philosophy and one of the subtlest heresies, and had earned by that terrible ordeal, an intellectual power which rarely is given to man. Perhaps the Church never gained to

¹ *Idem*, p. 1028.

the cause of truth a greater mind than that of St. Augustine; and what is his testimony to the miracle here wrought upon the blind Severus? Years after, when preaching to his own people on the anniversary of SS. Protasius and Gervasius, he says:

"I was there; I was at Milan; I saw the miracles wrought; I recognized God attesting to the precious death of his saints. . . . A blind man, well known to the whole city, received his sight. He hastened, he got himself guided near: he returned without a guide. We rejoiced to see him seeing, and left him serving in the church".

"Ibi eram, Mediolani eram; facta miracula vidi: novi attestantem Deum pretiosis mortibus Sanctorum suorum. . . . Caecus, notissimus universae civitati, illuminatus est. Cucurrit: adduci se fecit: sine duce reversus est. Nos illum gavisi sumus videre videntem, reliquimus servientem".¹

Aurelius Augustinus thus testified to the miracle which crowned with a new glory the triumph in that day of persecution of his father in the faith, Aurelius Ambrosius, whose name he had so lately taken at his baptism.

Eleven years afterwards St. Ambrose died (A.D. 397), and was buried, as he himself desired, in the spot which he had chosen, beside the relics of the martyrs, as Paulinus, who was present on the occasion, relates in the life which he wrote of his friend and patron at the request of St. Augustine.

The spot thus sanctified by the relics of three such saints became a place of constant pilgrimage: about a hundred years afterwards (A.D. 494), in the reign of Theodoric, St. Lorenzo, the Bishop of Milan, a great church restorer and decorator in his day, erected the Ciborio or Baldacchino with its four porphyry columns over the altar shrine, and, as we shall presently see, opened and examined the tomb of St. Ambrose. Puricelli tells us² that Angelberto II., the Bishop of Milan, took from the two sepulchres the bones of the three saints, and placed them together in a shrine worthy of the devotion which inspired him. The better to defend the sacred ashes, he placed over them slabs of porphyry which were fixed into the wall which he built around the shrine. Over the sacred deposit he erected a new altar, which he covered with plates of gold and silver, in which were set precious stones, and around it runs the following legend, testifying to the value of the sacred treasure within:

EMICAT ALMA FORIS RUTILOQUE DECORE VENUSTA
ARCA METALLORUM GEMMIS QUE COMPTA CORUSCAT
THESAURO TAMEN HAEC CUNCTO POTIORE METALLO
OSSIBUS INTERIUS POLLET DONATA SACRATIS

¹ *S. Augustini Sermo*, cclxxxvi. in Natali SS. Martyrum Protasii et Gervasii.

² Puricelli *Diss. Nasar. et Monum. Basilicae Ambrosianae*.

EGREGIUS QUOD PRAESUL OPUS SUB HONORE BEATI
INCLITUS AMBROSII TEMPLO RECUBANTIS IN ISTO
OPTULIT ANGILBERTUS OVANS DOMINOQUE DICAVIT
TEMPORE QUO NITIDAE SERVABAT CULMINA SEDIS
ASPICE SUMME PATER FAMULO MISERERE BENIGNO
TE MISERANTE DEUS DONUM SUBLIME REPORTET.

The Milanese have never forgotten the Bishop or his gift. Sig. Biraghi, the illustrious librarian of the Ambrosian Library, says: "All our legends and stories are full of it. The devotion of the people, always fond of the wonderful, has confirmed its truth, and chief among these popular traditions is the very ancient belief that the two martyrs, in reverence to the great St. Ambrose, drew aside, that the place of honour in the centre might be given to the holy Bishop, when Angelberto placed his body in the shrine. Another is, that Angelberto enclosed the three bodies in an iron case which hangs suspended in the middle of a deep well by four chains attached to the four porphyry columns of the Ciborio".¹

From the ninth century to our own time the shrine has remained untouched. It is true that the learned Jesuit Papebroke,² for a time gave countenance to the story that the bodies of the martyrs had been taken from the shrine in A.D. 1162 and presented to the Emperor Frederick Barbarossa, and by him sent to Brisach in Alsace. This opinion was founded upon two reasons, viz., the historical evidence produced by the Germans, and the improbability of the story which Puricelli relates of what Angelberto did to protect the shrine. But the learned Sassi, the Prefect of the Ambrosian Library, so completely overturned the so-called historic evidence, and showed that those who were made to play important parts therein never existed save in the fancy of the writers, that Papebroke, in a subsequent volume,³ gave it up and at once retracted, with a refined courtesy so characteristic of his illustrious Order what he had said. But of course his other objection yet remained, and that could be met only in one way, namely, by actual examination of the sacred spot itself. Such an investigation was undertaken in January, 1864, and, as far as it has yet gone, fully confirms the popular tradition, as we shall now proceed to show. Let us first take Papebroke's account of what Puricelli recorded.

"Puricellus, ut corporalem Sanctorum Martyrum praesentiam, etiam pro hodierna die indubitabilem Mediolanensibus suis reddat; fuse prosequitur, quomodo Angilbertus Episcopus (praefuerunt hoc nomine

¹ Relazione del Sig. D. Luigi Biraghi, Dottore della Biblioteca Ambrosiana nell'*Osservatore Cattolico* di Milano, n. 14, 19, Gennaio, 1864.

² *Acta Sanctorum*, die xix. Junii, vol. 21.

³ *Acta Sanctorum*, vol. 24, p. 209-216.

consequenter duo ab anno 823 ad 860) exemptum e capite S. Ambrosii dentem annulo suo inseruerit; unde elapsum requirens, monitus sit inveniendum ubi acceperat; eoque miraculo motus, iussit sub altari aureo quod construxerat cryptam confici, ad quam immissa corporis Ambrosiani arca, et porphyretica tabula desuper objecta; omnino esset impossibilis accessus; nisi forte per subterraneum meatum; qui ipse etiam obstructus fuerit, nullo ejus amplius apparente vestigio, propter miraculum quod S. Bernardo, Parmensi Episcopo et Cardinali, illuc ingresso accidit: adeo ut tempore illo quo ablatis Martyres fuisse praetendunt Germani, penetrare in cryptam praedictam posset nemo, nisi qui tabulam porphyreticam praedictam destructo altari submovisset".¹

Upon this Papebroke remarks:

"Verum haec omnia nihil efficiunt, si negetur, uti negamus, Angilbertum praedictum *una cum ossibus S. Ambrosii etiam ossa Martyrum in eandem cryptam dimisisse et aurei sui altaris concavum totum vacuum reliquisse*; contrarium enim si assumas, facile concipies quomodo aperto laterali aurei altaris ostiolo educi inde potuerint capsula vel capsulae, SS. Gervasii et Protasii ossa continentes, et Imperatoris Cancellario donari auferendae; si non ex ea quae praetenditur causa, quae quae per omnes circumstantias suas fabulosa videtur; saltem intuitu gratitudinis, ob servatam a communi excidio Ambrosianam Basilicam. Certe ex eo tempore nemo fuit Mediolani qui eas Reliquias vidisse se diceret. Atque ita corrui tota Puricelli ratiocinatio."²

No words could describe more accurately what really did take place than those which Papebroke uses to tell us what he denies. Had the relics remained, as he supposed, within the golden altar, the side might, as he suggests, have been opened and the reliquary taken out and given, in fear or gratitude, to Frederick Barbarossa. But what if the relics were never placed within the altar at all? What if they were buried in a crypt far below the altar, surrounded by thick walls of heavy masonry and covered with enormous slabs of porphyry, upon which the golden altar is itself built? What if Puricelli's description is accurate in every particular? Surely, then, "atque ita corrui tota (Papebrochii) ratiocinatio". Papebroke is correct enough when he says that from Barbarossa's time no one in Milan could say that he had seen the relics: he might with equal truth have gone back some three centuries further, and said that from Angelberto's day no one had seen them; for from that day to 1864 the crypt beneath the golden altar has been closed, and what was there was but matter of speculation or vague tradition. But now that the crypt has been opened, we see how true is the old legend, and how faithfully the Milanese have preserved their sacred treasures.

Acta Sanctorum, vol. 21, p. 838.

² *Ilem*, p. 838-9.

We are indebted to Sig. Luigi Biraghi, the learned and zealous Librarian of the Ambrosian Library at Milan, for an account of the opening of this crypt and the examination of its contents in January, 1864, which the illustrious archaeologist Cav. de Rossi, published and commented on.¹ Beneath the apse, which stands behind the high altar, at some height above the floor of the nave of the Basilica, is a crypt with staircases from the side aisles of the Church. Its western wall cuts off from the ground immediately under the altar. It was by piercing this wall of solid masonry that an entrance was made into the sacred spot where the martyrs and St. Ambrose were interred. That opening was still unclosed when we visited the Basilica a few months since.

Biraghi tells us that "when the wall was pierced, we discovered a large shrine and an urn" or rather, we would suggest, a sarcophagus "of regal grandeur made of highly polished and beautifully wrought porphyry". He has since suggested, and with much apparent probability, that this had originally been the sarcophagus of the Emperor Valentinian II. which Angelberto adopted for holier purposes. "Over this urn there are two large slabs of porphyry, one above the other, and all enclosed by a thick wall". This discovery was made on the evening of January 14. On the following evening they sought for traces of the tomb of the two martyrs, guided by St. Ambrose's words in the sermon before quoted, to the right of the altar, that is on the gospel side (for we must bear in mind that in the Basilica the priest stands on the east side of the altar facing the congregation); and continuing the excavation they found what they sought:

"A long sepulchre ran from west to east under the altar and beneath the shrine, composed of slabs of delicate purple, green and white marble. In it we found some of the dust of the body which had been left when the bones were removed, and in it we also found small pieces of the bones themselves, and besides a portion of an ampolla. Therefore we concluded that on the left side we should find the sepulchre of St. Ambrose; and so we did, a sepulchre similar to the first, and in it we found clay, small pieces of bones, teeth, threads of gold, and fourteen coins. Two of these coins prove that this is really the original sepulchre of St. Ambrose. One is of bronze; it bears the image of the young Emperor Flavius Victor, son of the tyrant Magnus Maximus, with the inscription, DOM. NOSTER. MA. FLA. VICTOR P. F. AR, and on the reverse a pretorian gate and over it a star, and around the words: SPES ROMANORUM; underneath s c s p or *Sisciae percussa*. This is a rare coin, which belongs to the brief period

¹ *Bullettino di Archeologia Cristiana*. Anno II., No. 1 et 3, Roma, Gennaro, e Marzo, 1864.

of a few months during which Maximus and Victor were lords of Siscia or Sissia, situated on the river Sava in Pannonia. Now when this piece of money was coined Gervasius and Protasius had been already two years in their tomb. The other coin bears the image of the good Theodosius, and the inscription D. N. THEODOSIUS P. F. AVG.; and on the reverse two small figures of Victory with palm branches and crowns in their hands, and the inscription VICTORIA AVGG, which may be understood of the three Augustuses, the father and the two sons Arcadius and Honorius, and the two victories may represent the two triumphs they had, one over Maximus, the other over Eugenius, in 394; three years afterwards Ambrose died. With reason, therefore, the sepulchre on the left, and the teeth and bones found therein, are ascribed to the holy bishop.

"Two other coins of silver belong to the time of our bishop St. Lorenzo, spoken of before, and to the reign of Theodoric. On one side is the image of the emperor of that day, Anastasius, and the inscription D. N. ANASTASIUS P. F. AVG.; beneath is CONOB.; on the reverse is the monogram of Theodoric, and above a cross, surmounted by a star, and the inscription INVICTA ROMA. C. M. The second coin, although of a different die, is like the first. Hence we must conclude that St. Lorenzo opened the sepulchre of St. Ambrose in order to take out some relics or to pay devotion to the saint, and that he placed therein these coins.

"The other coins are very small, such as are called *grani d'orzo*. Finally we found a hole some inches deep carefully made, and covered with a little tablet of white marble, and in it were the bottom of an ampolla, and small pieces of marble, which, when reunited, formed part of a small marble column of antique workmanship, which appears to have been used in the martyrdom of SS. Gervasius and Protasius.

"Such is the discovery we have made, which may God render fruitful in blessings to us and to the Church".

Thus far nothing can be more complete, than the confirmation which the history of the shrine receives from this interesting investigation. The two sepulchres, that of the martyrs and that of St. Ambrose, lie side by side beneath the altar; the martyrs on the right hand, St. Ambrose on the left. In the former the sign of martyrdom, the ampolla of blood, and some small remains of bones; in the latter, coins of St. Ambrose's time, and some of the date of St. Lorenzo of Milan, who built the Ciborio,¹ and raised it on its four porphyry columns over the tomb. But where are the chief relics? Surely they must be in the yet unopened sarcophagus, which Angelberto placed above the two sepulchres, and which he so carefully guarded from the hands alike of friends and foes, by sealing it, covering it with the two enormous slabs, and building above and thereon.

¹ See Dr. Rock's *Hierurgia*, vol. 2, p. 738, note Ciborio.

his own golden altar, that marvel of Anglo-Saxon workmanship.¹

But why, says the impatient inquirer, is not the sarcophagus opened? Biraghi replies, in a recent communication, that it is quite impossible to do so without pulling down the golden altar and raising the two heavy slabs that lie between it and the shrine, unless a new crypt be constructed to sustain the incumbent weight, and permit the porphyry shrine to be removed from beneath. Perhaps, after all, it is better as it is. Angelberto's reverential care has jealously guarded the shrine with its precious relics for more than a thousand years; and now that its position has been verified, and the ancient tombs have been made to give their testimony to the truth of the Church's traditions, confirming so minutely and with such ample evidence what most we need to know, would it not be well to close once more the entrance to a spot so sacred, and thus to shield, especially in these days of civil discord, a reliquary so precious as that which holds St. Ambrose and the martyrs, lest irreverence or cupidity might be tempted to scatter the sacred dust, and to carry off this regal sarcophagus, like too many others, to adorn in its desecration the gallery of some museum? H. B.

THE SEE OF KILMACDUAGH IN THE SIXTEENTH CENTURY.

St. Colman, first bishop of this see, was son of Duach, a chieftain of the Hy-Fiachrach of Connaught. In early life he retired to a forest in the wild district of Burren, on the borders of Clare and Galway, and having spent there seven years in penance and silent retreat, founded in 610 a religious house and church, which soon became a great centre of sanctity and learning for the western districts of our island. The king of Connaught endowed this church with large possessions, and a new diocese was soon formed co-extensive with the territory of the Southern Hy-Fiachra, so that, in the words of the ancient annalists, "all Aidhne and the race of Guaire belong to him for ever" (O'Donovan, *Book of Rights*, pag. 109). As there were several bright ornaments of our Church in the seventh century, all bearing the name of Colman, our holy bishop was commonly designated by the distinctive appellation of Mac Duagh (*i.e.* son of Duagh), and hence, too, from time immemorial, his diocese was styled the Church of Mac Duagh, in Irish, Kilmaedduagh.

¹ See *Essays on Religion and Literature, The Golden Frontal of Milan*, by Dr. Rock, p. 91.

In 1327, this see was governed by a bishop named John, and with his sanction and that of the western bishops, at the request of the English monarch, a bull was published by the reigning Pontiff, John XXII., annexing to the metropolitan see of Tuam, "the dioceses of Anaghdown, Achonry, and Kilmacduagh": the condition was however added, that this union was not to take place till these dioceses should become vacant either by the demise or translation of their respective prelates. Bishop John outlived this arrangement by thirty years, and when at length he closed his eventful life in 1357, the chapter and clergy of Kilmacduagh petitioned the Holy See to have another bishop granted to them, whilst, at the same time, the then archbishop of Tuam, Dr. Thomas O'Carroll, prayed the Sovereign Pontiff to cancel the former bull of union of the sees, for such an union would now be burdensome and injurious to them both. Pope Innocent VI. granted their petition, and on the 16th November, 1358, Nicholas, dean of Kilmacduagh, was proclaimed in consistory bishop of that ancient see. The brief of his appointment, bearing the same date, is published in the *Monumenta Vaticana*, pag. 313. Having referred to the decree of union published by John XXII., the Holy Father thus continues:

"Pro parte venerabilis fratris nostri Thomae Archiepiscopi a dilectorum filiorum Capituli Tuamensis, proposito in Consistorio coram nobis quod hujusmodi unio eidem Tuamensi Ecclesiae plus onerosa quam proficua videbatur, Nos ex praemissis et nonnullis aliis rationalibus causis quae ad id animum nostrum induxerunt, volentes ut hac vice praefata Duacensis Ecclesia pastore gaudeat sicut prius, post deliberationem super his cum fratribus nostris quam habuimus diligentem, demum ad te Decanum ejusdem Ecclesiae Duacensis in Sacerdotio constitutum, litterarum scientia praeditum vitae ac morum honestate decorum et aliis multiplicum virtutum meritis, prout ex fide dignorum testimonio percepimus, insignitum, pro quo etiam Archiepiscopus et Tuamenses praedicti ac dilecti filii ipsius Ecclesiae Duacensis Capitula Nobis super hoc per eorum patentes litteras humiliter supplicarunt, direximus oculos nostrae mentis: quibus omnibus debita meditatione pensatis de persona tua eidem Ecclesiae Duacensi de dictorum fratrum consilio auctoritate Apostolica providemus, teque illi praeficimus in Episcopum et pastorem, curam et administrationem ipsius Duacensis Ecclesiae tibi committendo etc. Datum Avinione XVI. Kal. Dec. 1358".

The subsequent succession of bishops continued uninterrupted, and we find Cornelius, bishop of Kilmacduagh, who was appointed in 1493, resigning this diocese in the beginning of the sixteenth century. Matthew, archdeacon of Killaloe, was chosen by the Holy See to succeed him, and his appoint-

ment was promulgated in consistory of 8th of March, 1503. The name of this bishop is found amongst the fathers of the provincial synod of 1523, and he seems to have subsequently ruled this diocese for many years. Ware informs us that Christopher Bodkin was consecrated bishop of Kilmacduagh by papal provision in Marseilles, on 4th November, 1533 or 1534; and among the patent rolls, we find one dated 15th February, 1536, granting "to Christopher Bodkin, bishop of Kilmacduagh, to hold in *commendam* the archbishoprick of Tuam" (see *Morrin*, i. 31). He appears, however, to have only been appointed by the Holy See coadjutor or administrator of Kilmacduagh, or perhaps the appointment was made in the erroneous supposition that bishop Matthew was already deceased. Such appointments were not unfrequent in the beginning of the sixteenth century. For the agents of the government, either deceived by false rumours, or themselves anxious to deceive the Holy Father in regard of the Irish districts, often represented our sees as vacant, whilst in reality their bishops were still living. At all events, in 1534, bishop Matthew was still living, and in the consistorial acts, we find a bishop Cornelius appointed in 1542, and he is described as immediate successor of bishop Matthew:

"Die 5^o Maii 1542: Sua Sanctitas providit in Ecclesia Duacensi in Hibernia vacante per obitum Matthei, de persona Cornelii cum dispensatione etc."

We know nothing further connected with Bishop Cornelius Dr. Bodkin, however, played an important part in the sad vicissitudes of our church during the reigns of Henry VIII. and Elizabeth, and his name is often met with in the public records of the period, as may be seen in Hardiman's *West-Connaught* (pp. 227, 233), and elsewhere. It was chiefly, however, as administrator of the temporalities of Tuam, that Dr. Bodkin acquired this notoriety, and hence, for the present, we may be satisfied with one short notice of his career, extracted from a letter of the papal delegate, David Wolf, written on 12th October, 1561:—

"This Donald (M'Conghail), he writes, being my companion in Connaught, we saw there the archbishop of Tuam, and the bishop of Clonfert, who in the ways of this world are good and honest men. . . . Dr. Bodkin is skilled in administration, and has great influence with the gentry of the district. In fact the church of Tuam was for three hundred years used as a fortress by the gentry, without the holy sacrifice or the divine office, till he took it by force out of their hands with a great risk of his own life, so that where formerly horses and other animals were kept, now Mass is celebrated, and he himself usually assists in choir every day,

although there are not more than twenty or thirty houses in that district of Tuam. His morality is unimpeached, and he is well liked by every one, even by those adversaries who had formerly possession of the church" (see *Archbishops of Dublin*, vol. i. pag. 86).

Dr. Christopher Bodkin died, according to Ware, in 1572. Bishop Cornelius, however, seems to have lived till 1576, and we next find Dr. Malachy O'Molony translated from Killaloe to Kilmacduagh on 22nd August, 1576. There are two consistorial entries regarding this prelate in the Corsini collection:—

"1576: 4^o Julii: Cardinalis Alciatus praenuntiavit (i.e. announced for the first time) translationem Episcopi Laonensis in Hibernia, ad Episcopatum Duacensem".

"1576: 22^o Augusti: referente Cardinale Alciato Malachias Episcopus Laonensis translatus est ad Duacensem".

The consistorial acts of the Barberini archives supply some additional particulars: they thus register Dr. Molony's appointment:—

"Die 22^o Augusti, 1576, referente Reverendissimo Cardinali Alciato, Sua Sanctitas providit Ecclesiae Duacensi in Hibernia vacanti per obitum Corneli, de persona Rev. D. Malachiae Episcopi Laonensis, cum decreto solito quod non possit exercere Pontificalia extra limites suae Dioecesis etiam cum consensu ordinariorum; possit tamen in Hibernia exercere Pontificalia in locis contiguis in quibus nulli adsunt Episcopi Catholici, dummodo non absit a sua Dioecesi ultra tres menses concessos a Concilio Tridentino".

This bishop continued for thirty-five years to rule the see of St. Colman. Mooney, in his manuscript history of the Franciscan Order, written in 1617, speaking of Kilmacduagh, says: "Its last bishop was Dr. Malachy O'Mullony, who died full of years about 1610, having ruled the diocese during a long period. He suffered many persecutions from the heretics, and endured the privations of imprisonment": *plurima ab haereticis mala et nonnunquam carceris aerumnas passus est*. Dr. Matthews, archbishop of Dublin, in a *Relatio* which he presented to the Sacred Congregation of Propaganda in 1623, also describes this bishop as not long before deceased: "*Ad extremam senectutem pervenit, paucis abhinc annis mortuus*" Amongst the state papers there is one dated 29th January, without assigning the year, which specially exempts from pardon "Malachy O'Malone, pretending to be bishop of Killaloe from the Pope". A very old list of Franciscan bishops calls him Malachias O'Mulrooney, but omits the year of his demise. Bruodin, in fine, also speaks of this prelate, and attests his having suffered much for the Catholic faith: he assigns his death to 20th July, 1603, but as the dates of the printed text

throughout this whole work abound with inaccuracies, this date should probably be 1613.

One letter of Dr. O'Molony has happily been preserved to us. It was seized by the lord deputy before it reached its destination, and it probably would have perished, like most other records of our history, were it not that the panegyrist of the viceroy inserted it in his *Hibernia Pacata*, deeming it an additional proof of the treasonable practices of the "rude rebellious Irish". This letter was given by our bishop to Mr. John Burke, a gentleman of the county Limerick, who was desirous of visiting Spain to make a pilgrimage to the shrine of St. James in Compostello, and of proceeding thence to Rome, to pursue his studies in some of its great schools, Catholics being debarred from the path of science at home, unless they should consent to imperil their richest treasure of faith. Burke, however, was a relative of Sir George Thornton, and before his departure he wrote to this English nobleman, hoping to secure a passport through his influence and mediation. "I have taken upon me to be a pilgrim", he says, "for two years. First, I must visit Saint Iago, in Spain, and from thence to Rome. I have sought the letters of favour from certain priests in this country to their companions beyond the seas; but you nor the lord president may not think that I go to procure any mischief to the English state". Such professions, however, were of no avail, and the news which he gave of having received the letters "of certain priests", only served to awaken the suspicions of the English agents, and to stimulate more and more their eagerness to seize upon such papers, well knowing how easy it would be to give them a rebellious tinge, and thus make them a new stepping-stone to royal patronage and promotion. A letter of "*Malachias Duacensis Episcopus*" was one of those seized on. He is strangely enough styled "Popish Bishop of Kilmacow"; and the text is very incorrectly printed in *Hibernia Pacata*, pag. 689. The following is a more correct transcript of this letter:

"Nos Malachias Dei et Apostolicæ sedis gratia Duacensis in Hibernia Episcopus, notum facimus Catholico ac invictissimo Hispaniarum regi Philippo, necnon Domino Matthæo de Oviedo Archiepiscopo Dublinensi et Metropolitano Hiberniæ, omnibusque Christi fidelibus et spiritualibus tam regularibus quam sæcularibus personis ac si proprio nomine nominarentur, Harum latorem Johannem Burk nobilem præstantis virtutis virum, impugnatorem hæreticæ pravitatis acerrimum, refugium ac defensorem religiosarum personarum esse et ob id versari inter Anglos veræ fidei desertores in maximo vitæ et bonorum discrimine quæ hæreditario jure non sine multorum præsertim Catholicorum commodo et utilitate adhuc possidet, terras petere alienas eo animi decreto ut aliquando in propriam reversus patriam

et patriae miles et decus esse possit. Proinde vos omnes pietatis et verae religionis amatores, Catholicum Regem Philippum, Dominum Matthaeum supradictos caeterosque cujuscumque nationis conditionisve sitis, quos una fides, unum baptisma, unus spiritus adjunxit, oramus obsecramus et obtestamur in Christi visceribus ut eum praedictum Johannem Burke, omni fide, omni auxilio, omni favore dignissimum Catholicum de republica optime meritum, accipiatis, benigneque tractetis. In ejus rei fidem et testimonium, sigillum ac chirographum apposui, etc.”

Kilmacduagh is, in one respect at least, more fortunate than many other sees in our island, for it still retains some interesting ruins of the monuments of its ancient glory. The round tower dating back to the time of St. Colman, and the Seven Churches, unroofed, but otherwise perfect, still exist. Some features of their architecture are illustrated by the learned Petrie (*Round Towers*, etc., pag. 400), who recognizes in them the distinguishing traits of the renowned builder *Goban Saer*, who flourished in the seventh century, and thus they too serve as an additional link to connect the faithful flock of to-day with the early Fathers of our faith, when Ireland was still the bright gem of the western Church—the Island of Saints. In Colgan's time the cathedral and its enclosure were venerated as an inviolable sanctuary, and many facts attested how those who dared to trespass on its sacred bounds received due chastisement for their temerity. One instance is commemorated as having occurred only a little before the time when Colgan was writing, and probably during the episcopate of Dr. O'Molony. The country was at that time infested with freebooters, who plundered and despoiled the defenceless inhabitants. Some farmers who lived in the neighbourhood of the cathedral church were accustomed to drive their cattle by night within the limits of its enclosure, that thus, by the sanctity of the place, they might be sheltered from the common danger. It happened, however, that two wicked men, urged on by recklessness and the desire of plunder, resolved to enter the church by night, and carry away its sacred treasures. When they approached the cathedral, the number of cattle penned around the church distracted them from their former purpose, and they determined that for that night they would be content with seizing on this unexpected booty. They accordingly commenced to drive away the cattle, but by a manifest prodigy, adds the historian, when they came to the gate of the enclosure, their senses seemed only to deceive them, for so long as they themselves remained within the enclosure, they saw the cattle ranging outside of it, and when they proceeded outside, they found that the cattle were within. This was repeated as often as they made the attempt.

to drive away the desired booty, till at last they were filled with alarm, and abandoned their guilty enterprise. St. Colman crowned this miracle by opening the eyes of their soul to recognize their fault. Filled with sorrow, they hastened to the minister of God, and prayed that through the intercession of this great saint they might receive forgiveness and mercy.

Colgan also tells us that not far from the church there was a tree planted by the hands of St. Colman, which, notwithstanding the vicissitudes of so many centuries, was still standing in his time. It was held in the highest esteem by all the faithful of the district, and many were said to have been preserved from imminent danger by bearing with them some portion of this sacred tree. The same historian further adds: "Such is the veneration and reverence for the memory of St. Colman throughout the whole diocese of Kilmacduagh, and especially in the renowned family of the O'Shaughnessys, that not only is his festival day observed as one of holiday and devotion, but the vigil of the feast is also kept as a rigorous fast, so that the faithful not only abstain from flesh meat, but even from eggs and milk, and the other white meats that are prohibited during Lent; and those who dare to violate this fast are looked upon as guilty of a grievous crime, and moreover destined to pay in this life the penalty due to their irreverence towards their great patron, St. Colman"—*Acta SS. Hib.*, pag. 246.

KILFENORA.

As regards the see of Kilfenora, which is now united to Kilmacduagh, its first foundation is involved in much obscurity. St. Fachtnan, its patron saint, is generally supposed to be the same as Fachtna, "the melodious, the renowned" founder of Rosalithir, and patron of the diocese of Ross. As, however, the tribe to whose princely family this saint belonged occupied the territory of Corcomroe (nearly co-extensive with the diocese of Kilmacduagh) as well as Ross, we may easily explain the fact of his being chosen patron of this see without assigning to him its first foundation. The ancient name of the diocese points to St. Finbarr as its founder. He lived half a century before St. Fachtnan. Some early writers style the diocese "*Corcumrath*", from the territory which it occupies, but its usual ecclesiastical designation was "*Sedes Finbarrensis*", which in later times became corrupted to "*Fenaborensis*".

The list of bishops of this see given by Ware and Harris is frequently defective. The first bishop after the English invasion whom they commemorate is Christianus, who died in 1254. Now the *Monumenta Vaticana* expressly make mention of a commission given to the "*Episcopus Finwarrensis*" as early as

the 16th of July, 1219. Again, Ware is silent as to any bishop between the years 1359 and 1394: however, from the Consistorial Acts we find that *Dionysius*, bishop of this see, died in 1371, and had for his successor, Henry, dean of Killaloe, elected by the chapter of Kilfenora, and sanctioned by Pope Gregory XI. on the 6th of October, 1372.

The last bishop of the see in the fifteenth century was Maurice O'Brien, who is described by Ware as "canon of Killaloe, a prelate of noble birth both by father and mother", and was appointed to this see on 31st December, 1491. Dr O'Brien assisted at the provincial synod of Tuam in 1523, and signing its acts, styled himself "*Episcopus Fyniborensis*". He governed this see for almost fifty years, and had for his successor *John*, of the renowned race of the Hy-Nialls, who was appointed on 21st November, 1541. The following is the Consistorial record:

"1511, die 21^o Novembris: Sua Sanctitas providit in Hibernia Ecclesiae Finaborensi vacanti per obitum Mauricii de persona Joannis Bujala Abbatis Monasterii S. Mariae de Cilte ordinis S. Augustini".

The Bujala of this text is a mistake of the copyist, for O'Niall, and we can scarcely blame the Italian scribe when we find Ware designating him as *John O'Hinalan*, the latter name being substituted for the original Irish form of "Hi-Niallan". This bishop lived to witness some of the lawless deeds of Elizabeth's reign, and died in 1572.

The Four Masters, commemorating his death under that year, say: "The Bishop of Kilfenora, John Oge, the son of John (son of Auliffe O'Niallain), teacher of the Word of God, died, and was interred in Kilfenora itself". Of only one other orthodox bishop can we affirm with certainty that he was appointed to this see during Elizabeth's reign; this was Fr. Hugh MacLanahan, of the order of St. Francis, who, in the Burgundian list of 1617, is represented as the last bishop that held the see of Kilfenora during that period of persecution.

A DAY AT IONA: RECOLLECTIONS OF SAINT COLUMBA.

(CONCLUDED.)

"Farewell to Arran Isle, farewell!
I steer for Hy, my heart is sore;
The breakers burst, the billows swell,
'Twixt Arran Isle and Alba's shore."

Such words as these we may well believe were spoken by Saint Columba, when, with dauntless spirit, though with sorrow—

¹ Saint Columbkille's farewell to the Isle of Arran on setting sail for Iona, Translated by Aubrey de Vere: *The Month*, July, 1865.

ing heart, he broke asunder the ties of kindred, of home, and of country, to seek in a strange land a wider and more arduous field for his missionary labours. It was not without a pang that he turned his back upon the monasteries that he had founded, and upon the friends that he had loved. But he heard within himself the summons of God, who called upon him to do the work of an apostle; and so, with the spirit of an apostle, he abandoned all that was nearest to his heart, and fearlessly went forth to obey that summons. Resuming the thread of our narrative, we propose to follow him on his journey, and to contemplate the picture which history presents of his toils and his triumphs, of his life-long labours and of his tranquil passage to an everlasting reward.

Every one will remember that great rampart of turf which we are told by ancient writers once extended across the island of Great Britain, from the Frith of Clyde on the west, to the Frith of Forth on the east. It was erected under the Emperor Antoninus Pius, and was intended to mark the ultimate frontier of the Roman Empire, at the same time that it would serve as a barrier against those tameless savage tribes, which then inhabited the beautiful though mountainous regions, now known as the Highlands of Scotland. The country north of this rude bulwark was occupied in the time of Saint Columba by two distinct races, the Picts and the Scots. Both were alike distinguished for that desperate valour and ruthless cruelty, which seem the chief characteristics of uncivilized nations when addicted to the pursuits of war.

The Scots were descended of an Irish colony which, many years before, had crossed from the coast of Antrim, and established a small independent kingdom in Northern Britain.¹ At

¹ It may be useful to remind our readers that the country now called Scotland is never spoken of by ancient writers under that name. Indeed the name of Scotia was for many centuries applied exclusively to Ireland. It is derived from the warlike tribe of the Scots, who are supposed to have come originally from Spain, and, having subdued the native Hiberni, to have conferred their own name on our island. About the middle of the third century a colony of Irish Scots under Corbar Riadah, crossed the seas, and settled in Argyshire. At first this infant kingdom, which was called after the name of its founder, Dairiada, could with difficulty maintain its ground against the more numerous and powerful tribe of the Picts. It was, however, strongly reinforced about the year 503, by a second colony from Ireland, under Fergus the son of Eric, who is now generally regarded as the founder of the Scottish line of kings. From this time forth the two rival nations seem to have been engaged in one continued struggle for ascendancy, except, indeed, when, for a brief space, they combined their forces to plunder and lay waste the rich and fertile plains of their Lowland neighbours. Victory leaned sometimes to one side, sometimes to the other. At length, however, after centuries of bloodshed, the Picts were completely subdued, and the two kingdoms were united under the Scottish sovereign Kenneth M'Alpine, about the year 840. After this conquest the name of the Picts gradually disappears from the page of history. The two hostile tribes were rapidly blended together, and towards the close of the

the time of which we write their sway extended over the greater part of the country now called Argyleshire, and probably over some of the Hebrides or Western Islands. From their close connection with Ireland, it is generally believed that they had acquired some knowledge of the Christian religion before the preaching of Saint Columba. The Picts, on the other hand, were yet enveloped in the darkness of paganism. It is true, indeed, that the Southern Picts had received the faith from Saint Ninian a hundred and fifty years before. But this was a tribe which had already passed the wall of Antoninus and taken possession of the rich country of the Lothians. We have no distinct authority for supposing that Saint Ninian preached the Gospel on the north of the Frith of Forth; and it is quite certain that he did not carry the faith into the mountainous districts.¹ The territory, therefore, occupied by the Northern Picts, may be roughly described as stretching across the island of Britain from the Roman Wall on the south, to the Frith of Murray on the north. The origin of this race is lost in obscurity. It would seem, however, most probable that they were the primitive inhabitants of Caledonia, being, in fact, the same people who, at an earlier period, were called by the Romans *Caledones* or *Woodsmen*.²

To these two nations, the Scots and the Northern Picts, Saint Columba was sent by Heaven as the apostle of peace. The one he sought to confirm in the faith which they knew but heeded not; to the other he longed to teach those divine truths, of which as yet they had never heard. It was his high and holy ambition to lead the wild and savage mountaineer into the fold of Christ, and to bend down under the yoke of the Gospel that haughty spirit which not all the strength of the Roman legions had been able to subdue. A story is told by some writers, which would make it appear that the departure of Columba from Ireland was not altogether voluntary. It is said that the Saint, through a feeling of resentment, had instigated a war against Diarmid, then king of all Ireland, in which that monarch was defeated with a loss of 3,000 men. Afterwards, repenting of his fault, he received as a penance from Saint Molaisi, of Devenish, the sentence of perpetual exile. This story, however, has been proved to be a mere fable, inconsistent in itself, and destitute of historical evidence. Besides it is opposed to the express statement of

next century, the whole country began, for the first time, to be called *Scotland* from the name of the conquering race.

See Ussher, *Britan. Eccles. Antig.*, cap. xvi.; Bede, *Hist. Eccles.*, lib. i., cap. i.; O'Connor, *Dissert.*, pp. 297, 307 (Dublin, 1812); Pinkerton, *Enquiry*, vol. ii. pp. 61, 87; Reeves' *Adamnan*, pp. 433-4.

¹ Bede, *Hist. Eccles.*, lib. iii. cap. iv.

² See the *Quarterly Review*, vol. xli. p. 140.

the highest authorities, who all agree that missionary zeal was one motive of Saint Columba's expedition.¹ We may add that his exile was *not* perpetual, for he returned more than once to Ireland, visiting his various monasteries, over which he still retained full jurisdiction, and taking an important part even in the affairs of state.²

It was in the year 563 that Saint Columba, with a chosen band of twelve poor monks, set out on his perilous undertaking. They embarked on the coast of Antrim, near the mouth of the river Bann, doubtless in one of those light skiffs, so often described by ancient writers, called by the Irish *curachs*, in modern English, *coracles*.³ The framework was made of twisted osiers, and then covered over with skins. They were usually furnished with oars, but a pole was also set up in the centre, to which a sail might be attached in favourable weather. In such a frail craft did our apostle, with humble trust in Providence, commit himself and his companions to the dangers of a wild and boisterous sea. Nothing is recorded of the voyage; we may, therefore, infer that the winds were propitious, and that Iona was reached in safety. It was the dawning of a bright and glorious era in the history of this little island; and she might well be addressed on that happy day in the words of the prophet Isaias: "Arise, be enlightened; for thy light has come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising".⁴

But, it may be asked, by what means did Saint Columba obtain peaceable possession of Iona? This is a question which has somewhat puzzled our learned antiquarians. Some ancient writers distinctly state that he received it as a grant from the Picts;⁵ while others are equally clear that it was given to him

¹ Adamnan adopts the phrase so often used by ancient writers when they speak of missionary undertakings: "De Scotia ad Britanniam *pro Christo peregrinari volens*, enavigavit".—*Pref.* 2. A similar expression is found in Bede: "Venit Columba Britanniam, *praedicaturus verbum Dei* provinciis septentrionalium Pictorum".—*Hist. Eccles.*, lib. iii. cap. iv. The *Martyrology of Donegal* is, if possible, still more explicit: "*Salutis animarum et propagandae fidei aestuans desiderio*, in Albionem profectus ibi extruxit famosum illud Hyense et alia plurima monasteria et ecclesias".—*Apud Trias Thammaturga*, p. 483.

² See Lanigan's *Ecclesiastical History of Ireland*, chap. xi., sections xi. and xii., where this unfounded story is fully related and admirably refuted.

³ See Reeves' *Adamnan*, p. 169, note k.

⁴ *Isaias*, lx. 1—8.

⁵ Bede, *Hist. Eccles.*, lib. iii., cap. iii. "Quae videlicet insula . . . *donatione Pictorum* qui illas Britanniae plagas incolunt, jamdudum monachis Scottorum tradita, eo quod illis praedicantibus fidem Christi perceperint". The same assertion is repeated in the following chapter. Again, the *Liber Hymnorum* says, in speak-

by the king of the Scots.¹ This latter statement would, at first sight, appear to be the more probable. For it is not likely that the Picts would have given the island to Columba before their conversion; and yet it is certain that before their conversion he had established his monastery at Iona. Besides, Columba had a natural claim upon Conall king of the Scots, to whom he was allied by blood, and who was probably a Christian at least in name. Yet we cannot easily set aside the authority of Venerable Bede, who twice assures us that Iona was a *gift of the Picts*, and of the *Liber Hymnorum*, a most ancient and trustworthy witness, whose testimony is no less clear and emphatic. We prefer, therefore, to adopt the ingenious explanation of Dr. Reeves, by means of which, it would seem, that the two opposite accounts may be brought into perfect harmony. He supposes that Iona, being situated near the confines of the two kingdoms, and being of small importance, had never been taken possession of by either. Thus Columba probably found the island uninhabited, and established his monastery upon it, receiving, no doubt, the sanction and encouragement of his relative the king of the Scots. Afterwards, upon the conversion of the Picts, he received from their sovereign, who was, at this time, by far the more powerful monarch, that *formal grant* of which mention is made by Bede.

We may be permitted here to say a word or two on the name of Iona, which is indeed exceedingly puzzling on account of the various forms it assumes in the historical records of the middle ages. The original name was *I* or *Y*, or with an aspirate, *Hy*, and it meant in the Gaelic tongue, *an island*. It is written, however, almost indifferently *Ii*, *Ia*, *Io*, *Eo*, *Hi*, *Hie*, *Hu*, *Yi*. In legal documents the form most frequently used is *I-Columbkille*; that is, the island of Columbkille. But the modern name *Iona* has been a great stumbling block to the etymologists. It suggests, at first sight, a very striking coincidence. The Hebrew word יונה (Yona) signifies a dove, and is therefore identical with the name of our saint himself. Hence, Fordun² has been led to suppose that the island was called after its holy patron; the Latin word Columba having been translated into the Hebrew word יונה (Yona). This explanation, however, though plausible and ingenious, cannot be regarded as probable. Indeed there seems no

ing of Saint Columba's mission: "Bruidi autem filius Melchor regebat Pictos tunc, et isse immolavit [*i.e.*, oblatit] Columbo Hi, ubi Columbum esset amorum lxxviii sepultus est".

¹ "Qui obtulit insulam Ia Colaim-cille", says Tighearnach when recording the death of Conall, king of the Albanian Scots. A similar statement is found in the *Annals of Ulster*. See also Lanigan, chap. xi., note 146; we do not, however, agree with the learned author in rejecting on this point the authority of Bede.

² *Scotichron.* ii. 10.

doubt that the word in its present form originated in a mistaken reading of *n* for *u*. In the oldest and best manuscripts of Adamnan's *Life of Saint Columba*, *Iona* is nowhere to be found, but always *Ioua insula*. It was the uniform practice of this writer, when speaking of islands, to put the name in the form of an adjective agreeing with *insula*. Now, it is a certain fact, which every one may examine for himself, that the word *Iona*, though it occurs sixty times in his work, never stands alone, but in every instance is followed by *insula*. Hence one may fairly infer that it is used by Adamnan, according to his custom, as an adjective, and not as a substantive. This being established, the reader will have no difficulty in understanding how the adjective *Ioua* was formed by him from the original name *I* or *Io*; how it afterwards came to be treated as a substantive; and how, in course of time, by a change of *u* into *n*, arising probably from a clerical error, it gave place to the more euphonious name of *Iona*.¹

When Saint Columba and his twelve companions found themselves in possession of Iona, their first attention was directed, no doubt, to the establishment of a monastery. Our Celtic forefathers were not distinguished for their skill in architecture. The art of building in stone, which had been introduced into Britain by the Romans, was unknown or neglected in Ireland, not only at the period of which we speak, but for many centuries after. We find it recorded that Saint Palladius, when he came to Ireland, "founded three churches *built of wood*".² Saint Patrick, too, is said to "have built a church of *clay* because there was *no forest* in the neighbourhood".³ Again in the life of Saint Monenna, we read of a church attached to her monastery, "constructed of *hewn planks according to the fashion of the Scottish [Irish] people*".⁴ We may add, on the testimony of Bede, that when Saint Finan came in 652 from Iona to Lindisfarne, he built a church suitable for an episcopal see, which, however, after the custom of the Scots, [Irish] he constructed not of stone but of *hewn timber*, protecting it on the outside with reeds".⁵ It frequently happened that a sufficient supply of boards or planks could not be had, and then the want was supplied by willow saplings, or even the branches of trees rudely twisted together. Thus Adamnan, though he tells us incidentally

¹ See Reeves' *Adamnan*, pp. 258-262.

² Tres ecclesias de robore extractas fundavit"—*Trias Thaumaturga*, p. 70.

³ "Fecit ibi ecclesiam terrenam de humo, quadratam quia non prope erat silva". *Liber Armacanus*, fol. 14.

⁴ "Construitur tabulis dedolatis, juxta morem Scotticarum gentium, eo quod macerias Scoti non solent facere nec factas habere"—*Vita Sanctas Monennas*, fol. 54.

⁵ *Hist. Eccles.*, lib. iii. cap. 25.

that Saint Columba's hut was constructed of boards,¹ relates that, on a certain occasion, the Saint sent out his monks to collect bundles of rods for the purpose of making a guest-house.²

By the aid of these hints, collected from the most ancient sources, the reader may now with some degree of accuracy picture to his mind the sort of monastery which Columba first raised on the island of Iona. A few rude huts, and a little church, if we may call it by that name, constructed of coarse planks or twisted branches, as the materials came to hand, and protected from the winter's blast by an exterior covering of reeds; this was all the worldly splendour of that great institution which in a little time was to send forth its apostles to distant nations, to rule its countless churches in Britain and in Ireland,³ to become the last home and resting place of chieftains and of kings, and which would still be remembered and revered when the chieftains and the kings who were buried within its precincts had been for ages mingled with the dust, and their names blotted out from the memory of men.

Having thus established on this lonely island a home for learning and religion, and a centre from which the torch of faith might send forth its rays in every direction, Saint Columba turned his thoughts without delay to the great object of his mission. Prompted by that fearless apostolic spirit which has ever distinguished the Catholic missionary, he determined to seek out in the first place the stronghold of Paganism and there to confront and to confound its ministers. Accordingly, he directed his steps to the chief fortress of the Pictish kingdom, where the monarch was then sitting in state, attended by his princes, and surrounded by the ancient priests or Druids. It was, doubtless, a weary and a perilous journey. For the royal castle was situated in the far North on the shores of the river Ness;⁴ and our Saint must have trusted for his safety and support on the way to the spontaneous charity of a fierce and savage people.

The news of his approach had reached the court before him: and the king, at the suggestion most probably of his Druids, whose persons had hitherto been regarded as sacred, and whose office had been upheld with all the authority of the state, ordered the gates to be closed against him. The Saint, however,

¹ *Tuguriolum tabulis suffultum*—Lib. i. cap. 25.

² "Suos misit monachos ut de alicujus plebei agellulo *virgarum fasciculos* ad hospitium afferrent construendam"—Lib. ii. cap. 3.

³ "Cujus monasterium in cunctis pene septentrionalium Scotorum et omnium Pictorum monasteriis non parvo tempore *arcem tenebat regendisque eorum populis praeerat*". Bede, *Hist. Eccles.*, lib. iii. cap. iii.

⁴ It was most probably about two miles to the south-west of Inverness, pitched on the summit of a lofty eminence, now called *Craigh Phadrick*, where the ruins of an ancient fort are still to be seen.—See Reeves' *Adamnan*, p. 151, note b.

called to his aid a supernatural power, which even the strength of a royal fortress could not withstand. He simply made the sign of the cross, as Adamnan tells us, and then laid his hand against the gates, when, lo! the bolts flew back of their own accord, and a way was opened before him to the presence of the king. The latter, struck with the unexpected prodigy, received the holy man with every mark of reverence, lent a willing ear to his words, and soon after announced himself a Christian.

Some, perhaps, among our readers may feel disposed to reject the marvellous and striking miracles ascribed to Saint Columba, as fabulous legends, or at best as pious exaggerations. But a moment's reflection will satisfy every candid mind that such indiscriminate scepticism, however it may suit the tone of the present day, has little support either in scripture or philosophy. If we glance ever so hastily at the history of God's dealings with men, we shall find that miracles constitute one of the ordinary means by which infidel nations are led to a knowledge of revealed religion. When Moses was sent to announce a new religion to the Jewish people, he proved his claim to a Divine mission by the stupendous miracles which he wrought. And the people saw the "mighty hand", that was with him, and so "they feared the Lord, and they believed the Lord and Moses His servant".¹ So, too, when Elias sought to confound the false prophets of Baal, and to bring back to the true religion an apostate king and a perverse people, God was pleased to vindicate the character of His servant by a signal manifestation of His power. While the prophets of Baal called upon their idols in vain, the God of Israel rained down fire from Heaven to consume the victims set upon the altar which Elias had raised. Again, the Christian religion was established by miracles. Our Lord Himself appeals to His miracles to prove that He was sent by Heaven. "The works which the Father hath given me to do, the works themselves that I do, give testimony of me that the Father hath sent me".² The Apostles likewise proved their mission by their miracles. And the Holy Fathers bear one common testimony to the existence of miracles in the early Christian Church.

Is it, then, unreasonable to believe, if we are told it by venerable and trustworthy witnesses, and if their testimony is confirmed by the rapid conversion of an entire people, that God should have confirmed the teaching of Saint Columba by signs and wonders? His power surely is not exhausted, nor is His mercy shortened. Where then is the absurdity of supposing that He might do once again what He had so often done before? We believe that the divine mission of Moses was established by

¹ *Ex.* xiv. 31.

² *John*, v. 36.

miracles in the presence of Pharoah and his magicians: why may we not also believe that a similar favour was granted to Saint Columba in the presence of king Brude and his Druids? If it was given to the more refined and polished unbeliever of southern Europe to behold the outstretched arm of God, which can recall to the lifeless corpse the spirit that had fled, which can still the tempest, and quell the fury of the waves; why may we not suppose that the same bountiful Father would likewise manifest His power amidst the rude and uncultivated tribes of Caledonia?

We do not mean to insist that all the miracles recorded of Saint Columba must of necessity be accepted as true. On the contrary, we freely admit that, in some instances, they are clearly deficient in historical evidence, and can only be regarded as the current stories of the time, accepted with easy credulity by the pious zeal of his biographers. What we are contending for is this: that we must not set aside a miraculous story merely on the ground that it is miraculous. Miracles are not impossible; nay, in the case of a great saint they are even probable; and they are probable in the highest degree when there is question of a great saint who has converted a pagan nation. We only ask our readers, therefore, to deal with the miracles of the saints as they deal with other historical facts: to believe a miracle if the evidence on which it rests is satisfactory and conclusive; neither to believe nor to disbelieve a miracle if the evidence is doubtful, insufficient, or contradictory; and, lastly, reject a miracle as false, only in the case where it is clearly proved that the miracle did not take place.

By the conversion of King Brude, Saint Columba secured for his enterprise the favour and protection of the state. He was now confirmed in the possession of Iona, and he received full authority to prosecute his missionary labours. But, though the perils of his hazardous undertaking were thus considerably diminished, he still had difficulties to face which might well have appalled the stoutest heart. He had, indeed, unfurled the banner of Christian faith on the heights of the royal fortress; but it yet remained for him to gather beneath that banner those countless savage clans, scattered amidst the bleak and inhospitable mountains of Northern Britain, whose fiery spirit ill could brook the lowly maxims of Christian humility and of Christian forgiveness. This was the task to which he now with chivalrous hardihood devoted himself, and in which he laboured with unwearied zeal for four-and-thirty years.¹ Within that time the altars of the

¹ "Per annos xxxiv. insulanus miles conversatus". Adamnan, *Praefatio Secunda*. This statement, too, exactly corresponds with the circumstantial narrative given by the same writer, lib. iii. cap. 22, 23. We must, therefore, suppose

Druids were everywhere overturned, their superstitious rites were abolished, and a new people was added to the one fold of the true Church. We need not now enumerate in detail the labours of our saint. They are preserved in the fond traditions of a people who, though unhappily faithless to the religion which they received at his hands, have ever clung with affection to his memory. They are written, too, in the moss-grown ruins that meet the traveller's eye in many a dreary Highland pass, and in many a lonely island encircled by the swelling surge of the great Atlantic, and in the midst of many a fair city that in the course of ages has sprung up around the monastery of Saint Columba.

With equal zeal and with equal success did he preach the gospel to the hardy and warlike race of the Scots. Indeed he devoted himself with especial interest to the service of this people, being closely connected with them, as we have seen, not only by national sympathies, but also by ties of kindred. Their country, too, was nearer than that of the Picts to the chief seat of Saint Columba, the monastery of Iona; and thus they shared more largely in those priceless blessings which were diffused around from that great centre of piety and of learning. The extraordinary veneration in which our Saint was held by the Scots, even in his own time, is manifested by an interesting fact which Adamnan has recorded. When Conall, their king, died in 574, and was succeeded by his cousin Aidan, Columba was chosen to perform the ceremony of inauguration; this pious prince not wishing to be saluted as king until he had first made a visit to Iona, and there received upon his knees the solemn blessing of its saintly abbot.

It must not be supposed, however, that the zeal of Saint Columba for the conversion of the Picts and Scots could diminish the solicitude he felt for the welfare of his Irish monasteries.¹ In the midst of his labours for the country of his adoption, his heart ever fondly clung to the country of his birth. Many an affectionate greeting from Ireland was wafted across the waves to the illustrious exile of Iona; and many a kind word of comfort and encouragement was borne back by the returning breeze. Messengers passed not unfrequently to and fro between the mother country and the infant colony, the bearers of good wishes and of cheering intelligence; sometimes coming from Ireland to seek the advice of Saint Columba in matters of difficulty or impor-

that Bede is less strictly accurate when he fixes the date of Columba's death, "post annos circiter triginta et duos ex quo ipse Britanniam prædicaturus adiit"—*Hist. Eccles.*, lib. iii. cap. iv.

¹ See Adamnan, lib. i., cap. 29, where a very interesting story is told of the tenderness and affection which he evinced in his lonely solitude of Iona for his monks at Durrow.

tance; sometimes despatched from Iona to transact ecclesiastical business in his name.¹ Great saints, too, like Saint Comgall and Saint Canice, are said to have braved the perils of the sea in the hope of finding the dear friend of their earlier years in some remote island, and there enjoying even for a brief space the blessing of his society.²

But Saint Columba was not always content to hold converse with Ireland through the services of a deputy. It appears pretty clear from Adamnan, that, at different times, he suspended his missionary labours in Scotland, to visit in person a country to which he was so fondly attached.³ On one of these occasions it was that he was called upon to take part in a proceeding which occupies a conspicuous place in the early history of Ireland. In the year 490 a great national assembly of the kings, and nobles, and ecclesiastical dignitaries of the country, was held at Drumceatt in the county of Londonderry.⁴ The chief object of the meeting was to adjust a dispute, regarding their respective territorial rights, which had arisen between Aidus, the monarch of all Ireland, and Aidan, the king of the British Scots.⁵ Saint Columba was invited to assist at the deliberations: and such was the trust reposed in him by the whole assembly, that the question in dispute was referred to him alone, and all agreed to abide by his decision. Motives of prudence, however, not less than a feeling of delicacy, forbade him to accept so heavy a responsibility. For, if he pronounced an opinion in favour of the Irish monarch, he would probably give offence to Aidan, his friend and patron; and if his judgment supported the claims of the Scottish king, he would expose himself to the charge of unjust partiality. He proposed, therefore, that Saint Colman, the son of Comgellan,—a man equally distinguished for his profound piety and his extensive learning,—should be chosen arbiter in his stead. This suggestion was at once accepted; and the judgment of Saint Colman was ratified by the assembly.

Another discussion of no small interest in Irish history, and in which Saint Columba took a very prominent and efficient part, is recorded in the acts of this same convention. The bardic or literary order was an institution of high antiquity in

¹ See Lanigan, cap. xi. § xv.

² Adamnan, lib. i. cap. 4, and lib. iii., cap. 17.

³ See Reeves' Adamnan, Appendix to Preface, p. lxxv.; also Lanigan, cap. xi., note 181.

⁴ "The precise spot where the assembly was held is the long mound in Roe Park, near Newtownlimavady, called the *Mullagh*, and sometimes *Daisy Hill*". Reeves' Adamnan, p. 37, note b. As regards the date of this convention, our ancient records are not unanimous: we have followed the opinion of Colgan and O'Flaherty.

⁵ For a detailed account of this dispute see Reeves' Adamnan, p. 92, note c; and Lanigan, cap. xii. notes 211 and 214.

Ireland, and one that was held in great veneration by the people. It was composed of two classes, the *Fileas*, or Poets, and the *Seanachies*, or Antiquaries; whose duty it was to record in verse the principal events of history, but, in particular, the battles and triumphs of heroes and of kings; also to register the genealogies and privileges of noble families.¹ It would appear, however, that about the time of which we write, the members of this order had become excessively numerous, and many of them abused the privileges of their office for the purpose of extorting money from those persons whose praises they sung. It was a common practice to pour forth the most extravagant flattery upon worthless men who paid them well; while, on the other hand, they held up to ridicule and contempt those who refused to comply with their exorbitant demands.² In this way the bards had become justly unpopular with the nobles of the country, and at the very time that Saint Columba arrived at Drumceatt, a decree was on the point of being passed for the entire suppression of the order. This decree was averted by the exertions of our saint. He wisely contended that a distinction should be made between the abuses that prevailed amongst the bards, which he was willing to condemn, and the profession itself, which seemed to him deserving of support. And he strongly urged upon the assembly that a time-honoured institution, which was calculated to foster and develop literary genius, and to preserve in a popular form the history of the country, should not be hastily extinguished to gratify a feeling even of just indignation. These sentiments were received with favour and applause; the decree for the suppression of the bards was abandoned, and the assembly was content with adopting such restrictive measures as were necessary to check the existing abuses.

Thus did Saint Columba labour indefatigably from day to day to promote the great object for which the Redeemer of mankind came down from Heaven,—to give glory to God on high, and to bring peace on earth to men. Years rolled over his head; old age came on, and found him still the same; still pursuing with unflagging zeal the same unvarying round of prayer, and work, and study;³ still toiling with all the freshness of youthful ardour; still affable and gentle to all who approached him; and still wearing, beneath the snows of more than seventy winters, that bright and beaming face which had so

¹ Lanigan, cap. xii. note 207.

² Id., cap. xii. § xiii.

³ "Nullum etiam unius horæ intervallum transire poterat, quo non aut orationi, aut lectioni, vel scriptioni, vel etiam alicui operationi, incumberet. Jejunationem quoque et vigiliarum indefessis laboribus sine ulla intermissione die noctuque ita occupatus, ut supra humanam possibilitatem uniuscujusque pondus specialis videretur operis". *Adamnan, Præfatio Secunda.*

often cheered the desponding spirit and gladdened the sorrowing heart.¹

Four years before his death he was engaged one day in prayer in his little cell at Iona. Two of his monks, who chanced to be near, were surprised to observe that, as he lifted his eyes towards Heaven, his countenance was suffused with a strange, unearthly joy. It seemed, however, like a passing gleam of brilliant sunshine; for, the next moment, a cloud of sorrow crossed his brow, and tears rolled down his cheeks. Full of concern at this sudden change in the appearance of their beloved father, the two monks came at once to his side, and pressed him to explain what had happened. He was at first unwilling to make them sharers in his grief; but his reluctance only increased the earnestness of their entreaties. At length he yielded to their wishes, having first exacted a promise that the event should remain a secret until after his death. "This day", he said, "I have completed thirty years of pilgrimage in Britain. And I have long and earnestly prayed to God that, at the end of thirty years, he would release me from exile and call me to my Heavenly country. Now, a little while ago, I saw a company of angels sent from a throne on high to separate my soul from my body, and to bear it up to Heaven. This was the cause of that sudden joy which you saw depicted on my face. But, a moment afterwards, they were checked in their onward course, and seemed as if wishing to proceed, and yet held back by some unseen power. My petition had almost been granted; but just then God hearkened to the prayers of many churches, and, by His holy decree, I have yet to remain four years more in the prison of my body. Thus has my joy this day been changed into sorrow".²

These four years passed away,—four years, no doubt, of wearisome pilgrimage, but of useful labours,—and the time came at last when the tabernacle of his earthly house was to be dissolved, and his soul was to be received into "a house not made with hands, eternal in the heavens". On Saturday, the ninth of June, 597, he went a little distance from the monastery to a neighbouring granary, accompanied by his faithful minister Diarmaid. The countenance of the Saint was calm and joyful, but his manner was pensive and reserved. He had received an intimation from Heaven that the hour of his release was at hand, and he was thinking how he best might break the intelligence to his affectionate disciple. It was the old story of Saint Paul and Timothy acted over once again. The battle of life was over

¹ "Et inter hæc omnibus carus, hilarem semper faciem ostendens, sanctam, Spiritus Sancti gaudio intimis lætificabatur præcordiis"—*Id. ib.*

² *Adamnan, lib. iii. cap. 22.*

for him; he had fought the good fight; he had won the race; and now he was on the point of receiving his crown. Yet even in the moment of victory he remembered how Diarmaid would mourn for his loss, and he wished to inspire him with hope and courage before the time of parting came.

He blessed the corn, which was piled up in two heaps on the floor of the granary, and then, turning to his companion, he said: "If it should so happen that I were obliged to leave you this year, you would, at least, have no lack of corn". The face of Diarmaid became sad at the bare suggestion that he might possibly have to part, even for a time, with his beloved master. "I have a secret to tell you", said Columba; "but you must promise not to reveal it until after my departure". The disciple made the promise on his knees, and then the Saint continued: "This day in the Sacred Volume is called the Sabbath, which means the day of rest. And to me indeed it is a Sabbath to-day, since it is the last of my present burthensome life, the day on which I pass to my rest after the fatigues of my labours. To-night, at twelve o'clock, as the holy day is approaching which is consecrated to the service of God, I am to take my leave of this world. Already my Lord Jesus Christ doth condescend to call me, and joyfully at midnight shall I go upon my journey".

Then leaving the granary he directed his steps towards the monastery. On the way he sat down to rest by the side of the road, and the spot on which he sat is marked even to the present day by a stone cross of extreme antiquity and of exquisite workmanship.¹ After a little he again set forward, and ascending an eminence which overlooked the monastery, he blessed it with uplifted hands, and foretold at the same time its future glory. Then returning to his cell, he occupied himself in copying the Psalter. When he came to the thirty-third Psalm, having finished a page with the words, "They that seek the Lord shall not want any good thing", he stopped abruptly, and said, "Let Baithen write the remainder". This Baithen, who had been one of his twelve companions when he first came to Iona, he had already chosen as his successor: and certainly no words could be more appropriate than those which he now left for him to copy when he was about to assume the pastoral staff: "Come, children, hearken to me: I will teach you the fear of the Lord".²

In the evening he assisted as usual at vespers, and, when they were over, he retired again to his cell. Here he stretched himself for the last time on his couch of bare rock, having beneath his head a stone for his pillow, and delivered to Diarmaid, who

¹ See *Antiquities of Iona*, by Graham, pp. 6, 24, and plates 4, 43.

² *Ps.*, xxxiii. 12.

still clung to his side, his final instructions and commands. Afterwards he was silent, and his thoughts were fixed on God. Midnight came at length, and the bell for matins sounded. Columba was the first in the Church. He advanced towards the altar and fell prostrate in prayer. In a little time the brethren, with lighted torches in their hands, entered the church in solemn silence. When they missed their father from his accustomed place, and saw him lying prostrate before the altar, they gathered round him in wonder and alarm. Diarmaid raised him up. His countenance was shining with Heavenly joy, as it had been seen to shine once before, when the angels were coming to bear him up to Heaven. He spoke no word, but he feebly raised his hand to give his last benediction; and when he had given it, his pure and dove-like spirit, without pain or struggle, gently took its flight. Thus did our holy patron pass to his everlasting home.

The memories which are associated with the ruins of Iona do not come to an end with the death of Saint Columba. When he was gone, the monastery of which he was the founder and the most illustrious ornament, still lived on, and for many ages filled an important place in the Christian Church. Though much of its history is shrouded in obscurity, yet many eventful scenes, upon which the thoughtful mind may dwell with interest, stand clearly forth to view. In the seventh and eighth centuries, the troubled annals of Scotland reveal to us the humble monastery of Iona, then at the height of its fame, shining like a bright beacon in the midst of surrounding darkness. A little later she appears again before us; but this time she is sad and sorrowful, for the fierce and barbarous Norsemen have laid her cloisters waste, and massacred her monks, and pillaged her accumulated treasures of learning. Once more she is seen in the days of the good Queen Margaret, beneath whose fostering care she casts aside her garments of mourning, and appears decked out with increased splendour, and endowed with renewed vigour. From that time the history of Iona may be easily traced to the hour of its final doom, when it was reduced to ruins by the ruthless hands of those who would call themselves Reformers. And now, for more than two centuries, it has remained in its present hapless condition, to which we may well apply the sad and impressive words of the prophet Jeremias: "How doth the city sit solitary that was full of people! how is she become as a widow, she that was a mistress among the nations!"

When the ardent lover of nature, in search of bold and striking scenes, has reached some lofty eminence, his first impulse is to cast his eyes to the far distant horizon, and to

¹ *Lamentations*, i. 1.

note the mountain peaks and lofty spires that mark the limits of his view. But, after his eyes have rested for a little time on these remote objects, he turns his glance to the intervening landscape, and one by one the great works of nature's hand that had at first escaped his notice, steal out upon his sight. Perhaps, too, as he scans the varied prospect, he is tempted to follow with curious eyes the course of some great stream that issues from the distant hills, and, bounding over its rocky bed, disappears for a time in the bleak and barren moor, and then emerging from obscurity is seen again like a silver thread as it winds its way through smiling valleys, until at length it reaches the open plain that lies stretched out beneath his feet. Something of this kind is the scene which Memory presents to the student of history when he stands amidst the ruins of Iona. At first his mind leaps back at a single bound to the distant past, when this island first appears on the dim horizon of history; and he tries to catch the outlines of the great figures which stand forth in solitary prominence, while all around is wrapt in obscurity. Then, following the course of Time, he marks the chequered history of the Holy Island, its periods of sorrow and of gladness, of strict discipline and of gradual relaxation, of worldly prosperity and of cruel persecution; and Fancy spins a thread which spans the chasm of thirteen centuries and connects the lonely scene before him with the rude oratory in which a group of weeping monks stood around the lifeless body of Saint Columba.

This thread of Fancy, however, we shall leave for others to spin. It would ill become the humble pilgrim to assume the mantle of the historian. Perhaps, indeed, some may think that we have already ventured too far, and somewhat recklessly, into the realms of history. But, if the memories of Saint Columba were banished from Iona, little would remain to win the traveller's admiration, or to kindle his piety. How then can the pilgrim be blamed if he has sought to embellish his story with a sketch of that venerable figure which holds the foremost place in the minds of all who visit this hallowed spot?

"Homeward we turn. Isle of Columba's cell,
Where Christian piety's soul-cheering spark
(Kindled from Heaven between the light and dark
Of time) shone like the morning star, farewell".

DOCUMENTS.

[On the 8th of December last, the Feast of the Immaculate Conception, the Archbishop of Dublin forwarded to the Pope £350, collected for his relief in present difficulties by the Association of Peter's Pence. Adding this sum to other remittances made in June and August last, it appears that nearly £1,600 have been sent to his Holiness from the diocese of Dublin in the year 1865. This is a considerable amount, yet as it is made up of small contributions, it does not press heavily on any one. It is much to be desired that the Association should be established in every diocese of the world, in order to enable the Pope to preserve his independence, and provide for the administration of the affairs of the universal Church. The following is the Pope's answer acknowledging the last remittance of Peter's Pence from Dublin:]

I.

LETTER FROM PIUS IX. TO THE ARCHBISHOP OF DUBLIN.
PIUS PP. IX.

Venerabilis Frater, Salutem et Apostolicam Benedictionem. Egregia Tua Nobisque jamdiu nota religio, ac singularis erga Nos, et hanc Petri Cathedralam fides, pietas et observantia elucet in Litteris, quas die 8. proximi mensis Decembris Immaculato Sanctissimæ Dei Genitricis Virginis Mariæ Conceptui sacro ad Nos dedisti. Siquidem ex eisdem denuo novimus, quo ardenti studio, Venerabilis Frater, appetente præsertim lætissimo Dominicæ Nativitatis die, divinum, amantissimumque nostrum Redemptorem Christum Iesum una cum Tuo Clero, Populoque fidei oras et obsecras, ut Ecclesiam suam sanctam a tantis, quibus ubique afflicatur, calamitatibus eripiat, ac Nos a tot nefariis furentium inimicorum hominum insidiis, molitionibus, conatibusque tueatur ac defendat. Gratissimi Nobis fuere hi religiosissimæ Tuæ mentis sensus, nec dubitamus, quin pergas, ferventissimas in dies diviti in misericordia Deo adhibere præces, ut Ecclesiæ suæ optatissimam tribuat pacem, ac triumphum, ut infirmitatem nostram in hac tanta temporum iniquitate formidando Apostolici Principatus onere gravatam omnipotenti sua virtute adjuvet, roboret, confirmet, ac omnes Ecclesiæ, et hujus Apostolicæ Sedis hostes humiliet, disperdat, illosque de perditionis viâ ad rectum justitiæ, salutisque tramitem reducat. Dum vero plurimas Tibi pro pientissimo officio agimus gratias, pro certo habe, Nos vicissim a miserationum Domino enixis precibus exposcere, ut prospera omnia, et salutaria Tibi semper concedere, et uberrimis coelestis suæ gratiæ donis Te replere, et consolari velit. Iam vero gratissimi Nostri animi sensus cum Tibi, tum istis fidelibus profiteamur pro collatiæ pecuniæ octo mille septimcentum quinquaginta libellarum summa, de qua in eisdem Litteris loqueris, et qua iidem fideles gravissimis Nostriis, et hujus Sanctæ Sedis angustiis iterum opitulari voluerunt. Nihil vero Nobis gratius, quam ut hanc etiam occasionem amplectamur, ut iterum testari, et confirmare possimus præcipuam, et constantem Nostram in Te benevolentiam. Cujus quoque certissimum pignus sit Apostolica Benedictio, quam ex imo corde profectam Tibi ipsi, Venerabilis Frater, et gregi Tuæ vigilantiae commisso peramanter impertimus.

Datum Romæ apud Sanctum Petrum die 1. Januarii Anno 1866.
Pontificatus Nostri Anno Vicesimo. Pius PP. IX.

II.

ANSWERS RESPECTING THE TERRITORY IN WHICH
MATRIMONIAL DISPENSATIONS CAN BE GRANTED OR
USED.

Monsignor Vescovo di Southwark propone alla S. Sede i quattro quesiti seguenti :

1. Nella formola seconda si dice che il Vescovo che se ne trova munito *nullo modo iis uti possit extra fines suas dioecesis*. Ma suole ottenere altre grazie apostoliche, v. gr. quella di dispensare per i matrimoni misti, alle quali non è apposta questa limitazione. A me sembra però che tutte le volte che il Pontefice accorda un indulto, questa limitazione v'è implicitamente apposta, di modo che io non potrei inviare a due sudditi Southwarcensi, che per caso si trovano a Plymouth la dispensa di contrarre ivi un matrimonio misto. Abbia la bontà di spiegare se sia vero questo sentimento, cioè che quando l'indulto non esprime le parole *nullo modo uti, etc.*, queste vi debbono sempre essere supposte.

2. Di frequente nasce il caso di una persona legata da un impedimento o dirimente o impediente sul quale abbiamo la facoltà di dispensare mentre rimane nella nostra diocesi, la quale vorrebbe andare a contrarre il matrimonio con una persona dimorante v. gr. in Liverpool. Si domanda se io possa dispensare direttamente questa mia suddita nell'atto della sua partenza e così inviarla sciolta dall'impedimento a contrarre il matrimonio coll'altra parente dimorante in Liverpool, nella quale città si farà il matrimonio.

3. Se due miei sudditi parenti vogliono partire dispensate a sposare in Liverpool, si domanda se io possa servirmi dell'indulto apostolico per un matrimonio che si effettuerà fuori del mio territorio.

4. Essendo solito che la Chiesa nel dispensare nei matrimoni misti permette al cattolico di contrarre colla parte anglicana, sulla quale non debbono cadere direttamente i dilei favori, come, ossia da qual vescovo può accordarsi la dispensa quando il cattolico viene a fare il matrimonio fuori della diocesi della quale egli è suddito?

Feria IV. die 22 Novembris, 1865.

In Congregatione generali S. R. et U. I. habita in Conventu S. Mariae supra Minervam Eminentissimi P.P. Cardinales in universa Christiana republica contra haereticam pravitatem Inquisitores generales ita responderunt.

Ad primam Clausulam, "*nullomodo uti possit extra fines suas dioecesis*", ita intelligi debere ut facultates sub ipsa comprehensae exerceri tantummodo possint cum propriis subditis in dioecesi existentibus actu quo conceditur gratia. Eadem tamen clausulam non subintelligi in facultatibus, quae Episcopis ab Apostolica Sede conceduntur, nisi fuerit expressa vel aliter constet de mente Summi Pontificis, vel nisi subjecta materia eam requirat. Facultatem vero dispensandi super impedimento mixtae religionis concedi cum clausula, "*dispensare valeat ultra fines suas dioecesis*", eam proinde exerceri non posse nisi cum subditis actu existentibus intra fines propriae dioecesis, servatis caeteroquin iis quae traduntur in responsione ad quartam.

Ad secundam et tertiam. Affirmative, nisi obstat tenor Apostolicae concessionis, impetratâ tamen veniâ pro celebratione matrimonii ab Episcopo loci ubi ipsum matrimonium contrahitur.

Ad quartam. Catholicos viros vel mulieres dispensari posse, justis accedentibus causis, super impedimento mixtae religionis ab Episcopo hanc facultatem habente, cujus sunt subditi ob domicilium vel quasi-domicilium in ejus dioecesi acquisitum dummodo in eâdem dioecesi actu existant quando dispensationem recipiunt; dispensationem vero ita obtentam exequutioni tradi posse ubicumque mixta connubia contrahi permittitur, nisi aliquid aliud obstat judicio Ordinarii loci in quo contrahitur matrimonium: secus pro dispensatione ad Apostolicam Sedem recurrendum esse.

(L. ✕ S.)

ANGELUS ARGENTI, S. Romanae et Universalis
Inquisitionis Notarius.

[This Document with the notes appended to it, is taken from a volume printed from the Propaganda, Rome, 1865, with the title *Acta ex iis descripta, quae apud S. Sedem geruntur, etc.*, fasc. v. pag. 290.]

III.

LETTER FROM S. CONG. OF PROPAGANDA TO THE BISHOPS OF THE UNITED STATES ON SECRET SOCIETIES.

Archiepiscopis Baltimorensi, Cincinnatiensi, ac Neo-Eboracensi, nec non Episcopis Albanensi, Bostoniensi, Brooklynensi, Buffalensi, Burlingtonensi, Hartfordiensi, Newarcensi, ac Portlandensi.

"Plura ad Sanctam Sedem delata sunt circa Societatem quae appellatur Fratrum Feniorum, aut Fenianorum, eaque Supremae Congregationi Universalis inquisitionis submissa fuere, ut quid de illis sentiendum foret decerneretur. Porro Sanctissimus Dominus Noster Pius PP. IX., audito Eminentissimorum Inquisitorum suffragio, Amplitudini Tuae notificandum mandavit Decretum Fer. IV. 5 Augusti 1846 quod sic se habet: *Societates occultae de quibus in Pontificiis Constitutionibus sermo est, eae omnes intelliguntur quae adversus Ecclesiam vel Gubernium sibi aliquid proponunt, exigant vel non exigant a suis asseclis iuramentum de secreto servando.*¹ Voluit praeterea Sanctitas Sua, ut Tibi subiungeretur, recurrendum esse ad Sanctam Sedem, et quidem, omnibus adamussim expositis rerum adiunctis, si quae forte difficultates in applicatione praedicti Decreti inveniantur".²

"Quoniam vero recentior assertum est in quibusdam foliis periodicis, ac signanter in *The Connaught Patriot*, declarationem prodixisse a Sede Apostolica, iuxta quam *Feniani inquietandi non essent*, idcirco

¹ In nonnullis ephemeridibus hoc decretum reperiebatur insertum, ante Sanctissimi Allocutionem diei 25 Septem. pr. elapsi.

² Haec subiunctio, in hoc speciali Decreto, cohaeret cum Capite V. *Decretatum, De Rescriptis* in quo haec leguntur: "Si quando aliqua tuae fraternitati dirigimus, quae animum tuum exasperare videntur, turbari non debes: et infra. Qualitatem negotii pro quo tibi scribitur, diligenter considerans, aut mandatum nostrum reverenter adimpleas, aut per literas tuas, quare adimplere non possis, rationabilem causam praestendas, etc."

Suprema Congregatio S. Officii, Amplitudini Tuae significandum decrevit praedictam assertionem omnino falsam fuisse". Precor Deum etc.
13 Iulii 1865.

AL. C. BARNABO, Praef.

H. CAPALTI, Secretarius.

Recole modo verba, quae in solemnii Allocutione, in Consistorio secreto diei 15 Septembris habita, Sanctissimus Dominus Noster protulit, nimirum: "Atque hic in consessu Vestro memoratas Praedecessorum Nostrorum Constitutiones confirmantes, *Massonicam illam, aliasque eiusdem generis Societatis*, quae specie tenus diversae¹ in dies coalescunt, quae contra Ecclesiam vel legitimas potestates seu palam seu clandestine machinentur, auctoritate Nostra Apostolica, reprobamus et condemnamus," atque ab omnibus Christifidelibus cuiuscumque conditionis ac dignitatis, et ubicumque terrarum sint tamquam per Nos proscriptas et reprobatas haberi volumus, etc."

EX EXPOSITIS COLLIGERE POTES:

I. Inanem esse eorum sectariorum exceptionem, qua ex eo se non comprehendere putant sub Constitutionum, de quibus agimus, sanctione, quia iactant, se nihil adversus Ecclesiam Dei moliri. Verba enim superius relata disiunctiva sunt—*contra Ecclesiam, vel legitimas potestates—adversus Ecclesiam, vel gubernium.*

II. Insuper, inanem esse exceptionem, qua ex eo se non comprehendere putant, quia conventicula non secreto, sed palam habent. Verba enim pariter disiunctiva sunt—*seu palam, seu clandestine machinentur.*

III. Nec minus inanem alteram esse, qua putant, eiusmodi Constitutiones, locum non habere, ubi a civili gubernio (quod est commentum pravae doctrinae) sectae tolerantur, vel peculiarem exigere, pro locorum diversitate, applicationem et executionem. Verba enim sunt:—*ab omnibus Christifidelibus, cuiuscumque conditionis ac dignitatis, et ubicumque terrarum sint, tamquam per Nos proscriptas, et reprobatas haberi volumus.*

IV. Neque iuramentum, quod in huiusmodi sectis exigi solet de secreto servando, est quid essenziale, ut eae damnatae dicantur.—*Exigant, vel non exigant iuramentum de secreto servando.*

¹ Pari propemodum circumstantia, Patres concilii Lateranensis IV. sub anathemate comprehenderunt multiformes haereses, variis nominibus appellatas, quae in dies succrescentes, demoliri videbantur vineam Domini Sabaoth, hisce verbis: "condemnantes haereticos universos, quibuscumque nominibus censeantur, facies quidem diversas habentes, sed caudas ad invicem colligatas, quia de vanitate (alias de varietate) conveniunt in idipsum".

² Iam ab initio Sui Pontificatus, eiusmodi Societates Sanctissimus solemniter reprobavit, et condemnavit in memorabili Encyclica diei 9 Novembris, 1846, hisce verbis: "Iam vero probe noscitis, Venerabiles Fratres, alia errorum monstra, et fraudes, quibus huius saeculi filii catholicam religionem, et divinam Ecclesiae auctoritatem, eiusque leges acerrime oppugnare, et tum sacras, tum civiles potestatis iura conculcare conantur. Huc spectant nefariae molitiones contra hanc Romanam Beatissimi Petri Cathedram, in qua Christus posuit inexpugnabile Ecclesiae suae fundamentum. Huc clandestinae illae sectae et tenebrae, ad rei tum sacrae, tum publicae exitum et vastitatem emersae, atque a Romanis Pontificibus Decessoribus Nostris iterato anathemate damnatae suis Apostolicis Litteris, quas Nos Apostolicas Nostrae potestatis plenitudine confirmamus, et diligentissime servari mandamus".

V. Quare ex eo eiusmodi societates iam damnatae intelliguntur, quia *occultae sectae sunt*, idest societates spuriae, et adulterinae, quae ex praeposteris theoreticis principiis in subversionem publici ordinis, occultis subdolisque mediis, in sinu societatis organicam subsistentiam sibi comparant.¹

¹ Si placet, ad haec adverte. Praesenti ordine divinae providentiae inspecto, *quoniam omnis Potestas a Deo est*, duae tantum sunt in proprio ordine supremas independentes societates, et potestates; civilis nempe et ecclesiastica, quarum prior, inferior et subordinata est alteri, ratione originis, mediorum, et finis; quaelibet alia societas et potestas suprema et independens, quae neque civilis sit, neque ecclesiastica, utpote ordini praesenti divinae providentiae adversa, esse non potest nisi anomala, et spuria.

Eiusmodi autem sunt societates illae, quae occultae sectae congrue nominantur. Ipsae enim, in sinu civilis societatis, occultis subdolisque mediis organice subsistentiam sibi comparantes, potestatem, singulari quadam ratione, exercent legislativam, iudiciariam, coactivam, executivam in suos et in alios; ita, ut in exercitio huius sibi adscriptae potestatis, plane independentes sint, eamque nomine proprio exercent. Se gerunt ergo uti societates et potestates supremae et in dependentes.

E contra vero, a societatibus et potestatibus supremis, et independentibus, quas Deus in praesenti statuit ordine, plane distinguuntur. Sermo tantum fieri potest de distinctione a civili potestate. Sane eiusmodi occultae societates, licet in sinu oriantur civilis societatis, et in eam suas venas, fibrasque reconditas ample diffundant; tamen, quatenus societatem constituunt, aliae omnino sunt, a civilibus constitutis societatibus, in quibus plus vel minus, ratione locorum, lucem reformidantes, vitam agunt. Alia pariter est a civili potestate, ea, quam exercent, utpote quae independens est, et nomine proprio exercent.

Sunt ergo societates anomalae et spuriae, et potestatem sibi usurpant, quae, a Deo, vel uti auctore ordinis naturalis, vel supernaturalis, non derivat.

Hisce breviter animadversis, iam patet, quid respondendum sit, a catholico, objectioni illi in aequivocatione verborum positae, quae in pravarium ephemeridum colluvie, iterato vel legitur vel supponitur, nimirum: *hominibus inest nativum ius in societatem pro lubitu coeundi, et societatem constituendi*. Respondetur enim satis, si dicatur, homini ius non inesse coeundi in societatem, quae sit abortus, et monstrum, ordini divinae providentiae adversum.

Cui objectioni, nimis indulgere ille videretur, qui indirecta tantum ratione responderet. Firmiter enim tenendum est, non dari potestatem nisi a Deo, eamque in praesenti rerum ordine duplicem esse, ratione duplicis societatis; naturalis una, quae dum in actu constituitur, societas civilis dicitur; supernaturalis altera. Si itaque tertia interponatur societas, quae neque una neque altera sit, eiusmodi societas, in praesenti providentiae ordine, esse non poterit nisi monstrum, eiusque potestas cum a Deo esse non possit, erit tenebrarum potestas.

Neque tibi difficultatem creent speciales illae societates, et quidem amplissimae, quae sunt, et esse possunt, multiplicis generis, in ipso sinu civilis, vel ecclesiasticae societatis, in quibus etiam iurisdictio exerceatur, ut est ex. gr. exercitus; ut est ordo religiosus. Ista enim peculiaria collegia, sunt partes illius superioris societatis, ad quam pertinent, et ita ut membra, magis, quam caeteri, de societate sive civili, sive ecclesiastica participant. Quare ex. gr. a milite, an sit civis, respondebit tibi: non solum civis sum, sed etiam miles. Quare a religioso, an sit catholicus, respondebit tibi: non solum catholicus, sed et religiosus; magis igitur per huiusmodi societates peculiares, membra devinciuntur societatibus illis supremis, ad quas pertinent, et potestatem quam exercent, a potestate respectiva, sive civili, sive ecclesiastica mutantur.

Pete, e contra, a membro alicuius sectae ex. gr. massonicae, ad quam societatem supremam pertineat; ipsum, si se bene noscat, spreto civili, et ecclesiastica societate, respondere debet: sum tantum membrum societatis massonicae, quae utitur etiam regibus veluti instrumentis ad suos obtinendos fines. Si autem se plene non agnoscat, respondere tibi poterit; sum membrum massonicae, civilis, et ecclesiasticae societatis. Vides itaque tres introduci diversas et independentes societates, et cohaerentes potestates, quarum, cum duae tantum esse possint legitimae, in ordine praesenti, civilis nempe, et ecclesiastica, tertium illud societatum genus, spurium

VI. Denique colliges, quam male sibi consulant civilia gubernia, sive acatholica, sive catholica, quae veram Christi Ecclesiam despicunt, vel eandem, uti suspectam novercam habentes, liberrimum impediunt suae auctoritatis exercitium, sive regio *placet*, sive regio *aequatur*, aliisque modis. Haec enim gubernia, praeterquamquod debito suo officio non satisfaciunt, temporali etiam utilitati praeposere prospiciunt.

IV.

LETTER FROM PIUS VI. TO EDMUND BURKE.

NOBILI VIRO EDMUNDO BURKE PIUS PAPA VI.

Romae, 7 Septembris 1793.

Nobilis vir, salutem. Nostram profecto commendationem, nostrique grati animi testimonium jure quodam suo vindicare sibi videntur ii, qui apostasiae et impietatis tempore suas ingenii vires eo intenderunt, ut bonam causam defendendam susciperent, utque plurimum adlaborarent in juvandis fovendisque non iis modo egregiis ecclesiasticis viris, qui sunt e regno Galliarum extorres, sed omnibus etiam catholicis, qui in florentissimis istis Magnae Britanniae regnis commorantur. Hos inter tu in primis enituiisti, qui celebre elucubrasti opus ad evertenda, et profliganda novorum Galliae philosophorum commenta, quique tuos hortatus esses cives nedum ut opem ferrent, ea qua praestant humanitate memoratis Galliarum ecclesiasticis viris, sed etiam ut plurimum faverent catholicis in Magnae Britanniae Regno natis, qui fidelitatis laude pollentes se dignos reddiderunt, in quos natio universa suum amorem et benevolentiam conjiceret, et in quibus publici regiminis tranquillitas, et securitas conquiesceret. Quod quidem per te, et saepe alias factum est, et anno praesertim 1780, et aliis quoque temporibus, quae postea sunt consecuta. Hinc laeto hilarique velimus accipias animo nostras commendationes et laudes, quae eo maxime spectant, ut tu magis magisque exciteris ad dicendum est, earumdemque potestas, si ita appellari possit, erit tenebrarum potestas.

Haec quidem dicenda videntur si eiusmodi sectae considerentur solummodo *secundum se*, quatenus sunt societates, et potestates, abstractione facta a fine, quem sibi praestituunt, vel praestituere possunt, qui tandem est perturbatio et subversio utriusque societatis, civilis et ecclesiasticae; praescindendo a mediis quibus sibi adscriptam potestatem exercent, quae solent esse illicita et flagitiosa; praescindendo a modo, quo membra in societatem cooptantur, qui impius esse solet; praescindendo a pactis quae interveniunt, quae sunt prorsus immoralia; praescindendo a doctrinis, quas profitentur, quae esse solent atheismus, pantheismus, socialismus, aliaeque affines.

Haec itaque omnia, si placet, accurate considera, quibus adiunge harum societatum amplitudinem; diuturnitatem; vigorem seu furorem; membrorum tenacissimam adhesionem societati, eiusdemque erroribus; et communem in diversitate nominum conspirationem in malum; et deinde denegare non poteris supremum architectum harum societatum (quoniam effectus causae proportionati esse debent) alium esse non posse, praeter illum, qui in Sacris Literis dicitur princeps huius mundi, qui societatem saltem proceribus physico influxu inspiret, et in eis operetur; hinc mirum esse non debet, si in eiusmodi societatibus, magis eluceant diabolicæ quaedam manifestationes, quae, dum prius dicebantur magia, theurgia, goetia, negromantia, magicae extases, etc., permutata forma, hodie dicuntur spiritismus, vel etiam, mirabiles magnetismi effectus.

tuendam causam humanitatis, tibiue praeterea persuasum habeas, nostrae in Magnae Britanniae regem illustrem, et in inclytam nationem existimationi ob tam eximia liberalitatis argumenta magnam factam accessionem fuisse, valuti melius coram declarabit is, qui tibi has nostras litteras reddet, quique Nobis, et apostolicae Sedi addictus est, et communem tecum nationem habere quodammodo gloriatur. Interim tibi a Deo optimo maximo bona omnia ex animo adprecamur. *Datum Romae, die 7 Septembris 1798, pontificatus nostri anno decimo nono.*

NOTICES OF BOOKS.

The Epistles and Gospels of the Sundays throughout the Year, with Notes critical and explanatory, by the Rev. Daniel MacCarthy, D.D., Professor of Sacred Scripture and Hebrew, Maynooth College. Dublin: John Mullany.

We have here the first part of a commentary, by the Rev. D. MacCarthy, on the Epistles and Gospels of the Sundays throughout the year.

We call it a commentary—for though the title of the book is *The Epistles and Gospels with Notes, etc.*, these notes will be found to give as much information as the ablest commentators who have preceded. Indeed there is little could be required, either for private reading or professional study, beyond what is here supplied. The quantity of matter which has been compressed into small extent is surprising. This has been done by the aid, to a great extent, of judicious abbreviations. We find these abbreviations, not merely in the names of the authors quoted—where A. L. is made to do duty for A. Lapide, Alf. for Alford, al., i.e., alii, for many others—but very often both in the words commented on and the words of the comment. We do not remember more than one or two, which would cost an attentive reader the trouble of reflecting that the word was not printed fully.

The author appears to lay great stress in his introduction on having given Vercellone's text, letter for letter, of the famous Vatican MSS. And, no doubt, the readers of this book will be much gratified to reflect, that the words before them are the *ipsissima verba* of that uncial text, penned so laboriously, it may be, more than 1500 years ago.

In the margin we have the *lectiones variantes*, with the authorities for each; so that we can, by our own observation, come to the conclusion of Buttmann adopted by the author—"that the Vatican text so far surpasses in integrity all the other texts, that it alone is of more weight than all the others conjointly". We find also in the margin several readings from the Codex Sinaiticus, technically called α Aleph, which will be new to some of our readers. It was discovered only about six years ago, by Tischendorf, in the monastery of St. Catherine on Mount Sinai.

A curious argument in favour of its truthfulness, urged by Tischendorf, and given by Dr. MacCarthy (introd., p. xiii.) is, that the copy appears to have been taken from the more ancient text by a person who was unacquainted with the language he was transcribing.

We are glad to find that Dr. MacCarthy has given us the Greek as well as the Latin text.

The philosophical structure of these two languages, Latin and Greek, renders them particularly useful as the vehicles of inspiration. There is an analogy between the thought and the word, especially in the Greek, which is unappreciable by a person acquainted with only modern tongues. There must be something peculiar in the structure of a language in whose authors we cannot find, even in their most hasty and ill-constructed periods, a real solecism. This sensitiveness, so to speak, of the Greek, is no where more visibly displayed than in the distinctness and accuracy with which it delineates minute shades of thought by means of its moods and participles. Let us illustrate this by the passage in which the author comments on the text, "And if I should have all faith, so that I could remove mountains, and have not charity, I am nothing". After explaining what the faith is that is here referred to, he says: "That faith does not justify, and may be without love, is evident from this passage". He then gives Calvin's view, and refutes it. Next he gives the view taken by the Protestant writers who touch the question—"the greater number of whom admit there is question of the divine virtues of *faith* and *charity*, and answer our argument by saying that St. Paul makes an impossible case; as, *Gal.*, i. 8: 'But though we or an angel from heaven preach a gospel', etc. See a like instance (*Matt.*, xvi. 26): 'For what doth it profit a man if he gain the whole world and suffer the loss of his own soul?' Answer: 1st—All the other illustrations are admittedly possible: why not this? 2nd—The object is to show that certain gifts without charity are no avail to salvation. In proving this point, if the Ap. named a gift which could never be separated from charity, his argument would refute itself; for then might it be fairly said, if I have that most excellent gift, I have that charity also you extol so much, which is inseparable from it. 3rd—The form of expression supposes a possible case according to the rule of Hermann, on Viger's Idioms, p. 657, *ἐὰν* with subjunct. always implies an objective possibility; *ἐὰν τοῦτο γένηται* sumo hoc fieri et potest omnino fieri, sed utrum vere futurum sit necne, id nescio verum experimento cognoscam. The same rule is approved by Kuhner, p. 815, ii.; Winer, Gr., p. 269; Olsh., in l., p. 205; Beelen, Gr. Græc., N. T., p. 318 B and Jelf, Syntax, p. 476, n. 857. "*ἐὰν τοῦτο ποιῇς*, condition supposed with notion of realization; *ἐι τοῦτο ἐποίησας*,

or *ἐνδεής* condition conceived as not existing or possible". We have transferred the authorities in this quotation at full length, that our readers may see how carefully Dr. MacCarthy supports his views by exegetical arguments. His own opinion is no mean authority. Indeed there are few better fitted than Dr. MacCarthy by previous studies or present duties to speak on the subjects that are here discussed.

It might be considered unnecessary to add, that the preacher will find this commentary a valuable repertory for instruction and exhortation. "All Scripture (explained in submission to the Church and by the analogy of faith) is useful for instruction", but especially those portions of it which have been selected by the divine wisdom of the Church to be read to the faithful on the Sundays through the year. The Catechism of the Council of Trent deduces from them or attaches to them nearly all the subjects on which it requires the pastor to address the faithful.

Thus the blessings of redemption can be well studied from *Heb.*, ix. 11, 15; the danger of sin from *I. Corinth.*, ix. 24, x. 5; and the power of charity from *Corinth.*, xi. 19, xii. 9.

Some passages from the Fathers, of exceeding beauty and feeling, have been inserted in fitting places throughout the commentary; we only wish that more of them will be given if the selections be all as appropriate as those we have here. For instance, from the Homily of St. Chrysostom on the words "as having nothing, yet possessing all things":

"But if you are surprised how a man having nothing, should possess all things, we may adduce as an example Paul himself, who had command of the whole world, not merely of the goods of the faithful, but even of their eyes, for he says: 'If it could be done, you would have plucked out your own eyes and would have given them to me'. What then were all those things which Paul possessed? Both temporal and spiritual. For he whom cities received as an angel, did he not possess all things? If you look to spiritual goods, you will see that he was rich in this respect too. For he who enjoyed the friendship of the King of all, so much so, that the Lord of Angels communicated to him His own secrets, how could that man not exceed others in riches? Wherefore, we, too, when afflicted for Christ's sake, should bear our trials, not only with a resolute, but with a joyful mind. We should shed tears, not when we become poor, but when we fall into sin, for sin is the only evil we should lament; every other misfortune is to be laughed at".

Where the explanations given by writers outside the Church merit attention, either by their intrinsic merit, or by their popularity, Dr. MacCarthy does not fail to draw attention to them. This is but right. It is well that a Catholic should know how the sacred text is treated by Protestants. He will be the more thankful for the peaceful shelter he enjoys in the House of God, when he listens to the blustering of the storm outside.

THE IRISH ECCLESIASTICAL RECORD.

MARCH, 1866.

ANGLICAN ORDERS.

During the past months the question of the invalidity of Anglican Orders has engaged the serious attention of many writers in England. It is, indeed, one of vital importance to the Protestant establishment, for, a divinely constituted hierarchy forms an essential element of the church of Christ, and it is only by sacramental ordination that, in the mysterious ways of Providence, such a hierarchy can be perpetuated among us. Hence wherever this sacramental ordination ceases to exist, the hierarchical succession must necessarily fail, and its failure at once dries up the fountain of all the graces which characterize the Christian Dispensation.

It would lead us far beyond the limits of this periodical, were we to present in detail the many arguments which have been advanced by our historians and divines to establish the invalidity of Anglican orders. There are several treatises, especially that of our illustrious citizen, the Most Rev. Dr. Kenrick, archbishop of St. Louis, in which these arguments may be found fully illustrated and developed. We wish at present merely to call the attention of our readers to one rare tract which was first published two centuries ago (A.D. 1662), and for which we are indebted to a bright ornament of our Irish Church—Peter Talbot, afterwards archbishop of Dublin. The tract is entitled *Erastus Senior*, and, though published without the author's name, and omitted in the very imperfect list of Dr. Talbot's works given by Alegambe and Southwell, yet in its reprint

by Dolman, in 1844, is justly attributed to that archbishop. Indeed all controversy on this point is set at rest by the fact that in the famous work, *On Religion and Government*, Dr. Talbot himself expressly cites it as his own production.

In this work Dr. Talbot, refusing to consider the historical difficulties against the ordination of the first Protestant bishops in England, establishes the invalidity of the Anglican orders from the insufficiency of the *form* by which such orders were conferred. We shall reduce to a few heads the whole line of reasoning which he pursues, and we shall endeavour to employ as far as possible the very words of the author.

1. Throughout the whole of Henry the Eighth's reign, and during the first years of Edward the Sixth, the old Catholic form of ordination was preserved, and hence the *Anglican orders* of this period were justly regarded as valid, though at the same time uncanonical and schismatical. It was only in the last year of Edward the Sixth that the Protestant Calvinistic party obtained the sanction of Parliament for the new forms of ordination, which were drawn up by Cranmer. It was enacted that thenceforward the Anglican bishops should be consecrated by the formula: "*Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by the imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and soberness*".¹ Such was the form of episcopal consecration employed throughout the whole of Elizabeth's reign, and the first half of the seventeenth century, till the Parliament of 1662 deemed some corrections necessary in the liturgy, and substituted the forms which are at present in use. To these we shall refer just now.

2. The question as to the sufficiency of the forms used in the Anglican Church refers solely to the above formulas sanctioned in the last year of Edward's reign. Since they were in use for more than one hundred years, it follows that if they are insufficient, the hierarchical succession must have been interrupted in the Anglican communion, and the orders were given by such formulas must be invalid. Now, it is a principle admitted by Protestant as well as Catholic theologians—a principle, indeed, which is of itself quite evident, "that the essential form of ordination must, in some fit words, specify the order which is conferred"; and as there are the distinct orders of deacon, priest, and bishop, that form of ordination cannot be reckoned to have the essential requisites, which is applicable alike to any one of these three orders, and which has nothing to indicate the special

¹ The formula for priestly ordination is equally vague and general, and hence the argument in the text in regard of the form of episcopal ordination must be understood to hold good in regard of the form for priesthood.

order which it is intended to confer. This is acknowledged, writes Dr. Talbot, by Protestants themselves; and Mr. Mason, the great champion of Protestantism under James the First, did not scruple to write: "Non verba quaelibet huic instituto inservire possunt sed quae ad ordinis conferendi potestatem exprimendam sunt accommodata. . . . Dum per Apostolum (*Tit.*, i. 5) in mandatis dedit Christus ut crearentur ministri, mandavit quoque, licet implicite, ut inter ordinandum verba adhiberentur idonea, id est, talia quae dati tum ordinis potestatem complecterentur. Istiusmodi autem verba, quatenus datam potestatem denotant, sunt illius ordinis forma essentialis". (*Vindiciae Ec. Anglic.*, ii. 16, pag. 220). To which words Dr. Talbot adds: "And the reason is evident, because . . . else the same rite which ordains a man a deacon would ordain him priest and bishop". (page 3.)

3. It is not difficult now to apply these principles to the formula for consecrating bishops sanctioned by the Fathers of the Anglican Church. In that form, writes our archbishop, "There is no word signifying 'Episcopal Order' in the natural sense of the words; there is nothing in it but what may be said to any priest or deacon at his ordaining; nay, or to any child at confirmation. Nor is there any colour of ground to say that these words signify it by the institution of Christ, since there is no testimony in Scripture to imply such an institution; nor did He ever use these words but once to His apostles when He gave them power of remitting sins, which is a power of priestly order only: nor do we find that any of the apostles ever used them (when ordaining): and it appears by all the rituals now extant, set forth by Morinus, that no Church, Greek or Latin, ever used these words for so much as any part of the ceremony for ordaining a bishop for the first twelve hundred years of our era".

Subsequently, Dr. Talbot proposes to himself the difficulty that in the preceding ceremony the subject for ordination is spoken of as about to be consecrated bishop, and in the subsequent prayers he is described as already consecrated bishop. To this he replies, that such words may express indeed the desire of the congregation or of the consecrating prelate, but such a desire cannot give to the words of the essential form a meaning which of themselves they do not convey. "To make this more plain", he says, "suppose that all the other expressions had been as they are, and the words of their essential form had been only these, *Be thou an officer in the church*, or some such like, mentioning no power of order in particular; will you say they would be valid to make a bishop by reason of their conjunction with the other expressions? I suppose you will not, because these signify no power given of a bishop: and if *these* would not, no

more will *those*; for the same reason holds good in their regard" (pages 5 and 6).

4. The chief difficulty, however, which presented itself to our old theologians, and which has been brought into the field by the friends of the Anglican cause in the present day, was the line of action pursued by Cardinal Pole when restoring England to the Catholic communion. The legate of the Holy See (thus runs their argument), and the other Catholic prelates during Mary's reign, recognized as valid the orders conferred by the Protestant form; why, therefore, is that form now reckoned insufficient and invalid?

To this argument Dr. Talbot replies, that it is a mere delusion of the patrons of the Anglican cause to suppose that the orders conferred by Edward's formulas were looked upon as valid by Cardinal Pole, or the other dignitaries of the Catholic Church during the reign of Mary. The Protestant dignitary, Dr. Bramhall, is, perhaps, the writer who has most clearly put forward the grounds on which the above Anglican assumption rests. Cardinal Pole, he says, not only proposed to revalidate all promotions to ecclesiastical benefices made during the period of schism, but moreover "to receive in their orders all who had obtained orders, without any other exception or condition, save that they returned to Catholic unity". This sentence in a few words sets forth the Anglican difficulty in all its force, and yet Dr. Talbot replies to it and places the whole question in its true light in equally concise terms. Having supposed the distinction between the clergy who were ordained according to the old ritual, and those whose ordination took place in the last year of King Edward, he adds: at the time that parliament proposed to the Cardinal to confirm the English clergy in their benefices, and to receive them in their respective orders, there were none holding such benefices, and none were recognized as *being in orders*, whose ordination rested on the new formulas of Edward the Sixth. And hence, viewing the proposal of parliament and the Cardinal's dispensation with this historical fact before us, there is nothing in either to imply that the orders conferred by the new forms were regarded as valid.

5. This view of the question will easily be understood by referring to some historical data which have not been sufficiently kept in mind by certain recent writers,¹ who depend much upon the words used by the Cardinal Legate of the Holy See. It was towards the close of 1554 that the English parliament made its proposals to the Papal Legate, and the Bull of Dispensation is dated from the following year. Even the legatine commission given to the Cardinal, and the special faculties with regard to

¹ See Dr. Pusey's letters in the *Times*, Dec. 4, and Dec. 15, 1865.

the English clergy, date only from the Consistory held *apud Sanctum Petrum*, on the 6th July, 1554 (Consistorial Acts at the *Vallicelliana*, t 60, pag. 88); and as Pope Julius the Third died a few months later, it was in the Consistory of 21st June, 1555, that the legatine powers were confirmed, and that the above special faculties were again granted for rehabilitating the clergy of England.

Now in the very first parliament of Queen Mary, which began on the 5th of October, 1553, and ended on the 6th of December following, "*all consecrations which had been made according to the ordinal of the last year of Edward the Sixth were (as Dr. Heylin attests) declared to be void and null*" (*Eccles. Restaurat.*, par. 2, pag: 38); and hence, in the later proposals of parliament to Cardinal Pole, persons who were only thus ordained are no wise included in the list of those whose orders should be recognized. Further evidence of this fact is supplied by the industry of the notorious Mr. Fox, who, in his *Acts and Monuments*, published the *Injunction*, addressed, at the request of the bishops, to all the ordinaries in the realm in the beginning of March, 1553-4, commanding them to carry into effect certain articles, the fifteenth of which is as follows:

"Touching such persons as were heretofore promoted to any orders after the new sort and fashion of orders, considering they were not ordained in very deed, the bishop of the diocese finding otherwise sufficiency and ability in those men, may supply what was wanting in them before, and then according to his discretion admit them to minister".

Thus, then, the orders of the new ritual were expressly declared null "in very deed", and the bishops were required to reconsider the orders which had been thus invalidly conferred, as Mr. Fox himself took occasion to remark:—"Ministers revolting to Popery (he thus epitomizes the above decree), must with their new religion have new orders". (*Acts and Mon.*, part 2nd, vol. 1464).

6. To all this may be added the express testimony of the earliest controversialists, whether on the Catholic or on the Protestant side, who all agree that the Catholic authorities during the reign of Mary regarded as null and invalid the ordinations that had been conferred by the ordinal of King Edward. Thus, the Protestant historian, Heylin, attests that: "For want of canonical ordination on the one side, and under colour of uncanonical marriage on the other, we shall find such a general remove amongst the bishops and clergy as is not anywhere to be paralleled in so short a time". The Catholic controversialist, Stapleton, in the same way tells us that the new prelates of

Elizabeth, consecrated by Edward's formula, were "Parliament and no Church bishops, and so no Catholic bishops, as being ordained in such manner and fashion as no Catholic Church ever used" (*Counterblast, preface*); and the same is repeated by Harding, Sanders, and Bristow.

7. To many, however, facts are more eloquent than words; and hence Dr. Talbot concludes the argument with the following remark:—

"Not one can be named who had been ordained bishop, priest, or deacon by the new form, and upon his return to the Catholic religion, was received in that order. And I am the more confident of this, because, besides the reasons given above, after the parliament which adopted the dispensation of Cardinal Pole, heretical bishops, priests, and deacons, if they had been ordained *ritu Romano*, that is, by the old forms, were degraded as such; but if by the new form, not; but only in that order which they had received *ritu Romano*, as, namely, John Bradford, ordained a minister by the new form, was not degraded at all, but proceeded with as a mere layman; and Dr. Hooper made priest by the Roman form, and consecrated bishop by the new form, was degraded as a priest only". (*Erastus Sen.*, pag. 14, citing for the facts mentioned the authority of Fox, *Acts and Monum.*, part 2, fol. 1289, and fol. 1464.)

8. Dr. Talbot subsequently dwells on the other defects which accompany the Anglican-Episcopal ordinations. And first, according to the new ritual there was no true *priesthood* conferred, or intended to be conferred: and those who have not received the priesthood are not capable of receiving the higher order of bishop. Even supposing, however, that the Anglican Bishops had received a valid episcopal consecration, still there was another inherent defect—the lack of jurisdiction, without which such bishops can have no claim to teach or rule any portion of the Church of God. Such jurisdiction cannot come from any mere temporal ruler; and yet the first Anglican bishops, as their own acts and confessions, as well as other public documents, clearly prove, were unable to point out any other source of the jurisdiction to which they laid claim. This was particularly instanced in the case of Archbishop Parker, appointed to the see of Canterbury by Queen Elizabeth. Even according to the Lambeth records, the four bishops who consecrated him, viz.: Barlow, Scory, Coverdale, and Hodgskins, had no jurisdiction which they might communicate. Three of them had been nominated, indeed, to various sees, but as yet had not taken possession of them, and are styled bishops elect; whilst the fourth bishop, Dr. Hodgskins, was a suffragan, or assistant bishop only, whose duty, as defined by act of parliament, was to assist the bishop of the see, and whose jurisdiction did not extend even

to the limits of a simple parish, except in as far as it was derived from his ordinary.

This argument is developed at considerable length by Dr. Talbot, who thence concludes that jurisdiction, as well as orders, was wanting in the Anglican Church.

9. As we remarked in the beginning of this article, the ordinal of King Edward remained in force from the accession of Elizabeth till the year 1662, when the parliament deemed it expedient to alter the forms of ordination, and the public voice declared that this alteration was mainly due to the deep sensation produced, especially in the court, by the little tract, *Erastus Senior*. Instead of the generic formula, "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee", etc., consecration was thenceforward to be performed with the words: "Receive the Holy Ghost for the office and work of a bishop in the Church of God now committed unto thee by the imposition of our hands", etc. This change in the essential forms of ordinations (for a similar alteration was made in the form for priesthood) seemed to imply that the arguments advanced against the ordinal of Edward were too well founded, and admitted of no reply. Nor did this escape the notice of our Archbishop; and in his celebrated *Treatise on Religion and Government*, published in 1670, he thus triumphantly refers to the surrender of the controverted question which was implied in the new ordinal introduced in 1662:—

"The late change of their prelatie forms of ordination hath so discredited their character of priesthood and episcopacy, that no sober layman will fight for a priestly function, confessed by the priests themselves to be invalid; and what confession of invalidity can be more plain, than to add unto their old forms the words *priest* and *bishop*, forced thereunto by the arguments of their adversaries, demonstrating that neither of these functions had been hitherto sufficiently expressed in their *Rituals*, and by consequence that the character could not be given by forms so insignificant and so imperfect? I have often considered what could move the clergy of the Church of England to condemn (in this particular of their form of ordination) their first Protestant ancestors, and to condescend to their Catholic adversaries in a matter so important as that of the validity of their priestly and episcopal character, and to acknowledge by this change (judged hitherto by themselves to be at least superfluous) that they who began and perfected the Reformation were grossly mistaken and themselves misled in one of the most essential points of Christianity, and in one, without which there can be no church. Had the dispute between them and us been about conveniency of discipline or decency of ceremonies, a change in such things (alterable according to the circumstances of time, place, and persons) might be pious and prudent, because it might take away occasion of

cavils ; but to alter the essential forms of priesthood and episcopacy, and to add thereunto (now after a century of years) words which (hitherto wanting) conclude the nullity of their Church and clergy, must rather augment the doubt than avoid the cavil. If they were satisfied of the validity of that form whereby themselves, since Edward the Sixth until this present, had been ordained, what needed any addition of priesthood and episcopacy, which we argued and they denied to be wanting? Did they imagine that such an addition would end the dispute? I believe it hath ; for it is an acknowledgment that our exceptions were well grounded" (*pag.* 529, *et seq.*).

THE IRISH COLLEGE, PARIS.

PART II.

It was fortunate for the Irish establishments at the time of the Revolution, that the administratorship of the Lombard College was held by Dr. Walsh, a man in every way equal to the occasion. He had been appointed superior of the Irish College, Nantes, in 1779. In 1787, the Archbishop of Paris consulted the bishops of Ireland on a fitting person to take charge of the Irish establishments in the capital, and at their request Dr. Walsh was transferred from Nantes to Paris, and placed in the Lombard College. At this time Dr. Kearney was superior of the Collège des Irlandais. He had been appointed to this office in 1782, where he continued till the Revolution; and although he took no active part in the direction of the college for many years after 1792, he held his position of administrator of the same till 1803.¹ Several years later he was again appointed superior, as we shall see.

In 1790, when all ecclesiastical property was confiscated, Dr. Walsh presented to the French government a document signed by the superiors of the English, Irish, and Scotch colleges, protesting against the law, and claiming an exemption, as their property was not French, but British, and purchased with the money of British subjects. A committee was appointed to investigate the matter, and in consequence of a report presented to the National Assembly, a decree was passed, October 28, 1790, exempting these establishments from the operation of the law.

Then followed the reign of terror. Hundreds of ecclesiastics

¹ The Abbé Kearney was present, with the Abbé Edgeworth, at the execution of Louis XVI. He was soon after arrested and cast into prison, where he remained three years.

were murdered by the infuriated populace, and those who survived sought safety abroad or in remote country districts.

The mob also visited the Irish College, and it is believed by some that three students lost their lives on the occasion. Of this, however, we have no authentic proof. We rather believe that the inmates of the Irish and Lombard colleges had already decamped, and that many at the time were advanced on their journey homewards. That their lives were in danger, is certain from a letter of Dr. Kearney, in which he states that he narrowly escaped, being pursued with unexampled fury and pertinacity.

Dr. Walsh and Dr. Kearney remained in Paris during all the horrors of the Revolution, faithful to their charge as guardians of the property of the Irish Church, even at the risk of their own lives. It was at this period that the Vicars-General of Paris, aware of the high attainments and thoroughly ecclesiastical character of Dr. Walsh, requested him to assist them in their management of the diocese, and for some years he formed one of the Archbishop's council.¹

¹ This fact is stated in a letter of Cardinal de Belloy, Archbishop of Paris. There were other Irish ecclesiastics at the same time in high esteem in Paris. The Abbé O'Neill was chaplain to the king, and often made use of the free access he enjoyed to the royal presence to plead the cause of his poor countrymen.

Every one has heard of the Abbé Edgeworth. This excellent clergyman, who was chosen by Louis XVI. to assist him in his last hour, is described as a man possessed of great abilities and many virtues, and is said to have exercised a singular influence over every one who came within his reach.

But it was in the army the Irish were most distinguished. At the close of the last century there were in France General Count Arthur Dillon, General O'Moran, General Ward, and General MacCurtin (who had assumed the name of Kinles), all natives of Ireland. The three first mentioned were guillotined, with many other great men, in 1792.

In the beginning of the present century there were General Geoghegan, General O'Mahony, and General Count Daniel O'Connell, uncle to the Liberator, all Irish by birth.

The Duke de Feltre, Count Clarke, who was born in Landrecies, of Irish parents, was Marshal of France and Minister of War; and Mr. Hely-d'Oissel, whose father was Irish, was Minister of Public Instruction.

Later on, Colonel Corbett was raised to the rank of General. He had been engaged in the insurrection of 1798, was arrested and imprisoned in Kilmainham, whence he made his escape to France. On arriving here, he entered the French army, where he became very distinguished, and gradually rose to the highest position. His two brothers followed him to France, and also embraced the military profession. One, who was highly esteemed as an officer, was killed in battle. The other, who was a mere lad on arriving in Paris, entered the Irish College, and after some years passed to the military school of St. Cyr. Wishing to enter the Ecole d'Etat Major, he presented himself at a competitive examination. Only twenty-five could be selected, and no less than 500 students competed. When the examinations had terminated, and the successful candidates were decided, the first place was accorded to young Corbett. This brought him into public notice, and he was soon after put on the staff, where he rose to the rank of Commandant. He is still alive to tell the story of his campaigns.

As this digression is already too long, we are forced to omit the names of many other distinguished Irishmen. But while we feel proud of the honours won by

When the fury of the Revolution had extended over the kingdom, and the massacres of the capital were repeated in the various cities of France, numbers of ecclesiastics fled to Paris for protection. There were few, however, who would venture to receive them. In this melancholy state, they almost despaired of their safety, when Dr. Walsh, moved with compassion, and setting aside the dictates of human prudence, opened the doors of his college, and took in a great number of priests and religious; and that their long seclusion might not pass unprofitably, conducted during an entire year a series of ecclesiastical conferences, to the great advantage of all.

In 1793, a law was passed, ordering the sale of all property belonging to the subjects of nations at war with France. In consequence of this, the Irish colleges of Toulouse, Douai, Lille, and Ivry, and the church of St. Eutrope, Bordeaux (which was also Irish property), were sold. It seems providential that the Irish colleges of Nantes, Bordeaux, and the two houses of Paris, remained undisturbed, and at this distance of time it is hard to explain how they escaped.¹

When the storm had passed, Dr. Walsh took advantage of the first moments of calm to collect the scattered remains of the Irish foundations. Part of the property had been sold: for several years the government had suspended the payment of interest, and even *assignats* were substituted for a large portion of the capital, so that two-thirds of the property was lost.

For this no compensation was ever made. This, however, was not the fault of France, for the French government placed in the hands of the English commissioners a very large sum, which was to be divided amongst the British subjects whose property had suffered during the Revolution; but on the frivolous pretext that the French exercised control over the Irish foundations, all indemnification was refused.

Thus the Irish suffered from both parties; from the revolutionists as British subjects, and from the English commissioners as being under French control.² About the beginning of the year 1794, the college in Rue des Irlandais was re-opened, but under different circumstances.

To describe the state of the Irish College after the Revolution, we shall borrow a chapter from a work entitled *The Irish Abroad and at Home*, written by the late Mr. O'Reilly, the *Times*' correspondent in Paris:

our countrymen, we cannot but admire the fairness and liberality of a nation which could thus raise to the highest positions men who were utter strangers, and had little to recommend them beyond their own intrinsic worth.

¹ Over one of the principal doors of the Lombard College may be seen to this day, printed in large letters, "*Propriété Nationale à vendre*".

² The claims sent in to the commissioners by the superiors of the Irish colleges, amounted to £90,000, as published in the *London Gazette*, Jan. 31, 1826.

"The period which elapsed between 1792, at which date it was closed, and 1800, may be deemed an *interregnum* as regards the Irish College in Paris.

"When it was taken possession of in the name of the Republic, and the students expelled, there existed at St. Germain-en-Laye, an academy for the education of young men, at the head of which figured the estimable Abbé M'Dermott. At the same time, and in the same town, there was a similar academy for young ladies, presided over by the distinguished Madame Campan. Later under the Directory, both were broken up, and the *personnel* of each removed to Paris. The Abbé M'Dermott was allowed to enter into possession of the Irish College, and to carry on in it his academy, in which were to be found sons of the most distinguished and wealthy families of the day. Madame Campan similarly established herself. The former numbered among its pupils, for example, Eugene Beauharnais, Jerome Bonaparte, Champagny (created later Duke de Cadore); one of the Perigaux (whose sisters married afterwards Lafitte and Marshal Mar-mont), etc. Madame Campan was placed subsequently by the Emperor Napoleon at the head of the establishment at St. Denis for the education of the daughters of the members of the Legion of Honour.

"I entered the institution of the Abbé M'Dermott (the Irish College) in the year 1794', said a friend to me the other day, 'but I am not able to present you with a favourable picture of its studies. The practice of religion had not yet been tolerated. Voltaire and Rousseau were more read by myself and my fellow-students than sacred history. Of this fact the Abbé M'Dermott was aware. It grieved him, but he could not help it, nor control us. All that he could do was to impose the outward observance of morality and propriety of conduct.

"If, however, we were not devout or spiritual in our studies, we distinguished ourselves as gentlemen. The college was the centre of elegance and gaiety. Twice a week we gave balls, at which we were honoured with the presence of the highest and most celebrated women of the day. Our festivities were graced by Josephine, the good, the amiable, the excellent, the kind-hearted; by Madame Recamier; by Madame Tallien, afterwards Princess of Chimay, and other celebrities; as well as by the pupils of Madame Lemoine, whose establishment for the education of young ladies was the most distinguished in Paris. Vestris—"the Vestris", was the director of our balls. It was a jolly time, but could not last for ever'.

"The return of Napoleon to France, and the Revolution of the 18th Brumaire, interrupted the festivities at the Irish College. The Consulate assumed a character of respectability and gravity, to which the Directory had no pretensions. Amid the important occupations of Napoleon in 1800, he felt anxiety to know something of the progress of Jerome, then in his sixteenth year, and sent for him. Jerome presented himself at the Tuileries, and opened the interview by asking for employment.

"What are you fit for?" asked Napoleon.

“‘Everything’.

“‘A la bonne heure. Nous verrons’.

“In five minutes afterwards Jerome was seen flying from the cabinet of the First Consul, the latter in pursuit of him in a towering passion. Jerome ran to his mother’s (Madame Letitia), where he lay concealed for a month.

“Napoleon instantly ordered the Abbé M’Dermott to be summoned before him.

“‘How comes it, sir?’ asked the irritated chief of the state of the meek priest; ‘how comes it, sir, that I find my brother so utterly ignorant? Why, he cannot tell the names of the kings of France!’

“‘It is, unfortunately, but too true’, replied the Abbé; ‘but I cannot help it. Discipline has long ceased to exist at the Irish College. When I beg him, Monsieur Jerome, to read history, that of France in particular, he spurns it. What is it but the history of a heap of priests and tyrants?’

“‘Very well’, said Napoleon, now a little cooled, ‘I’ll take him in hand’.

“Accordingly the First Consul adopted the course often pursued elsewhere in similar circumstances with wild gamins; he sent the young étourdie to sea.

“Jerome embarked in 1801, as second lieutenant of the ship in which his uncle (by marriage), General Leclerc, sailed for St. Domingo with a splendid army, to bring that former possession of France once more under the French yoke. The utter failure of that expedition, the death of Leclerc, and the annihilation nearly of the army under his command, and the subsequent marriage of Jerome in the United States, are matters of history.

“Jerome returned to France, and became successively lieutenant, commander, post-captain, and rear-admiral. In 1807, however, he passed from the navy to the army, and with a corps of Bavarians and Wurtemburghers drove the Prussian troops out of Silesia.

“On the 18th of August of that year, he was created King of Westphalia, where, it appears, he conciliated the affections of his subjects, a task facilitated by his excellent heart.

“Much occupied in this undertaking, Jerome did not forget his old tutor, the Abbé M’Dermott, whose declining life he rendered easy by a pension of eight or ten thousand francs.

“All the world knows that Prince Jerome displayed unquestionable personal courage in the course of his military service, and on one celebrated occasion in particular, distinguished talent. He commanded the second corps of the French army at Waterloo, and headed the attack upon Hougoumont and the British right wing. That he failed was not his fault”.¹

Part of the above extract may seem rather out of place in the history of an ecclesiastical establishment; it serves, however,

¹ Eugene Beauharnais became afterwards the celebrated Prince Eugene, Viceroy of Italy and Prince of Venice.

to show the state of society at the time, and the varied scenes which took place within the walls of the old college. This state of things lasted about five years.

In 1801, Dr. Walsh obtained a decree from Napoleon, then First Consul, reëstablishing the Irish and Scotch colleges, and, at the same time, a bureau de surveillance, or superintending committee, was appointed, whose duty it was to take charge of *all* the foreign establishments.

Two years later (1803), the bureau de surveillance, or as it was sometimes called, the bureau gratuit, finding that the English and Scotch colleges could not exist separately on their present reduced funds, obtained a decree, uniting in one establishment (*Collège des Irlandais*) all the institutions for British subjects existing in France. Of this establishment Dr. Walsh was appointed administrator.

In his new position as superior of the *Etablissements Britanniques*, he did much to secure and improve the property entrusted to his care. By him the English and Scotch colleges of Paris were thoroughly repaired, and their value as house property considerably increased. The Irish college of Bordeaux was also repaired and completed at a cost of nearly £4,000. But it was in the interior of his own house, the *Collège des Irlandais*, that the greatest change was effected, and for several years after he became superior, the college was regarded as the most respectable and best conducted lay institution in France. As the burses were unoccupied, and the war prevented the arrival of Irish students, Napoleon invited the ancient Irish families in France to send their children to occupy the vacant places, and, at the same time, several of the old French noblesse sent their sons as pensioners. Amongst the many great names who figured on the books of the college at this time, the most remarkable, perhaps, were the four young Counts de Rochefoucauld. One of these afterwards became the Duke de Rochefoucauld, and head of that illustrious house.¹

Whilst Dr. Walsh was superior, he had, as his prefect of studies, the Abbé Fontanel, a French ecclesiastic of amiable manners and superior education, who, before coming to the Irish College, had kept a respectable school in Paris, but broke up his establishment, and brought with him several of his pupils on the invitation of Dr. Walsh.

The Abbé Fontanel was beloved by the students, while they seem to have entertained a reverential awe of Dr. Walsh, on account of a certain sternness of manner which was natural to him.

¹ Amongst the Irish who still survive, are the Baron de Shee, Count Walsh, Colonel O'Shee, and Commandant Corbett.

The union of these two excellent men (the *fortiter et suaviter*) at the head of the establishment, produced the happiest results, and the old pupils whom we occasionally meet, most of them counts and officers, are loud in praise of the discipline of the college under the rule of Dr. Walsh.

At this time there were about eighty students in the house. To these were added, on the return of Napoleon from Rome, nearly twenty priests, some of them Italians, the rest Irish who had been taken prisoners. On their arrival in Paris, being recognized as clergymen, they were set at liberty, and sent to the Irish College, with orders that they should be kindly received. These priests occupied the two tables at the head of the refectory, next to the professors.

While all things seemed to flourish under this wise administrator, an unfavourable change manifested itself in *Bureau Gratuit*. Some of the members proposed an accession to their numbers.

One of the persons named was a personal enemy of Dr. Walsh, and caused much trouble.

After some time the French Government thought it well to appoint another administrator, and named the Rev. Mr. Parker in 1809. Dr. Walsh, however, remained in his office of superior, and continued to reside in the Irish College till 1813, when Mr. Ferris was appointed administrator; but as it was impossible during the war to consult the Irish bishops, the minister, with great delicacy, made these appointments only provisional.¹

As we shall not have occasion to speak of Dr. Walsh again, we may mention here that, on the appointment of Mr. Ferris, he returned to his old quarters in the Lombard College, and survived many years. In his last will he bequeathed a considerable sum of money, the interest of which was to be divided in annual gratuities of ten pounds each, to all the Irish students in holy orders who had not passed the age of twenty-five years.

For many reasons the new superior, Mr. Ferris, was very unpopular with the students. His previous career rendered him quite unsuited for such a position, and his nomination caused universal astonishment. He himself was fully aware of this, and never resided in the Irish College. Satisfied with his new dignity, he took up his residence in the English College, and appointed as his substitute, Mr. MacMahon, a medical doctor, who occupied the superior's apartments in the College des Irlandais. Such a state of things, as might be expected, caused great trouble to the Irish hierarchy, and towards the close of

¹ For those unacquainted with the state of the Irish College, it may be well to remark that the administrator is charged with the Irish property in France, and that this office is sometimes separated from that of superior.

1814, they sent out as their representative Dr. Paul Long, formerly president of the Lay House, Maynooth, who was accepted by the French government, and named administrator by Louis XVIII., the 16th January, 1815.

When Dr. Long arrived in Paris he found collected together within the College, Irish, English, Scotch, and French. The British subjects were principally ecclesiastical students, while all the French were destined for secular pursuits, particularly the army. Such an amalgamation of different nations and different interests produced, as might be expected, a certain amount of confusion in the house; and the English and Scotch having procured a repeal of the law of union, gradually retired from the scene.¹

In March, 1815, Napoleon returned from Elba, and Mr. Ferris taking advantage of the confusion which ensued, procured the dismissal of Dr. Long, and again took possession of his former dignity. After some months, however, he was obliged to retire, and Dr. Long was reinstated.

The house now gradually assumed a more regular appearance, and most of the burses, according to the intention of the former founders, were restored to clerical students.

In 1818 a royal ordinance was passed (December 17) in which it was declared that the seminaries of the Irish, English, and Scotch should no longer exist; that the colleges should be let to tenants; and the students dispersed among the different seminaries and colleges of France. To make this law the more irrevocable, it was printed in the statute book (*Le Bulletin des lois*). The reason assigned for this act was the insufficiency of the funds for the support of the establishment. This decree, which had been proposed by some persons interested in the downfall of the colleges, and passed without any intimation given to the superiors, caused a great sensation. Dr. Walsh prepared an able document in the name of Mr. Long, superior of the Irish, Mr. Tuite, superior of the English, and Mr. Desjardins, administrator of the Scotch colleges, which was signed by all the students, and presented to the king, Louis XVIII. It was a touching appeal in favour of these venerable institutions, which had narrowly escaped destruction during the Revolution; had been respected when all other ecclesiastical property had been swept away; had been restored to their ancient rights by Napoleon, and had been confirmed in these rights by his reigning majesty. It proved clearly that the funds were fully adequate to the support of

¹ At this time, 1815, there were in the Irish College, according to a letter of Dr. Long, 5 Scotch, 15 English, and 28 Irish: the rest were French. When the Scotch retired, they took with them the black marble monument to James II., which stood at the end of the recreation hall, then called *la salle du tombeau*.

the college; and ended by requesting that the persons interested might be heard by the king in the Council of State. This appeal had the desired effect; from that day the college was never again threatened with destruction.

In 1820 Dr. Long was obliged by the *Bureau Gratuit* to retire from his position, and the same board immediately named Mr. Ferris, for the third time, administrator. As formerly, he did not reside in the Irish College. But his was of very short duration, for towards the close of the same year, 1820, Dr. Kearney, formerly superior, was appointed to the administratorship. He died in the college in 1824, and was buried in the vaults beneath the chapel. In this same year Dr. Ryan, Dean of the Diocese of Cashel, was appointed superior.¹ To him succeeded, in 1827, Dr. M'Grath, formerly superior of the seminary of Kilkenny, who remained in Paris only a short time, having resigned his position in 1828. He was succeeded by Dr. MacSweeney. During the long administration of Dr. MacSweeney, the funds of the college were considerably increased, and the country house at Arcueil was bought. He resigned his office in 1850.

After his resignation, he contributed handsomely to the institution, and in his will bequeathed a considerable sum for the improvement of the college. He died in August, 1865. On the resignation of Dr. MacSweeney, Monseigneur Caire, Protonotaire Apostolique, was named administrator, and Doctor Miley, rector; but Monseigneur Caire dying in 1855, Dr. Miley was appointed to the administratorship, and the two offices were again united in the same person. It was during the government of Dr. Miley that the entire administration of the establishment was changed.

The Irish College is at present under the direction of the Irish Province of the Congregation of the Mission.

The first rector named under the new arrangement was the present Superior, the Rev. James Lynch, who entered on his functions the 16th December, 1858.

The year after, the Abbé Mgr. Ouin-Lacroix, whose zeal and ability deserve every praise, was named administrator of the Irish foundations in France.

In these latter changes, however, the secular priests have not ceased to be connected with the internal administration of the establishment, and by their piety and learning contribute very much to the present flourishing state of the college.

The Irish College possesses at present 83 burses, well endowed by Irishmen for the benefit of their countrymen. Of the four

¹ It was during the Rectorship of Dr. Ryan that the bureau gratuit was dissolved.

colleges which remained at the beginning of this century, one alone, the College des Irlandais, Paris, is occupied by Irish students. The College of Bourdeaux, and the old Lombard College, 23 Rue des Carmes, are let to merchants, and their rents form part of the funds of the Irish College. The College of Nantes was sold by Dr. Miley.

The course of studies consists of one year's Rhetoric, two years' Philosophy, and four years' Theology. There are eight professors, including the Rector, and one hundred students; seventeen of these are pensioners.

We owe it to France to state here, that from the time the Irish first took refuge on French soil, the monarchs and people of that great nation have ever testified a kind sympathy for the exiles, and the ministers of France, under whose immediate care the colleges were placed, seem to have regarded the Irish foundations as sacred trusts, and have always manifested a paternal solicitude for their welfare.

Such is a brief sketch of the Irish establishment in Paris for the last 300 years. During this long period this venerable institution sent forth a great number of apostolic men, who fortified the faith of the people, and preserved them fervent and faithful in those storms of persecution which passed over our country. The students educated in Paris have been remarkable for their piety, and many amongst them have been, and still are, distinguished members of the episcopate.

The little colony still possesses the house their countrymen built a hundred years ago, and still inhabits the old Quartier Latin, which gave them such a hospitable reception amidst the troubles of the sixteenth century; and if they feel any regret in their present habitation, it is to see the venerable institutions of this portion of the city rapidly disappear from around them. The *Montagne Ste. Genevieve*, which from the twelfth century was the seat of all the learning and piety of Paris, and which was formerly covered thick with the different colleges and monasteries which composed the university, is now the most abandoned portion of the city. All the monasteries were destroyed at the Revolution, and many of the colleges have since been pulled down, so that a large proportion of the parish of Saint Etienne has been built from the ruins of these establishments.

The celebrated Abbey of Saint Victor, where the University of Paris may be said to have commenced, where Abelard held his famous discussion with William de Champeaux, and where Saint Thomas of Canterbury and many other saints resided when they came to Paris, has been demolished, to make room for the great wine stores, the "Halles aux Vins".

The venerable Abbey of Saint Geneviève, which is in part

standing, has been transformed into one of the Government Schools of Paris, the Lycée Napoleon.

The great Carmelite Abbey, whose pious inmates laboured hard to sanctify the students of the university, and secure them against the dangers of the metropolis, has disappeared, and its site occupied by a new market, "Halles des Carmes".

The well-known monastery of the Jacobins or Dominicans, where the royal family of France sought their confessors for over three hundred years, and whose modest, unpretending church, where St. Thomas often preached, possessed more royal tombs than the Abbey of St. Denis, is now no longer to be found. It is with difficulty we can discover even the site.

All these hallowed abodes of learning and piety, with many others besides, were close to the Irish College; and as we visit these ancient localities, and pass along the narrow streets, with their rough pavement, we feel that we are treading the very ways where passed Saint Bernard and Saint Louis, Saint Bonaventure and Saint Thomas, Saint Francis Xavier and Saint Ignatius, Saint Francis de Sales and Saint Vincent de Paul. But even these old streets are fast disappearing to make room for modern boulevards, and soon the old Quartier-Latin will have lost all its peculiar features. It is a strange circumstance, that, while of all the religious communities which dwelt here when Father Lee and his companions arrived in the sixteenth century, not one now remains, the little colony of strangers alone should have held its ground.

Many persons have been anxious to learn something about the celebrated Irish ecclesiastics who studied in Paris during the days of persecution, and expressed a wish that their lives should be written. Of these, however, we know little. Many attained to high honours in the university, but left Paris to return to persecuted Ireland, there to live and die amongst the poorest of the poor. Like their Divine Master, they sought not the glory of men, but the glory of God; they came to do the will of Him who sent them. Their histories have not been written by men, but their names and deeds have been written in the Book of Life, and now—in the bosom of their Heavenly Father—they cease not to pray for their afflicted country.

POSITIVISM.

Early in 1828, a handful of men assembled in a modest lodging, in a quiet street in Paris, to hear a youthful teacher of mathematics explain a new system of philosophy of the Sciences. The system then first proposed rose above the philosophical horizon, like a cloud no bigger than a man's hand, and, apparently, with little to distinguish it from the many systems that daily rise, only to disappear. Thirty-eight years have since elapsed, and each succeeding year has seen that cloud grow larger and blacker, until at length it threatens to hide from the sight of men all that is bright in the entire arch of heaven. The influence of the Positive Philosophy has gone on, ever steadily increasing, since the day on which it was inaugurated by its founder, Auguste Comte; and day by day its influence still increases. That influence is deadly beyond all example. Whatsoever it touches, it breaks to pieces. Other systems of philosophy have been a revolt on the part of reason, as against religion; Positivism makes war on both religion and reason. Other philosophies have set forth solutions of the great problem of man's destiny; solutions, no doubt, various, false, and contradictory in themselves; yet, each sincerely professing to be a solution. Positivism declares any attempt at a solution to be delusion or audacity. The existence of a personal and living God, the immortal soul, free will, faith, prayer, Providence, conscience, truth—all that makes the moral life of nations and of individuals—must disappear before its corroding negations. It would ruthlessly tear man from every hope in the Divine promises, and would check the outpourings of the heart towards our Heavenly Father. To be without God in this world is the highest wisdom it sets itself to teach.

We propose, in this paper, to give some account of the members of the Positivist school in France and in England. It is the misfortune of our time and position, as Irish Catholics, that if we would read the current literature at all, we must expose ourselves to the influence of writers, whose thoughts and language are coloured, without our knowing it, by the spirit of some pagan system. Reviews, magazines, journals, histories, even the very novels that circulate in thousands among Catholics, are often so many channels of insidious influence established in the interests of a most pernicious naturalism. It is a sore scandal that Catholic journals should admit into their columns praise and recommendations of such works. It would be a useful undertaking if one were to set forth in plain language the various doctrines which inspire the leading periodicals habitually read by millions. How many

would be surprised to find their favourite writer or review to be in reality the apostle of some system subversive not only of all that the reader holds as sacred in religion, but even of the principles upon which he unhesitatingly rests his theories of right and duty as towards society! How many would be astonished to learn that the scientific, or poetical, or tenderly emotional writing concerning God, upon which their simple piety is wont to rest with delight, is nothing else than a roundabout way of denying altogether the existence of a personal God!

The first place in our notice is due to Auguste Comte, the founder of the Positivist philosophy and religion. The sources whence we have drawn our information are eminently favourable to him, seeing that they are the writings of those who are personal friends of his own, and devoted adherents of his system. Mr George Henry Lewes (*Fortnightly Review*, No. xvi., 1866, p. 385-410), lately published a sketch of M. Comte, based on the writer's personal knowledge of the man, and on the statements of M. Littré and of Dr. Robinet, the philosopher's physician. No man in England has done more for Positivism than Mr. Lewes; no man is more thoroughly penetrated with the spirit of the new philosophy. In following him, as closely as we can, in the sketch he has drawn of the master, we are safe from being unjust to the memory of Comte.

Auguste Comte was born of Catholic parents, at Montpellier, on the 19th of January, 1798. When nine years of age he became a boarder in the Montpellier Lycée, where he soon became remarkable alike for talent and resistance to discipline. At the age of twelve, having exhausted the course of studies usual at the Lycée, he was allowed to begin mathematics. In these he made such proficiency that in his sixteenth year he had already gained a first place at the Polytechnique. At the age of seventeen he was admitted to the Ecole Polytechnique, and there fully sustained the brilliant reputation for capacity he had acquired in his earlier years. In a short time, however, his rebellious spirit showed itself by an act of insubordination of a grave character. This led to his expulsion, and to his being placed for a time under the surveillance of the police.

Long before this event he had cast off both the religious belief and the royalist tendencies, in which his parents would have trained him. At fourteen he is supposed to have been a complete infidel. He was deeply read in the irreligious and revolutionary literature for which the eighteenth century was remarkable. It may be easily imagined that his pious parents were deeply afflicted at the sad change that had been wrought in their son, and that they became intensely anxious about his future career. Their anxiety was deepened when he announced

to them his fixed intention of proceeding to Paris. They remonstrated and threatened, but remonstrances and threats were equally powerless against his obstinacy. He went to Paris, and by the aid of a few friends, earned for himself a scanty subsistence by giving private lessons in mathematics. For the space of three weeks he acted as private secretary to Casimir Périer; from Périer he passed, in 1818, to St. Simon, with whom he lived for six years. His intimacy with this man began in enthusiasm on Comté's part, and ended in a violent rupture, which was the result of difference in opinion between the old philosopher and his younger friend.

According to Mr. Lewes, Comte owes to St. Simon's influence only this: a conviction that the revolutionary work of the eighteenth century was complete, and that the work of the nineteenth century should be towards a reconstruction of society on a new basis. However this may be, it was in 1822, about four years after his first meeting with St. Simon, that Comte laid the foundations of the new philosophy, "which he called *positive*, because it was the generalization of the method which each positive science had employed in particular" (p. 388). In that year he published his *Plan des travaux nécessaires pour reorganiser la Société*. In 1825 he published in the *Producteur*, *Considerations Philosophiques sur les Sciences et les Savants*, and *Considerations sur le nouveau Pouvoir Spirituel*. These essays contain an outline of the Positive Philosophy:

"There it is shown (1) that all phenomena, even those of politics, are subject to invariable laws; (2) that the human mind passes from initial to theological conceptions to final positive conceptions; (3) that human activity in like manner passes through industrial régime, through the transitional state of a defensive military régime; (4) that everywhere, and at all times, the state of opinions and manners determines the institutions, and that the nature of the general beliefs determines a corresponding political scheme; (5) that philosophy (or general beliefs) in passing from the theological to the positive stage, must bring about the substitution of the industrial for the military régime; and finally, that the spiritual reorganisation, which is the necessary condition of all social reorganisation, must repose upon the authority of demonstration, it must be based upon science, with a priesthood properly constituted out of the regenerated scientific classes. In other words, the spiritual authority must issue from a philosophy which can be demonstrated, not from a philosophy which is imagined" (pag. 389-390).

This year is remarkable also for his marriage with Caroline Massin, an event which exercised a pernicious influence on his after life. The marriage was singularly unhappy. He absolutely declined all religious ceremony in contracting it. After years of

vexatious quarrels, the parties separated in 1842. We may here add, that in 1845, whilst his wife was yet living, he first met Madame Clotilde de Vaux, whose husband also was living, but condemned to the galleys for life. Mr. Lewes remarks that each of them, though morally free, was legally bound. "Marriage being thus impossible", says our author, "they had only the imperfect yet inestimable consolation of a pure and passionate friendship". She died the next year. "The remainder of his life was a perpetual hymn to her memory. Every week he visited her tomb. Every day her prayed to her, and invoked her continual assistance" (p. 401). The extravagant nonsense which Comte has written about this woman is almost incredible. To her influence he attributes whatever of tenderness his system exhibits. She was the Beatrice of the new Dante, and had she lived, was destined to become the priestess, or rather the goddess of the new religion.

At the time of his marriage, Comte had but one pupil in mathematics: that pupil afterwards became General Lamoricière. By the month of April, 1826, he had sufficiently matured his system for a dogmatic exposition, which he announced in a course of seventy-two lectures in his private rooms. It may well surprise us to find among his auditors men like Humboldt and Poinson. After the third or fourth lecture, the philosopher became insane. On Friday, 24th April, he went out, and did not return. On Monday, a letter came from Saint Denis, whither his wife hastened, but found him no longer there. She found him, however, at Montmorency, in a most alarming state. When he grew calmer, he expressed a wish to go out for a walk with his wife. "As they came to the edge of the lake of Enghien, he suddenly declared that although he could not swim, he should not be drowned if he walked into the lake; and he began to drag his wife with him. She was young and strong, struggled, and caught hold of a tree, and saved them both"—p. 392. He was placed in an asylum, but his recovery was slow. His poor mother hurried from Montpellier to Paris, to attend on him. On the day he quitted the asylum for his home, his mother, aided by M. de Lamennais, succeeded in inducing him to contract marriage before the Church. At home, at the end of a week, his recovery began, and in three weeks he was left alone with his wife. More than once during this period, he threw his knife at Madame Comte, to frighten her into compliance with his wishes. At the end of six weeks all danger was over. But such was the melancholy that overwhelmed him at the idea that he could no longer study as he had done before, that he resolved upon suicide. He slipped out one day, and threw himself into the Seine, but was rescued from death by a soldier, who plunged in after him. He

expressed great regret for this attempt, and in July was well enough to visit his parents at Montpellier.

In 1828 he commenced his lectures, and this time was able to complete his course. In 1830 he published the first volume of his course; the second, in 1835, the sixth and last, in 1842. These twelve years were years of incessant toil. In 1833 he obtained an office in the Ecole Polytechnique, which, with other engagements, gave him an income of ten thousand francs. The publication of his work raised a storm against him which soon became so violent as to drive him from his official position. Once more he had to toil for his daily bread as teacher of mathematics. This change of circumstances developed the preposterous self-conceit of the man. We shall let Mr. Lewes tell how:

"With the publication of the *Philosophie Positive* he assumed his place among the great thinkers of all ages, but drew upon himself the bitter hatred of rivals and humiliated professors, which, being supported by the indignation of theologians, metaphysicians, and journalists, who were irritated at his dangerous doctrines and sweeping scorn, ended in driving him from his official position. He was turned adrift once more to seek a laborious existence as a teacher of mathematics. The story is told by him in his preface to the sixth volume of the *Philosophie Positive*, and in fuller detail by M. Littré. It need not be repeated here; the sad result is enough. To mitigate the blow, three Englishmen, Mr. Grote, Mr. Raikes Currie, and Sir. W. Molesworth, through the intervention of Mr. John Mill, offered to replace the official salary for one year, understanding that at the end of the year Comte would be either reinstated, or would have resolved on some other career. The year passed, but his re-election was again refused. At first this troubled him but little. He had learned to regard the 'subsidy' of his admirers as his right. It was due from the rich to the philosopher; and the philosopher could the more effectually use his powers if all material anxieties were taken from him. This, however, was by no means the light in which the case was seen in England. Mr. Grote sent an additional six hundred francs, but a renewal of the subsidy was declined. He was dreadfully exasperated. I remember hearing him speak of the refusal as if some unworthy treachery had been practised on him. I tried to explain as delicately as I could what I conceived to be the point of view of his friends who declined to be his bankers, but he had so entirely wrought himself into the persuasion that the refusal was a moral dereliction, and that no excuse could be offered for men who had wealth withholding a slight portion of it from thinkers, whose lives were of importance to the world, that I saw it was useless. He had a fixed idea on the subject, and it may be seen expressed in haughty terms in his letter to Mr. Mill. If there is much to be said (and I think there is) in favour of his idea of the duty of the rich towards thinkers whose aims they approve, there is also not a little to be said on the

other aide, and not a little blame attributable to his manner of urging his claims. He chose to assume a 'haute magistrature morale', which others would not recognize. He professed to speak solely as a philosopher, but showed too much personal preoccupation. It is sad to hear that the result of this was a coolness on the part of Mr. Mill, and the cessation of a correspondence which he had valued, and to which Comte himself attached great value (as appears in one of his letters to me inquiring into the cause of the silence, and showing anxiety on the subject)" (p. 398, 399).

After 1842 a radical change took place which marks a period of immense importance in the history of Positivism. In his *Politique Positive*, and his *Catechism*, he sets himself to arrange individual and social life according to his own fancy. Many of those who look upon his *Philosophie* as one of the noblest works ever written, abandon him in his *Politique* and *Catechism*. Among such Positivists are Mr. John Mill, Mr. Grote, Mr. Lewes, M. Littré. Others again place the *Politique* and *Catechism* far before the *Philosophie*. M. Littré, in order to justify his desertion of the master after 1842, insinuates that the works written after that date are vitiated, owing to a second attack of insanity, which he supposes then took place. If this argument be admitted, it is plain that not even the *Philosophie* is entitled to any regard. For, beyond all doubt, it was published after a fit of insanity so serious and protracted as to have at one time almost forbidden the hope of recovery. In 1852 he published the *Catechisme Positiviste*. Dr. Robinet, his physician, has sketched the routine of his daily life in these his latter years:

"He rose at five in the morning, prayed, meditated, and wrote till seven in the evening, with brief intervals for his two meals. Every day he read a chapter from the *Imitation of Christ*, and a canto of Dante. Homer also was frequently re-read. Poetry was his sole relaxation, now that he could no longer indulge his passion for the opera. From seven to nine (and on Sundays in the afternoon) he received visits especially from working men, among whom he found disciples. On Wednesday afternoon he visited the grave of Madame de Vaux. At ten he again prayed and went to bed. The hour of prayer was to him an hour of mystic and exquisite expansion. Nothing could be simpler than his meals: breakfast consisted only of milk; dinner was more substantial, but rigorously limited. At the close of dinner he daily replaced dessert by a piece of dry bread, which he ate slowly, meditating on the numerous poor who were unable to procure even that means of nourishment in return for their work" (p. 406-7).

The *Synthèse Subjective* he did not live to finish. He died on the 5th of September, 1857, at the age of sixty.

The system elaborated by M. Comte has been developed by

many disciples. Among these M. Littré holds the chief place. Convinced that theology and royalism are fast disappearing from our age; that supernaturalism is but an idle hypothesis; that the mental regimen, half theological, half metaphysical, to which the present generations are subjected, is full of contradictions; that Catholicity is an antiquated and effete creed; this writer has set himself the task, says M. Sainte-Beuve, of endeavouring "to set humanity free from illusions, from vague disputes, from vain solutions, from deceitful idols and powers". The illusions, the existence of which in the world M. Littré deplures, are simply a belief in Providence and in a Creator; the solutions and disputes regard the origin and destination of things; the powers and idols stand for the Living Personal God. "Each one may be allowed to represent such matters to himself as he likes; there is nothing to hinder the man who finds a pleasure in doing so from dreaming upon that past and that future" (*Paroles de Philosophie Positive*, p. 33).

M. Littré is the author of a translation of Strauss's *Life of Christ*, and of several works on Positivism, such as *Paroles de Philosophie Positive; Conservatisme, Revolution, et Positivismes; Auguste Comte et le Positivismes*. He is also editor of a new edition of Comte's works. It will still probably be fresh in the memory of many of our readers how successfully Mgr. Dupanloup exposed the horrors these books contain.¹

Close upon M. Littré comes the well-known Ernest Renan. As the former is the legislator, so the latter is the poet of Positivism. His *Life of Jesus* may be taken as a sample of the working of Positivism in our days. The principle on which the investigation into the origin of Christianity is therein conducted is avowedly the Positive principle that an immutable material law governs all things, history as well as matter. Hence miracles must be excluded, and hence such portions of the Gospels as contain mention of miracles are quietly set aside by the author. Add to this, an art of criticism the most capricious and wanton that can well be imagined, and who will be surprised at his grotesque and blasphemous account of the Divine Author of our religion?

MM. Taine, Havet, and About likewise belong to the Positivist school, and in particular to the literary branch of it. The following texts, literally translated from the works of these writers will enable the reader to judge of their teaching: "There is no free being superior to man"; "it is man who creates God"; "God is but a fiction of the imagination"; "humanity is the supreme existence and the only Providence".²

¹ Mgr. Dupanloup, *Avertissement aux Pères de famille*.

² Guthlin, *Les Doctrines Positivistes en France*, p. 18.

And yet, in the face of such texts as these, Comte's followers are indignant that he and they should be called atheists. In one sense, and in one sense only, they are not atheists. In what sense? In as much as atheism professes to explain the origin and destination of the universe, while the Positivists refuse to consider the question at all. Their highest authority tells us that, "even considered under the purely scientific aspect, atheism only constitutes a very imperfect emancipation, since it tends to prolong indefinitely the metaphysical stage by its ceaseless pursuit of new solutions of theological problems, instead of pushing aside all such problems as essentially inaccessible".¹

We now pass to what touches us more nearly, namely, the Positive school in England.

The enormous spread of infidelity in England may be measured by the extent of infidel literature there published. The supply, especially in such matters as this, is created and regulated by the demand. Of Combe's *Constitution of Man*, a work of materialistic tendency, and based on a denial of Providence, more than eighty thousand copies issued from the English press. The total annual issue of immoral publications amounts to twenty-nine millions. In 1851, the purely infidel press in London issued more than twelve millions of publications; the issues of avowed atheism during the same period being more than six hundred and fifty thousand. All this is exclusive of newspapers.²

We need not say how much Rationalism in its critical aspect has gained ground in the country whose Established Church has supplied the writers of the *Essays and Reviews*. But, Positivism, in particular, has struck root far and wide in the English mind. Dr. Tulloch³ tells us that "Positivism, within the last quarter of a century has become an active and even fashionable mode of thought, and no where more so than among certain literary and intellectual circles in England. So far as it is a philosophising, it is adapted to the common understanding, and falls in fitly with the scientific and social tendencies of the time; while it has received a noted impulse from certain English writers of great ability". As far back as 1838, it was noticed by Sir David Brewster in the *Edinburgh Review*. Miss Harriet Martineau condensed into two English volumes the six volumes of the course, adding from her own stores some spiteful remarks against theologians. But of all others, Mr. Lewes became the apostle of Positivism in England. His literary labours have been numerous and varied. He began with *Ranthorpe*, a novel (1845); between 1845 and 1857, he devoted him-

¹ *Discourse on the ensemble of Positivism.*

² *Infidelity: its Aspects, Causes, and Agencies.* By Thomas Pearson.

³ *The Christ of the Gospels, etc.,* by John Tulloch, D.D.

self chiefly to criticism on history and art; a *Life of Robespierre*, an essay on the Spanish drama of Vega and Calderon; an exposition of Comte's *Positive Philosophy* in Bohn's scientific series; a biographical history of Philosophy, and a life of Goëthe. Since 1857 he has edited Johnson's *Chemistry of Common Life*, and published the *Physiology of Common Life*, *Sea-side Studies*, and *Studies of Animal Life*. Nearly a year ago he commenced to edit the *Fortnightly Review*, in which, from time to time, papers in favour of Positivism occur.

Fellow-worker with Mr. Lewes is Marian Evans, better known under the name of George Eliot. In 1846, imitating the examples of Littré and Renan, she contributed her share of labour towards destroying faith in Christianity by translating Strauss' *Life of Christ*, and (in 1853) Feuerbach's *Essence of Christianity*. Besides these works, she published in the *Westminster Review* theological articles animated by the same principles. Under the name of George Eliot she rose to an eminent position among novelists by her *Scenes from Clerical Life*, *Adam Bede*, and other works. As to the moral and religious purpose of her works, it is not necessary to say much. When her early works, published under the name of George Eliot, first became famous, various conjectures were hazarded by critics as to the probable author. One critic¹ dwelt upon the testimony she unconsciously bore to the truth of Catholicism, and on the way in which she brought home to the conscience the doctrine of the Personality of God. Against this, we have to say that there is no one doctrine which she denies more thoroughly than that there exists a personal God. Her views of religion are those of Goëthe, who has been well described as a man of deep religious sentiments, with complete scepticism on most religious doctrines. With her, faith is an illusion; doctrines and creeds are but names for sentiments, useful only to turn "feelings into energies"; the substance of all religions is the same. And yet she speaks as if she had faith in Christianity. And in this, says the reviewer above cited, she is not dishonest. For although to the Positivist, religious doctrines are only impressions on the imagination, not corresponding with any reality in the universe, still they are necessary to enable man to turn his feelings into energies. Hence the Positivist can enter into the feelings of others, and to these others speak like believers in Christianity. A writer in the *Westminster Review* has said of her, that she apparently regards creeds "as being only shells of different shape and colour, enclosing the fruit of the religious spirit common to the human race; or as so many mental structures,

¹ For these details concerning Mr. Lewes and Miss Evans, see *Home and Foreign Review*, No. vi., 1863, *George Eliot's novels*.

which in his successive metamorphoses man forms and afterwards casts off".

It is but fair, however, to observe that Mr. Lewes does not altogether share the religious views of M. Comte. First, because in framing his religious system, Comte abandoned the historical method, which had guided him in his philosophical system, and went upon a purely speculative basis. Next, because he made his religion into a system. He introduced a new Grand Etre, a new Bible, a new Catholic Church, a new calendar, a new priesthood, new sacraments, a new spiritual power, a new temporal power. At this point, Mr. Lewes, to whom religion and system are incompatible terms, freed himself from his teaching; and at this point he came under the influence of Goëthe.

Mr. John Stuart Mill, in his *System of Logic*, speaks in high praise of M. Comte's fundamental law of the progress of human knowledge.¹ This generalized law appears to him to have—

"That high degree of scientific evidence which is derived from the concurrence of the indications of history with the probabilities derived from the constitution of the human mind. Nor could it be easily conceived, from the mere enunciation of such a proposition, what a flood of light it lets in upon the whole course of history; when its consequences are traced, by connecting with each of the three states of human intellect which it distinguishes, and with each successive modification of these three states, the correlative condition of other social phenomena. But whatever decision competent judges may pronounce on the results arrived at by any individual inquirer, the method now characterised is that in which the derivative laws of social order and of social law must be sought".

In an elaborate exposition of the *Positive Philosophy* recently reprinted from the *Westminster Review*, Mr. Mill, although differing from M. Comte's system in many and important points, nevertheless adheres to it in the main. Finally, Positivism has at length made its appearance in Ireland. Its formulas have been heard in Trinity College, and we deeply regret to say from Catholic lips. It is a painful sign of the times to see a Catholic gentleman join without scruple in the praise which has been heaped on Positivism by so many who have made shipwreck of their Christian faith. But we have said enough for the present of the literature of Positivism; the system itself deserves more lengthened notice.

¹ Vol. ii, p. 518, 4th Ed. 1856.

NAPLES.

PART I.

Un pezzo di cielo caduto in terra.

SANNAZARO.

This region, surely, is not of the earth:
Was it not dropt from heaven?

ROGERS.

The Poet, of whom Naples is so justly proud, has given in a single line the truest picture of his native land. It commends itself at once to every one who knows Naples, and conveys a better idea of the impression which that city and its beautiful environs make upon all who visit them, than the longest description could do.

It will best account also for the poetic fervour which the mere mention of Naples inspires in so many, and will excuse to the coldest critic some at least of the enthusiasm which will seem extravagant only to those who have not seen the spot where

Not a grove,
Citron or pine or cedar, not a grot,
Seaworn and mantled with the gadding vine,
But breathes enchantment.

Naples rises before the eyes like a beautiful dream; and when we wish to recal it at once the bright vision returns as gorgeous in colour, as suffused with light, as the sweetest revelation which ever haunted the poet's mind or painter's fancy, and which defied alike the pen of the one and the pencil of the other to give it shape.

The principal features may be accurately sketched, the outlines may be drawn carefully enough, if outline and leading features such ever-varying scenes can be said to have: but what pencil can do justice to the intense and yet undazzling brilliancy of its gorgeous hues? what artist has the courage, even when he lacks not the skill, to paint in such colours as nature here uses so lavishly, and yet with such a cunning hand?

We have, it is true, many beautiful pictures of Naples; for what painter can see such scenes, and not attempt to delineate them? but where is the picture which satisfies those who have seen the places depicted? Stanfield, among others, has given us what it is no small praise to call coloured photographs of Ischia and adjacent scenes; beautiful pictures, full of exquisite art and refined taste; but yet falling short of that intense colouring which is one of the especial characteristics of Neapolitan scenery, and without which the most accurate copy of castle and cliff is as untrue as a picture of Amsterdam would be if described as a view in Venice. We never knew but of one painter who had at once the skill and courage to paint this

scenery in its true colours. There was but one man who dared to put on his canvas the colours which art brought nearest to nature, and who had the marvellous skill to combine them into what alone can give anything like an accurate idea of how nature has painted in the Neapolitan territories. That man was Turner. Let any one who knows Naples and thinks our praise exaggerated, go to the London National Gallery and study his Bay of Baïæ and such like pictures, and say if they do not bear out all we have said. It may seem strange to speak of the *courage* of a Painter who attempts to do what his *art* professes, namely, to give the most accurate copy of *nature*, to paint as well as to draw what she sets before him; yet *it* required all the authority of Turner's great name and the prestige of his large success to reconcile even art-critics, and through them the general public, to his bold attempts to do this. We, in these cold, colourless climes, with our quaker-like horror of bright hues and glowing tones, who can with difficulty reconcile our minds to any thing warmer than neutral tints, we know not what nature can do and what she daily does with her lavish hand in more favoured lands; and so the pictures which are to please us, and which alone we will buy, must be toned down to our chilly standard, and very water-coloured must be the transcriptions which we will receive of the bright sunny South.

Turner had too great a mind to bow to so ignorant a taste; his was too independent a will to seek to flatter when he should instruct; he was too conscious of his high art mission to slander nature by pandering to insular vanity, which cannot imagine anything brighter or richer than its own gifts of nature; and so, too much in earnest to heed a popular outcry and the cavilling of small minds, he painted those great works which he refused to sell even at the enormous prices which were at length offered for them, and left them as a legacy to the nation which had been so slow to recognize his greatness, to be treasured as they now are, as foremost among the greatest works which the hand of painter ever wrought.

We must confess that we had often looked in wonder, and somewhat in doubt, at these pictures before we had been in Italy; and when we paid them a farewell visit on starting for the South, we had misgivings as to whether we should ever see the realization of scenes so bright. But when we rose on our first morning in Naples, and throwing open the shutters, stepped out into the balcony and saw the beautiful Bay spread, in all the brightness and glory of a cloudless morning, before us, we comprehended at once what the great English Painter had aimed at, and felt that, if he had erred in colour, it was in deficiency and not in excess. Never can we forget that vision of surpassing

beauty which then first met our gaze. Beneath our feet lay spread the bright glittering waters of the Bay, for our balcony towered above the tops of some lofty myrtles, in whose branches the birds were singing and through which we discerned the sparkling crests of the tiny waves which broke against the garden wall. At the far distance, straight across the Bay, rose the fantastically outlined Capri—that island which nature has made so beautiful and man so odious, for even yet the memory of the infamous Tiberius clings to the lovely scene of his crimes and debaucheries—but now in that light haze, which wraps it as in a golden mantle of tissue, we see only its beauty as it seems to float a fairy guardian of an enchanted shore. To the right curve the graceful undulating heights of Posilipo adorned with fair villas along its rocky coast, and dotted with picturesque dwellings on the heights which, facing the east, now glitter in the morning sun. Beyond this lower range tower the peaked heights of distant Ischia. To the left, and nearly joining Capri with the mainland, rises the rugged chain of mountains which reaches its greatest height in Sant' Angelo above Castellamare, and on whose side, overhanging the sea, is beautiful Sorrento, some nineteen miles across the Bay from Naples, as yet buried in the deep shadow of the ridge which rises above it, save where its snow white mansions assert a brightness in the midst of gloom, and appear like seabirds hanging from the face of the precipitous cliff. Were our balcony a yard wider, we might see, what is here shut out, Vesuvius and the sweep of shore from Naples to Castellamare, but there is enough, and more than enough, revealed in this first glance at Naples to tell what pleasures there are in store—what rambles, what explorations, what mines of wealth for the memory and heart to treasure for future as well as present enjoyment. And when we had spent the ten days, which alone we could devote to the pursuit, in visiting some of the chief places where man or nature had worked so successfully, we felt how much yet remained to be seen, and how unwise it is to give less than one month to what will so well repay a far longer residence on so exquisite a coast.

The Bay of Naples may be described as nearly square in shape, if so gracefully curved an outline can be compared with any rectilinear figure. Naples itself occupying the northern corner, Capri the south, Ischia the west, and Castellamare the east; the islands lying so close to the mainland, to which evidently they were once united, that in the general outline they may be considered as a part of the coast. One side, from Ischia to Capri, is alone open, and forms the entrance to this land-locked Bay.

Let us take a rapid glance round the Bay, making, as all do, Naples our starting point. Going eastwards, the road stretches

along the coast on a level from Naples to the suburban villages of Portici, Resina, and Torre del Greco; but so completely is it shut in during the greater part of the way by houses, that, but for an occasional glimpse through a garden avenue, we should have no idea that we had left the crowded, bustling city, and were skirting the celebrated Bay. Vesuvius indeed shows his double coned head with a light cloud of smoke, or vapour, crowning its baldness, and telling of the latent power for destruction within by the barren desolation which marks its black, charred sides, and the rough lava road we are rapidly jolted over.

Then we touch upon the Bay at Torre dell' Annunziata, a pretty watering place in a corner where the line of coast suddenly bends to the south and brings us to Castellamare. Here we reach the most westerly point and enter upon a region of wonderful beauty and wildness, which stretches past Sorrento to the extreme point Campanella, or Cape Minerva, off which lies the island of Capri. Few coast-drives can rival that from Castellamare to Sorrento, winding along the edge of the lofty cliffs and following every indentation of the wild shore, at one time rising to a mountainous height, and then again sinking downwards as though to the water brink, now turning abruptly inland where a precipitous ravine cuts off all access to the opposite side; until at length, after traversing the rocky heights and olive groves of Vico, we cross it by a massive bridge, so lofty that it is sustained by double rows of arches, one above the other, and passing through a pretty village, its flat-roofed and arcaded houses surrounded by vineyards and olive plantations, we ascend the Punta, and from this commanding position we descend by a broad terrace cut boldly along the steep side of the cliff to Meta, where the Piano di Sorrento, a long plain of three miles in extent, spreads out under the shadow of the overhanging hills, itself three hundred feet above the level of the sea. Sorrento presented a beautiful picture, as we saw it in the season of its orange harvest, in January; its orchards golden with their delicious fruit, and the narrow roads crowded with vehicles of every shape and make laden with the perfumed treasures. This is the favourite resort during the summer months of those who love to overhang the sea, removed from the noise and heat of the city, in the midst of the wildest scenery of the Bay, with all its choicest scenes spread out before them, nestling at a height, yet under the shelter of the mountains, which shut out here alike the east and south winds.

From Sorrento to the extreme point, the Promontorium Minervæ, or as it is now called, the Punta della Campanella, the scenery is most beautiful, and from the Bell Tower, or what we

call the Martello Tower, (because the bell is sounded by the stroke of a hammer, *martello*), we command a fine view of the adjacent island of Capri, which is but four miles off the coast.

This rapid survey will suffice to show how much there is to be seen of natural beauty in this eastern half of the Bay, in addition to the especial attractions of Vesuvius and Pompeii, which themselves will occupy some days profitably and most agreeably.

Vesuvius well repays the fatigue of climbing its myriad broken steps, for such indeed its lava streaked sides may well be termed. The wild, desolated country, where all has been burnt up and overwhelmed by the now strangely contorted lava (over whose fantastic and uncouth masses the traveller has to make his way as best he may), prepares the mind for the grim spectacle which awaits him when at length, after some three hours of toil, he reaches the base of the present cone, and finds himself shut in by the shattered walls of Monte Somma, some four thousand feet in height, two miles in its semicircular range, a portion of that ancient crater which eighteen hundred years ago burst on the astonished world for the first time within historic date, and overwhelmed Pompeii and Herculaneum in a common ruin. That first great eruption shattered the mighty mountain and hurled down half of it in the general devastation; and now there stands amid its ruins and as if in rivalry of its titanic sire, an offspring not unworthy of such a parent, the present cone, which, rising and sinking under the action of the great power at work within, has varied in height from three thousand four hundred feet to upwards of four thousand.

Black, stern, and rugged, the grim mountain rises; its precipitous sides ploughed and seared by the fierce streams of molten lava which have so often coursed their way down them, and which now, hardened and broken into uncouth ridges, form fitting pathways to the crater. Between these significant tokens of a power which is sleeping but not dead, the sides are buried in ashes, down which the traveller on his return slides with amazing velocity, reminding many of Swiss adventures which are here repeated in this grimy mockery of Alpine snow.

Toiling and stumbling for an hour or more up this hideous stair, at length we reach the summit. The huge crater occupies nearly the whole of the surface, at one side leaving scarcely space enough for walking along its ridge. Standing on the edge and looking into the cavernous interior, we see its rugged sides streaked and tawny as a tiger, and if we trust their seeming firmness we shall find that this resemblance ceases not here, for tigerlike, they are as treacherous as beautiful. Woe to him who attempts the descent into the crater without an experienced

guide; for the golden earth sinks in dust beneath the feet, and no easy task is it to regain the top, as one of us found to his cost.

There was but little vapour ascending when we were there, and so we could without difficulty go round the crater; now and again a steam poured forth from the bottom, but not enough to do more than obscure a portion of the interior for a few minutes. We felt no inconvenience from the heat of the ground, but if we thrust a stick into the earth, steam rushed out, and we found the hole thus made too hot for the hand to remain in it.

A visit to Vesuvius leaves a queer impression on the mind, so mixed are great and little thoughts, so widely different are the ideas with which it is associated. We could not get out of our minds the thought of a gigantic pitch-pot which had boiled over and had its sides streaked with the cold pitch; and then the surrounding lava looks so like a large fire on which the pot had been boiled, and which had gone out in time and left but cold cinders; but when we looked around and saw what devastation had been worked by its gigantic power, the disrespectful simile passed away as we felt we stood in the presence of one of nature's grandest and most terrible forces.

The Neapolitans seem to have just as incongruous ideas with regard to it. It is their direst foe, and yet they are as fond of it as if it was their best friend; an eruption is death and destruction, and yet they are always looking and seemingly wishing for it. "There is a fair prospect of Vesuvius doing something soon", they say; and when an eruption comes, it is like Carnival time. Horses and carriages are at a premium and every body rushes out to enjoy the work of devastation. And what a scene is that! The molten torrent rolls over the crater, or opens new passages for itself in the sides of the mountain; on it moves in a broad stream, glowing with intensest heat, sweeping all before it in its march of ruin; trees writhe and literally scream in the agony of destruction, and when larger obstacles for a time check its course, it swells up until at length it pours over, a cascade of liquid fire. Thus was Herculaneum overwhelmed, while Pompeii was literally buried in the ashes which the giant mountain vomited forth. Yet scarcely is the ground cold when the Neapolitans are at work again, renewing what has been destroyed and repairing the houses which have been cracked and shaken by the earthquakes which precede and accompany the eruption. Thus have Torre del Greco and Resina been renewed over and over again, and the merry, active, and light-hearted people swarm as eagerly as ever to the villages which lie at the base and in such close proximity to their dangerous but much loved neighbour.

But to do justice to this *enfant terrible* of the Neapolitans, we must acknowledge that it has preserved as well as destroyed;

that while, on the one hand, it has blotted out many a fertile spot, on the other, it has treasured up for our instruction monuments of bygone days, and now reveals to us after a guardianship of well nigh a thousand years, a City of the old Roman Empire, in whose streets we may walk, whose Temples, Theatres, Houses, and Shops we may visit, and where we may learn what we could realize so vividly from no other source, the manners, habits, thoughts, and feelings of those old Pagans with whose literature all are more or less familiar.

When the great eruption of August 24, A.D. 79, took place Pompeii was a flourishing city situated on a range of the older volcanic rocks of the Campania on a small peninsula at the foot of Vesuvius, so that its walls on two sides were nearly washed by the waters of the Bay. The space within those walls was crowded with buildings, traversed by narrow streets, so narrow indeed that the letter of the old Roman law was scarcely complied with, that enjoined in its quaint old language, *Viai lateitoudo endo porrectum octo pedem estod, endo aufractom sedecem*. The width of the streets must be eight feet when straight, but sixteen when they turned. Yet this crowded circuit was three quarters of a mile in length and half a mile in breadth in its elliptical form, without taking account of the large and fashionable suburb in which Cicero lived, and where he entertained Augustus, and wrote his *De Officiis*.

To this favourite watering place Rome sent yearly many of its richest and most illustrious citizens; and in its luxurious villas that strange Pagan life was lived which we, with centuries of Christian feelings and traditions, find it so hard to comprehend and penetrate into.

Some years before its destruction, Pompeii had its warning; for two fearful earthquakes in 63 and 64 shook it to its base and cast down many of its chief buildings. For a time its inhabitants fled; but, like the Neapolitans of our own day, when in a few months the panic had passed away, back again they swarmed to rebuild and reinhabit what was marked for speedy ruin. It is a strange sight as you walk its re-opened streets, to observe the broken columns, which those earthquakes had thrown down, fresh dressed for restoration, with the heaps of mortar around, which was prepared in 79 for a work never to be completed, for on that fatal August day, when the people were fortunately assembled in the Amphitheatre, whence they could escape more easily than from any other part, the overwhelming shower of ashes came and buried in one huge heap the city and all that remained in it.

It is strange how long the spot remained unexplored. It is true that Nineveh had been buried for twice as long an interval,

but then its site was in a land where the spirit of investigation had long been crushed out by Mahommedan tyranny. But Pompeii, close to Naples, its very name preserved in records and chronicles of succeeding ages as the *Campus Pompeius*, with its classic traditions and intimate associations with great and immortal names, that it should be forgotten is indeed passing strange. Yet so completely was it passed and gone, that the architect Fontana in 1592 carried an aqueduct in one long tunnel through the very foundations of the city, under the Forum and the chief Temples, without seemingly being conscious of the mine of antiquarian and historic wealth he was piercing with his air shafts. It was not until 1748, when a countryman in sinking a well came upon and penetrated into a house, that the real discovery took place; from that day to this the exploration has gone on with but little energy, as we may judge from the fact that in one hundred and twenty years not more than two-fifths of Pompeii has been laid open. Much is promised by the new government, but, as far as we could judge, but little is being done; and when we saw the way in which that little was being executed, we must confess that we longed for a gang of navvies to make short work of the incumbent earth which so provokingly intervened between our curiosity and the buried city.

Perhaps it was the railway that joins Naples with this relic of antiquity, that suggested the unclassic thought about the navvies, for its whistle was heard in the recesses of the shrine of Isis, and thus pursued us into ante-christian times when the antique superstition of Egypt was tolerated as a fond thing of old in days when Jupiter still held sway. We had tried to escape the railway influence by driving over from Naples in a *carozzello*, a light carriage with gigantic wheels and no seat worth mentioning, which hops and flies over the lava roads to the merry music of the numberless little bells which crown the brazen panoply of the little horse, that may be discovered by the curious investigator somewhere under this queer, fragile, and yet most pleasant machine.

A pleasant drive indeed it was, and our two charioteers, who were perched up somewhere in front, kept up a swinging pace, making our little steed pass everything on the road. But why two charioteers? perhaps asks the gentle reader, and we reply American-wise by another question—why the merry bells, and why the complicated and glittering brass work which left scarce any of the head and neck of our little steed visible? Because, being at Naples, we were bound to do as Naples does, and so to make as much noise and display as possible. If the Signori Forestieri were to have a day's pleasure, why should not Pippo take Nino with him to share in the fun? Pippo would take care

of Nino, and Nino would look after Pippo. What more natural? And so, when we started, we traversed the whole length of Toledo to find our second guardian, ere we dashed off through Portici, Resina, and Torre del Greco to Pompeii.

But what is this that meets us ere we have well got clear of the factories and the places where miles of macaroni hang out to dry on enormous wooden horses, and are just entering the courtyard of the Royal Palace of Portici, through which the high road runs? At first it shows but a mass of people piled up one on the other, and moving rapidly along; but when it comes nearer we find it is a carriage something like our own, the wheels a little larger, and, it may be, the chief seat made to hold three, but over, around, and beneath it swarm people, hanging on, suspended in network, and clinging to any part that projects, and with all this motley group, shouting, laughing, and singing, on goes the single horse as unconcernedly, and ringing his bells as merrily, as if he had but half-a-dozen instead of a dozen and a half passengers at his tail.

This is one of the Calessi di Resina, which may be met continually on the road, carrying its freight of passengers for a small sum to and from that crowded suburb.

And these merry creatures are the lazy, idle lazzaroni, as people will tell us! Why, the Neapolitans are the most lively, witty, merry-hearted people in the world, living contentedly on next to nothing, dancing that renowned Tarantella, own brother to an Irish jig, and overflowing with fun and good humour, till it becomes impossible even to think of them without light-heartedness.

But if our pace was rapid in going, what was it on our return, when the small steed, inspired by thoughts of home, and Pippo and Nino by classic Falernian, we rattled through the streets of Naples, and up to our Albergo, with such a cracking of whips and ringing of bells as in any sober city would have brought out half the people to inquire into the cause of the tumult: but here it only brings out a Porter, who quietly remarks, that the Signori have returned.

But we must not come home quite so quickly, seeing that much has to be told of what we saw at Pompeii.

And yet, when all is told, there is much for the imagination to fill up ere a correct picture of old Paganism can be realized; for Vesuvius laid so fierce and hot a hand upon the City that much perished in the act of preservation. The ashes, which covered all, burnt and crushed down the roofs and upper stories, and so wrought upon the painting and rich decorations that they faded away in too many cases when the light and air were once more admitted; and this is to be the more regretted because the

houses of Pompeii owe most of their beauty to the painted decorations, and not, as the modern Palaces of Italy, to the richness of their marbles.

This is the one drawback to the great advantage of seeing Pompeii in the broad light of day; but who would be willing to give up this great help to the realization of the scene and its associations, even for the preservation of the mural splendours which once made Pompeii so bright and gay? Now can we walk its streets and catch glimpses of the beauties which nature lavished around in ancient as in modern times—now can we gaze from its elevated Forum upon the lovely bay, whose chief features remain unchanged; still can we sit within its finely proportioned Theatre and enjoy that glorious scenery which centuries ago formed the exquisite background to many a classic group, and pointed with a still greater force the local allusions and patriotic appeals.

It is but a slight descent from the adjacent modern road, which leads us at once into the ante-Christian city, and thus the work of excavation is but the carting off of the heap of ashes which filled up and overflowed the pleasant city on the seashore. There is no need of torches, which disfigure and distort by their uncertain light more than they reveal, but under the blue sky, and in the bright glow of Neapolitan sunshine, we stroll at leisure and as fancy leads, where Cicero, Seneca, and Augustus walked and lounged before.

We have already spoken of the narrowness of the streets, ploughed into a deep groove on either side by the chariot wheels, and crossed in many of them, at certain intervals, by broad stepping stones, which, like many things of greater moment here, have been the fruitful source of controversy. The houses generally must have presented but few outward attractions, generally fronted by shops which closed at night with heavy shutters running from top to bottom in grooves, which yet remain, when open presented but a frontless chamber or cave, like many which may yet be seen in any Italian city, fitted up with a heavy counter or stone slab, having steps at one end, on which the goods were exposed, and sometimes with a cauldron or stove when the trade was in cooked food. Between these shop fronts came the plain private door, or entrance to the villa of the rich owner, who did not disdain to profit by the rents, which we have Cicero's authority for believing were very high, nor sometimes even to supply the shop itself with produce from his own stores, as many a back door into the adjacent villa remains to record.

The general arrangement of these villas is not difficult to be understood. Of course they vary in size and splendour, but

otherwise we may say there is but little to distinguish one from another. You enter by the narrow door-way into the *area*, an open space, surrounded by a portico with columns; within this is the porch and vestibule which contains the porter's lodge, and perhaps some waiting rooms; this leads into the *atrium*, the principal apartment of what may be called the public portion of the house, wherein the Patron received his clients, a pleasant room for summer residence in such a climate, but one whose construction makes a stranger shudder, for its flat roof extends only over the sides, leaving the broad centre open to the sky, beneath which is generally a marble tank to catch the rain which falls freely to the mosaic pavement. Opening upon the atrium are several small rooms (*alae*), as also the *tablinum*, which in some houses served as a dining room.

Through the *tablinum*, or through narrow passages (*fauces*), was the private part of the villa entered. Here again was a large court (*peristyle*) like the atrium, open to the air in the centre, and planted with flowers, and surrounded with covered colonnades, into which the adjacent apartments opened. The chief of these rooms was the dining room (*triclinium*), generally the most richly decorated in the mansion, though of no great dimensions; the largest yet discovered is not more than twenty feet square. Here on the three couches, ranged round three sides of the table, reclined the guests, the front, or fourth side being left open for the attendant slaves. Next in importance were the sitting rooms (*aecl*), the picture gallery (*pinacotheca*), the drawing room (*exedra*) for the reception of visitors to the family, and the domestic altar (*lararium*). The small cupboards which served as bedrooms (*cubicula*) did not occupy much space, and were variously disposed in different houses. In some instances the suite of women's rooms occupies a distinct quarter (*venerium*) with its court, portico, peristyle, and triclinium.

The upper story, or first floor as we should call it, seems to have been for stores and servants; the flat roofs were converted into terraces, and planted with vines and flowers. But, as these were generally built of wood, they were in most cases burnt and crushed down by the hot ashes from Vesuvius.

Behind the house was generally a flower garden (*Xystus*), adorned with fountains, and sometimes with a summer house and stone triclinium and table. Such is the general arrangement of a Pompeian Villa, of which the best representation in these countries is the Poet's House in the Crystal Palace at Sydenham.

But if we would imagine the villa as the old Romans inhabited it, we must restore the paintings which time has destroyed or man removed, or we must be present when the newly uncovered building is first laid open to the light, and the darkness of a

thousand years is only just dispelled; ere the colours which have retained their original brightness through so long an imprisonment, fade as they do, so rapidly and so mysteriously, and before the jealous guardians carry off to the great national museum the ornaments and furniture which play so important a part in recalling the long past scene.

Nor let it be thought that we lay too much stress upon the importance of the painting in these houses, for in truth it may be said, that full one-half of the effect of the rooms, as far as regards their magnificence and brilliancy, was due to this alone. The walls are generally of plaster; even the columns are frequently coated with the same poor material, so that their delicate flutings in most cases stop short within six feet of the pavement, lest they should be broken or rubbed off. But this simple ground work serves well enough for the display of varied designs of fruit, flowers, arabesques, and figures, which, depicted in their natural colours, and with that correct eye for the intricacy of combination, which seems inherent in the children of the South, gave a life and brilliancy to a scene which, lighted up by an Italian sun, and mingling so boldly and so skilfully with the works of nature in this outdoor inner life, must have produced an effect which is too frequently striven after in vain with costlier materials and more refined art.

It is well nigh impossible in cold, northern climes, especially in the winter season, when rain and cutting east winds prevail, to realize the comfort and luxury of a Pompeian villa. We shudder at the idea of marble floors, splashing fountains, flat roofs open in the centre to the sky, and lofty rooms leading through wide columned archways into each other and into the garden beyond, separated, if at all, only by rich curtains, which give easy access to every passing breeze. We must call to mind the heat of an Italian summer, in which fresh sea breezes are as needful as shade, if we would form some idea of the perfection of enjoyment to which these ancient Romans attained in houses constructed on such principles.

Let us take our stand in one of these villas, and conceive it as it once was. We enter the Atrium, and what a scene presents itself! The richly decorated room, with its light colonnade supporting the panelled roof, the bright sunshine pouring down through the centre opening upon the playful fountain, which sparkles below, and tosses its tiny rainbows in the laughing light; beyond, through the graceful columns, with the rich hangings drawn aside that our view may be unimpeded, we see the tablinum, a room of noble dimensions, ceiled throughout, and filled with rich couches and choice works of art; and beyond it again extends the vista into the Peristyle, a richer and more

brilliantly coloured Atrium, its centre graced perchance with another fountain, here surrounded by choice plants of tropical brilliancy, where the green foliage, happily blended with the sounding waters, refreshes at once the eye and mind. Across this bright scene the eye wanders through more columns and past glittering walls, until it rests upon the garden beyond, where art pays back to nature for what it has borrowed within, by mingling statuary and shell grottos with its flowers and fruits, and gracefully encircling all with frescoed walls and trellised arcades.

It is true that the school of art here illustrated is not of a high order. Perhaps it was hardly to be expected that artists of the first class would be engaged in the decoration of these summer seaside residences. Enough if bright colours could be cleverly combined, and a general effect of lightness and brilliancy produced; and this end has been attained, as what yet remains is amply sufficient to testify.

But this falling short of the perfection which the eye of the traveller has been taught by happy experience to expect, will not suffice to account for the impression which these Pompeian paintings leave upon the mind; for it is not simply disappointment, which weighs down and sickens his heart as he comes forth from these Pagan homes.

There is a coarseness in well nigh every human form he has therein seen depicted, a sensuality offensive to every right feeling, even when the indecency which occasionally prevails does not insult his eye. The works are not merely of the earth, earthy, not only are they devoid of that spiritual beauty which raises the painter's art into an inspiration, and gilds with the sweet smile of heaven the poor elements of earth; but they are too often the embodiment of low, carnal cravings, the produce of minds lowered by the indulgence of animal passions, and thereby fitted only to minister to kindred instincts.

No language could paint in plainer or stronger colours the degradation of heart and mind which Paganism wrought, than some of the pictures which decorate the homes in this, in truest sense, the City of the Dead. Yes, if we would know the real workings of Paganism, what it wrought in men, how it destroyed the purity of domestic life, and corrupted and debased all that was divine within them, we must study Pompeii itself, and linger among its spoils, which are so carefully stored in the national museum at Naples. Nor need we there penetrate into those inner rooms, where what is most offensive is kept apart, and which a much abused Government mercifully closed against the general public; but which, to their disgrace be it recorded, is now wantonly thrown open to the very children of Naples by the present rulers: there is enough besides to enable us to surmise how low man could and did fall.

There was one who, in his apostolic career, landed in the adjacent Bay some eighteen years before Pompeii was destroyed. A week at Baiæ sufficed to show St. Paul what this buried city in a measure unveils to us, and this he has described most minutely in that terrible picture he painted in his Epistle to the Romans.

It is unnecessary to dwell upon so painful a subject,¹ yet must it be alluded to, if the impressions which Pompeii makes upon the mind are to be faithfully recorded; and besides, may we not reasonably imagine, that this city has been so wonderfully preserved for some higher purpose than the mere gratification of idle curiosity or the verifying of classic allusions; that, in short, it is designed to show us, among other things, what man will in the end become when he lives without God in the world? Does not Pompeii seem to say to us—you study the pages of Pagan philosophy, you linger in delight over the poets of old, you are fired by the eloquence of those men who moved the world; but you understand them not; you have the traditions of eighteen centuries of Christian light and practice, and are dazzled by their brightness, and happily can have no experience of what Paganism can do: look here, see how these men lived, judge what they were, and shudder at a reality which Christian imaginations could never picture.

[TO BE CONTINUED.]

DOCUMENTS.

I.

LETTER FROM ANGLICAN CLERGY TO CARDINAL PATRIZI ON UNION.²

*Eminentissimo et Reverendissimo in Christo Patri et Domino C.
Cardinali Patrizi, S. Officii Proposito.*

EMINENTISSIME DOMINE :

Nos infrascripti Decani, Canonici, Parochi alique Sacerdotes, Ecclesiae Anglo-Catholicae, Reunionem, juxta Christi voluntatem, Visibilem inter omnes partes familiae Christianae vehementer desiderantes, Literas ab Eminentia Tua "Ad omnes Angliae Episcopos" emissas magno maerore perlegimus.

In his literis Societas nostra ad Reunionem totius Christianitatis

¹ Balmez, with that rare combination of logic and eloquence which is his great characteristic, deals with this subject in his *Civilization*, chap. xxii. etc., while Döllinger may be said to have exhausted it by the full and minute illustrations he has so skilfully woven together in the first volume of his work, *The Gentile and the Jew*.

² This letter was signed by 198 clergy of the Anglican Church.

promovendam instituta, inculpatur quod in programme Suo "Tres communioniones, scilicet Romano-Catholicam, Orientalem atque Anglicanam *aequo jure* Catholicum nomen sibi vindicare" affirmet. De qua quaestione nullam prorsus programma nostrum tulit sententiam. Quod diximus quaestionem *facti* non *juris* tractavit, affirmavimus solummodo Ecclesiam Anglicanam nomen sibi Catholicum vindicare; quod omnibus, tam a Liturgia quam ab Articulis Religionis, aliunde patet.

Quin etiam quod ad Societatis nostrae intentionem attinet, in hisce literis asseritur, nos hoc potissimum agere "ut tres memoratae communioniones integrae et in sua quaeque persuasione persistentes, simul in unum coeant".

Longe a nobis et a Societate nostra tale propositum absit ex quo non unitas ecclesiastica, sed discordia fratrum sub eodem tecto communis pugnantium, foret speranda.

Id quod a Deo O. M. enixe rogamus, quod toto corde desideramus, non aliud est quam, illa, quae ante Orientis et Occidentis scissionem, intercommunio oecumenica extitit, unius ejusdemque Fidei Catholicae professione stabilita atque compacta. Societas immo illa supra dicta eo minorem invidiam apud nos movere debet quod ab agendo abstinens solummodo oret, ut, secundum Domini Nostri Christi verba "Unus pastor fiat et unum ovile". Hoc tantum in votis nostris collocatur, et hanc sententiam et desiderium Eminentiae Tuae corde sincero et voce non ficta pro virili parte profitemur.

Quod ad ephemeridem, cui titulus *The Union Review* attinet, inter eam et societatem nostram non nisi fortuita conjunctio exstat, ideoque nullo modo ejus dictis obligamur. In isto opusculo varii scriptores opiniones proprias emittunt, ita tamen ut ex illorum sententiis evolvendis veritas Fidei Catholicae magis eluceat. Talem conscribendi rationem Romae, ubi controversiae hodiernae raro agitantur in usu non esse vix mirandum est; et in Anglia ubi omnis fere quaestio fit publici juris, nulla sine libera disputatione in convictionem feliciter evadit.

Nos, ut in hunc eventum festinetur, multos jam annos laboravimus. Si quid minus perfectum fuerit in fide gregis, in cultu, et in disciplina cleri, nos ultra spem in melius redeimus; et, ne aliorum obliiti haberemur, erga venerabilem Romae Ecclesiam eâ benevolentia, quae apud nonnullos olim nos suspectos fecit, usi sumus.

Eminentiae Tuae nos servos, Catholica Unitatis studiosos humiliter profitemur.

II.

CARDINAL PATRIZI'S REPLY.

Honorabiles et Dilectissimi Domini.

Quod vos, litteris ad me datis, *corde sincero et voce non ficta* hoc tantum optare profiteamini, ut secundum Domini Nostri Iesu Christi verba unum ovile fiat et unus pastor, id spem affert huic Sacrae Congregationi iucundissimam, vos tandem divina eiusdem Iesu Christi

gratia ad veram unitatem esse perventuros. Cavendum tamen vobis est, ne ipsam quaerentes deflectatis a via. Id porro Sacra Congregatio vobis contigisse vehementer dolet existimantibus, ad veram Iesu Christi Ecclesiam pertinere, tamquam partes, christianos illos coetus, qui *sacerdotii et catholici nominis haereditatem* habere se iactant, licet sint ab Apostolica Petri Sede divisi ac separati. Qua opinione nihil est, quod magis a genuina catholicae Ecclesiae notione abhorreat Catholica enim Ecclesia, ut in meis ad Episcopos Angliae litteris monetur, ea est quae super unum Petrum aedificata in unum conexum corpus atque compactum unitate fidei et caritatis assurgit.¹ Equidem hanc fidei et caritatis seu communionis unitatem, ex irreformabili Christi institutione, non modo praecipuam esse ac fundamentalem verae Ecclesiae proprietatem, sed certissimam quoque semperque visibilem notam, qua ipsa Ecclesia ab omnibus sectis tuto ac facile distinguatur, evidentissime vobis, si rem sedulo inspicere pacatoque animo considerare volueritis, demonstrabunt tum Sacrarum Scripturarum diserta testimonia insignesque metaphorae, parabolae et imagines, quibus delineatur ac veluti repraesentatur Ecclesia, tum praeclarissima sanctorum Patrum antiquissimarumque synodorum documenta, tum constans agendi ratio, quam Ecclesia a suis usque primordiis sequi consuevit adversus cuiusque generis haereticos et schismaticos, tametsi ex iis complures sacerdotii et catholici nominis haereditatem sibi arrogarent. Quemadmodum igitur Ecclesia Christi propter summam, quam per omnes gentes et in omne tempus diffusa firmissime retinet, fidei communionisque unitatem catholica est et dicitur, ita propter unitatem eandem sancta et apostolica praedicatur; et quemadmodum absque tali unitate desineret et iure et facto esse catholica, ita sanctitatis etiam et apostolicae successionis insignibus continuo privaretur.

At Christi Ecclesia suam unitatem nunquam amisit, nunquam ne brevissimo quidem temporis intervallo amittet; quippe quae perenniter, iuxta divina oracula, duratura sit. Quomodo vero Ecclesia perenniter duratura credatur, si in essentialem eius statum aetas aetati succedens, non secus atque fit in mundanarum rerum mutabilitate, novam induceret speciem et formam, et ipsa adeo Ecclesia ab illa fidei et communionis unitate desciscere aliquando posset, qua et a Iesu Christo fundata est et ab Apostolis deinde propagata? Ideo enim, ait S. Ambrosius, regnum Ecclesiae manebit in aeternum, quia individua fides, corpus est unum.² Quod si Ecclesia Christi indefectibilis prorsus est, sponte sequitur, eam infallibilem quoque dici et credi debere in evangelica doctrina tradenda; quam infallibilitatis praerogativam Christum Dominum Ecclesiae suae, cuius ipse sed caput, sponsus et lapis angularis, mirabili munere contulisse, inconcussum est catholicae fidei dogma. Et profecto quis sanus sibi persuadeat, errorem subesse posse publico ac sollemni Ecclesiae magisterio, quod Christus eo consilio instituit, ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum, in astutia ad circumven-

¹ S. Ambros. de offic. ministr. lib. III. c. 3 n. 19.

² In Luc. lib. VII. n. 91.

tionem erroris;¹ quod sui praesentia nunquam deserendum, atque a Spiritu Sancto de omni veritate edocendum pollicitus est; a quo voluit universas gentes ad obedientiam fidei vocari, et rerum credendarum agendarumque doctrinam ita accipere, ut qui Apostolis legitimisque eorum successoribus praedicantibus non credidisset, condemnaretur: cui munus auctoritatemque attribuit sanorum verborum formae praescribendae, in qua omnes docibiles Dei convenirent? Hinc Paulus Ecclesiam appellat columnam et firmamentum veritatis.² Sed quo pacto Ecclesia esset firmamentum veritatis, nisi tuto ab ea veritas peteretur? Sanctissimi quoque Patres una voce loquuntur ac praedicant, in unitate Ecclesiae unitatem fidei ac doctrinae Christi sic defixam esse ut una disjungi ab alia non valeat; quo spectat aurea illa S. Cypriani sententia, Ecclesiam esse unitatis ac veritatis domicilium.³ Neque catholica Ecclesia dubitavit unquam de hac praerogativa sibi promissa et per iugem Christi praesentiam Sanctique Spiritus afflatum communicata, quoties subortas fidei controversias dirimere, sacrarum Scripturarum sensum interpretari, erroresque commissio revelationis deposito adverso profigitare aggressa est; suas enim dogmaticas definitiones edidit semper ac proposuit tamquam certam et immutabilem fidei regulam; quibus, ut fidei regulae, intimum quisque assensum sine ulla dubitatione, suspicione, haesitatione praestare deberet; qui vero iisdem definitionibus contumaciter obsisterent, hoc ipso circa fidem saluti consequendae necessariam naufragavisse nec amplius ad Christi ovile pertinere censerentur. Atque haec magis magisque absurditatem produnt illius commenti de catholica Ecclesia ex tribus communionibus coalescente, cuius commenti fautores infallibilitatem Ecclesiae necessario inficiari coguntur.

Iam non minus certum atque exploratum est, Christum Iesum, ut fidei communionisque unitas in Ecclesia gigneretur ac perpetuo servaretur, utque capite constituto schismatis tolleretur occasio⁴, beatissimum Petrum prae caeteris Apostolis, tamquam illorum principem et eiusdem unitatis centrum et vinculum conspicuum singulari providentia elegisse; super quem Ecclesiam suam aedificavit, et cui totius gregis pascendi, fratres confirmandi, totoque orbe ligandi ac solvendi summam curam auctoritatemque contulit in successores omni aevo prorogandam. Catholicum dogma hoc est, quod ore Christi acceptum, perenni Patrum praedicatione traditum ac defensum Ecclesia universa omni aetate sanctissime retinuit, saepiusque adversus novatorum errores Summorum Pontificum Conciliorumque decretis confirmavit. Quare catholica Ecclesia illa solum semper credita est, quae fide et communione cum Sede romanorum Pontificum Petri successorum cohaeret, quam propterea Sedem S. Cyprianus nuncupat catholicam Ecclesiae radicem et matricem;⁵ quam unam Patres et Concilia per antonomasticam appellationem Apostolicae Sedis nomine designant; e qua sacerdotalis unitas exorta est⁶ et in omnes venerandae com-

¹ *Ephes.* iv., 14.

² *I. Thimoth.*, iii. 15.

³ *Epist.* viii., ad Corn. ap. Coustant, n. 1.

⁴ S. Hieronym., lib. i. adv. Iovin. n. 26.

⁵ *Epist.* iv. ad Cornelium ap. Coustant, n. 3.

⁶ S. Cyr. epist. xii. ad Corn. ap. Coustant, n. 14.

munionis iura dimanant;¹ in qua Petrus iugiter vivit et praesidet et praestat quaerentibus fidei veritatem.² Certe S. Augustinus, ut schismaticis convictos Donatistas ad radicem et vitem, unde discesserant, revocaret, argumento utitur ab antiquioribus Patribus frequentato: Venite, fratres, si vultis ut inseramini in vite. Dolor est, cum vos videmus praecisos ita iacere. Numerate sacerdotes vel ab ipsa Petri Sede, et in ordine illo patrum, quis cui successit, videte Ipsa est petra, quam non vincunt superbae inferorum portae.³ Quo uno satis ostendit, in catholica Ecclesia eum non esse qui non inhaereat illi Petrae, in qua fundamentum positum est unitatis catholicae. Neque aliter sensit S. Hieronymus, cui profanus erat quisquis non Cathedrae Petri et Pontifici in ea sedenti communionem consociaretur: Nullum primum (sic ille ad Damasum) nisi Christum sequens, beatitudini tuae, idest cathedrae Petri communionem consocior; super illam petram aedificatam esse Ecclesiam scio. Quicumque extra hanc domum agnum comederit, profanus est. Si quis in Noe arca non fuerit, peribit regnante diluvio. Quicumque tecum non colligit, spargit, hoc est, qui Christi non est, antichristi est.⁴ Neque aliter S. Optatus Milevitanus, qui singularem illam cathedram celebrat, omnibus notam, Romae constitutam, in qua unitas ab omnibus ita servari debet, ut schismaticus et haereticus sit, qui contra illam singularem cathedram aliam collocet.⁵ Et merito quidem; in Romanorum enim Pontificum ordinatione et successione, uti denunciat aperte omnibus S. Irenaeus, ea quae est ab Apostolis in Ecclesia traditio et veritatis praeconatio pervenit usque ad nos; et est plenissima haec ostensio, unam et eandem vivificatricem fidem esse quae in Ecclesia ab Apostolis usque nunc sit conservata et tradita in veritate.⁶

Itaque si proprium est ac perpetuum verae Christi Ecclesiae insigne, ut summa fidei caritatisque socialis unitate contineatur, efflorescat ac veluti civitas supra montem posita omnibus hominibus omni tempore patefiat; et si, alia ex parte, eiusdem unitatis originem, centrum ac vinculum Christus esse voluit Apostolicam Petri Sedem, consequens fit, coetus prorsus omnes ab externa visibilique communionem et obedientiam Romani Pontificis separatos, esse non posse Ecclesiam Christi, neque ad Ecclesiam Christi quomodolibet pertinere, ad illam scilicet Ecclesiam, quae in symbolo post Trinitatis commendationem credenda proponitur Ecclesia sancta, Ecclesia una, Ecclesia vera, Ecclesia catholica;⁷ quae catholica nominatur non solum a suis, verum etiam ab omnibus inimicis,⁸ sicque ipsum catholicae nomen sola obtinuit, ut cum omnes haeretici

¹ Epist. concilii aquileiensis ad Gratianum imp. an. 381. inter epistolas S. Ambrosii.

² S. Petrus Chrysol. epist. ad Eutych. Act. iii. concilii ephes. ap. Harduin. I, 1478.

³ Psalm. in part. Donati.

⁴ Epist. 14. al 57. ad Damas., n. 2.

⁵ De schism. Donatist. lib. ii. n. 2.

⁶ Lib. iii. contra haeres. cap. 8. n. 3. ex vet. interpr.

⁷ S. Aug. de Symb. ad catech., cap. vi.

⁸ S. Aug. de vera Relig. cap. vii.

se catholicos dici velint, quaerenti tamen peregrino alicui, ubi ad catholicam conveniatur, nullus haeticorum vel basilicam suam vel domum nudeat ostendere;¹ per quam Christus veluti per corpus sibi penitissime coniunctum beneficia redemptionis impertit, et a qua quisque fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere quod a Christi unitate disiunctus est, non habebit vitam, sed ira Dei manet super eum;² eiusmodi proinde coetibus catholicum nomen tum iure minime competere, tum facto attribui nullatenus posse citra manifestam haeresim. Inde autem perspicietis, honorabiles ac dilectissimi Domini, quare sacra haec Congregatio tanta sollicitudine caverit, ne Christifideles societati a vobis recens institutae ad promovendam, ut dicitis, christianitatis unitatem cooptari paterentur aut quoquomodo faverent. Perspicietis etiam in irritum necessario cadere quaecumque conciliandae concordiae molitionem, nisi ad ea principia exigatur, quibus Ecclesia et ab initio est a Christo stabilita et deinceps omni consequenti aetate per Apostolos eorumque successores una eademque in universum orbem propagata; quaeque in celeberrima Hormisdæ formula, quam certum est a tota catholica Ecclesia comprobata esse, dilucide exponuntur. Perspicietis denique, oecumenicam illam quam memoratis, *intercommunionem* ante schisma Photianum, ideo viguisse quia orientales ecclesiae nondum a debito Apostolicae Cathedrae obsequio desciverant; neque ad optatissimam hanc intercommunionem restaurandam satis esse, simultates et odia in Romanam Ecclesiam deponere, sed omnino, ex praecepto et instituto Christi, oportere Romanae Ecclesiae fidem et communionem amplecti; quandoquidem, ut ait venerabilis Beda splendidissimum vestrae gentis ornamentum: Quicumque ab unitate fidei vel societate illius (betri Peati) quolibet modo semetipsos segregant, tales nec vinculis peccatorum absolvi nec ianuam possint regni caelestis ingredi.³

Atque utinam, honorabiles et dilectissimi Domini, quoniam *Ecclesia catholica una esse nec scindi nec dividi posse monstrata est*,⁴ non amplius dubitetis, vos eiusdem Ecclesiae condere gremio, quae usque ad confessionem generis humani ab apostolica Sede per successiones episcoporum, frustra haeticis circumlatrantibus, culmen auctoritatis obtinuit.⁵ Utinam quod in vobis per inditam benevolentiam erga hanc Ecclesiam Spiritus Sanctus coepit, ipse complere et perficere sine mora dignetur. Id vobis una cum hac sacra Congregatione toto ominatur animo et a Deo misericordiarum et luminum Patre enixe adprecatur sanctissimus Dominus Noster Pius Papa IX., ut vos tandem omnes ab exhaeredata praecisione fugientes in haereditatem Christi, in veram catholicam Ecclesiam, ad quam certe spectantur maiores vestri ante lugendam saeculi sextidecimi separationem, accipere feliciter mereamini radicem caritatis in vinculo pacis et in societate unitatis.⁶ Valet.

Romae hac die 8 Novembris, 1865.

C. CARD. PATRIZI.

¹ S. Aug. contr. epist. fundam. cap. iv. n. 5. ² S. Aug. ep. 141. al. 152, n. 5.

³ Hom. in natale SS. Petri et Pauli.

⁴ S. Cypr. ep. viii. ad Corn. apud Coustant, n. 2.

⁵ S. Aug. de util. credendi, c. xvii., n. 35.

⁶ S. Aug. ep. 61. al. 228, n. 2. ep. 69. al. 288. n. 1.

NOTICE OF BOOKS.

Freedom of Education: what it means. By James Lowry Whittle, A.B., Trinity College, Dublin, pp. 70, 1866. Hodges, Smith, and Co.

A Catholic graduate of Trinity, though he may have forgotten his catechism while passing through the college, must have learned there at least this much, that now-a-days a man's time is a man's money. Hence, we presume, that even Mr. Whittle did not expect to find in the world many persons simple enough to throw away the time required to wade through the seventy mortal pages of his silly and feeble pamphlet. And yet, the pamphlet promised to be at least *felix opportunitate mortis*. Though it was too weak to live, circumstances were in favour of its dying with some honour, for it appeared at a season when penitential works are in favour, so that it might probably have reckoned on readers other than the author and ourselves. Such readers, if any such there be, will be surprised when we tell them that we have found in the pamphlet something in the good sense and truthfulness of which we most heartily concur. In justice to ourselves we hasten to observe, that our discovery consists but of a solitary sentence, which is short, borrowed from an honoured writer, and modestly applied to our author by himself. It is the sentence on the title page, which tells us to expect neither theory, nor above all, theology in the book: *je ne fais point ici de theorie ni surtout de theologie*; and truly the book is singularly free from all that is good in either. It is pitiable to see Mr. Whittle rush with his vulgar cry of "no theory" in upon the delicate and sacred subject of freedom of education, which the best and noblest thinkers approach with reverence and circumspection; it is more than pitiable to see a Catholic insolently push aside the teachings of the Church on a subject so closely interwoven with the salvation of man. And yet he does both; so close does he hug his poor prejudices, that he "assumes" (p. 68) himself to be right, and the Pope to be wrong. And, while he rejects theory, and refuses to be taught by authority, what does he offer to us instead?—the expression of his own opinion "as a member of the British community". His opinion is worth as little as his Catholicity, and how worthless that is, may be learned from the statement (pages 24, 25) that the definition of the dogma of the Immaculate Conception is one of a series of "singular acts which seem to show that the Roman Court distinctly is anxious to manifest its conflict with modern opinion". No wonder that he avoids theology "above all!"

THE IRISH ECCLESIASTICAL RECORD.

APRIL, 1866.

N A P L E S.

PART I.—CONTINUED.

But let us quit the Villa which has induced these painful reflections, and take a stroll through Pompeii.

The fine Street of Fortune, two hundred feet long and twenty-two feet wide, leads us past many interesting shops where we may mark the tokens of yesterday's trade—that yesterday of eighteen hundred years, when men went forth to the gladiatorial shows in the great amphitheatre, from which they never returned—the *thermopolium*, whose marble counter exhibited the stains of the hot drinks and the marks of the glasses when first uncovered, and on whose walls were still the playbills of the public festival; the baker's shop where the batch of eighty-three loaves of bread was still in the oven; on we advance till we pass beneath the triumphal arch which separates the street from, and forms a fitting entrance into, the great Forum.

Here we stand in the very heart of Pompeii, where, at the highest part of the city, the principal Temples adorn the place of greatest public resort.

The Forum itself is surrounded on three sides by a colonnade of Doric columns, twelve feet in height, above which there must once have been a terrace. On the Eastern side are the remains of an older arcade, which was re-building at the time of the eruption (it had probably been thrown down by the preceding earthquake): the mortar and implements are on the spot, as the workmen left them, with large blocks of marble and unfinished capitals.

At one end, adjoining the triumphal arch by which we entered, stands the Temple of Jupiter, approached by a grand flight of steps, flanked by pedestals for colossal statues; the temple itself is one hundred feet in length, and forty-three feet in breadth. Its portico of fluted Corinthian columns, rose to the height of forty feet, and the sides of the temple were bordered by rows, each of eight Ionic columns. On one side of the Forum stands the Temple of Venus, by far the most magnificent in the city, being one hundred and fifty feet long, by seventy-five broad.

The large altar in front of this temple is covered with slabs of black lava, and contains three places for fire, in which the ashes of the victims still remained. Adjoining this temple is the spacious Basilica, two hundred and twenty feet long, and eighty broad; the central area is open, and surrounded by a gallery supported by twenty-eight Ionic columns. At the end, elevated on a basement, and decorated with six columns, is the Tribune for the *Duumvirs*. Other large public buildings occupy the remaining sides of this noble Forum.

Perhaps one of the most interesting buildings in Pompeii is the great Theatre, which, though despoiled of the white marble which lined it throughout, and of the statues and scenery which once adorned it, is still sufficiently perfect to give a much better idea of the form and arrangement for the classic drama, than any dissertation on so well-worn a subject.

The position chosen is the south side of a hill of tufa, in which the seats are cut. In form it is semicircular, entirely open to the air, like the Greek theatres, but with arrangements for a *velarium* or awning, which the hardy Greeks despised, but which the degenerate Romans used occasionally, as a shelter against sun or rain.

The seats rise one above the other, like steps, from the platform of the semicircular *orchestra*—or pit, as we now call it—to the arched corridor through which the general audience entered. Six flights of steps divide these semicircular ranges of seats into five wedge-shaped portions called *cunei*. Above the corridor, with a separate entrance and staircase, is the women's gallery, which was divided into boxes, as in modern theatres, but unlike them, seems, from some fragments of ironwork which remain, to have been shut in by a kind of screen.

Below the public seats, and separated from them by a wall and passage, are what we should call the reserved seats, or stalls, for the nobles, the equestrian order, the tribunes, etc., while the level platform of the orchestra was occupied by the *bisellia*, or bronze seats of the chief magistrates. Herein the Roman differed from the Greek arrangement, inasmuch as in the latter the orchestra was left unoccupied by spectators, and devoted exclusively to the chorus.

On each side of the orchestra, or pit, are raised seats, entered from the stage, which it is supposed were appropriated to the person who gave the entertainment.

The stage (*pulpitum*) is a long and narrow platform, elevated on a wall once adorned with statues, as the niches and pedestals show: the *scena*, or wall which encloses the stage, has the three usual doors in it; the central one circular and decorated with columns, through which the principal characters alone entered, and two side ones, which are plain and rectangular, for the inferior personages; all three are deeply recessed.

The *proscenium* is very shallow, according to modern ideas, but large enough for the few actors that figured in the ancient drama. The *postscenium*, or space behind the scene, contained dressing rooms for the performers. The scenic decorations must have been simple enough; but when we remember that the audience had before their eyes the glorious scene which nature has so boldly sketched and painted in such glowing colours, we may be sure they were content with the simple architectural features which marked the locality of the mimic scene. We may easily calculate the number this theatre would hold, for some of the seats still retain their numbers and divisions, and from these data we find that five thousand might enjoy at once the entertainment provided, and exercise and express, as they were wont to do in no measured terms, their critical judgment alike upon author and actor.

There is a smaller theatre adjoining the large one, which had a permanent roof, as its inscription testifies, wherein it is called the covered theatre (*theatrum tectum*); it is supposed to have been used for musical performances.

The *Thermae*, or Public Baths, have suffered less than any other buildings in Pompeii. Their vaulted roofs were strong enough to resist the pressure of the ashes which buried them, and thus we find them in most respects as the citizens used them, so that they might with very little trouble be once more put into working order. The same furnaces serve for both the bathing establishments, being placed between the two. The arrangement is the same in both, the chief difference being in the size; those for men being larger and more elegant than those designed for the women. All the rooms are paved with white and black marble.

We enter by a vestibule, which is surrounded by a portico, under which are seats, probably for the attendants who accompanied their patrons thus far; through it we pass by a corridor (in which five hundred terra-cotta lamps were found) into the first chamber, the *spoliatorium* or undressing room, which is surrounded on three sides by stone seats, with holes above in

the walls, where doubtless were inserted the pegs upon which the clothes were hung. The roof, as in all the chambers, is vaulted, and lighted by a window at one end, which contained a large pane of ground *glass*, three feet eight inches by two feet eight inches in size, fragments of which were found upon the floor. This is not the only instance in which glass has been found in windows in Pompeii, as from our own observation we can testify. The roof and walls here and throughout are painted in good designs. At the end of this chamber is the entrance to the cold bath (*frigidarium*), a circular room with a bell-shaped roof. In the centre is a round white marble bath for cold water, nearly thirteen feet in diameter and three in depth; there are two steps leading up to it, and a low seat in the centre. Next comes the warm bath (*tepidarium*), similar in shape to the last, with bronze seats round the walls. In the centre of the room is a large bronze brazier for charcoal fire. From this we pass to the vapour bath (*calidarium*), at one end is a semicircular niche containing a large marble basin with warm water for washing; at the other end is the hot bath, twelve feet long and two feet deep, of white marble. The walls and pavement are hollow, so as to allow the hot air from the furnaces to circulate freely, the temperature being regulated by three windows, which are closed by bronze plates worked by chains. The return through these several chambers gradually prepared the bather for exposure once more to the open air.

We must linger at one more spot ere we quit Pompeii.

The *Iseon* has but small claims to architectural beauty or decorative splendour, yet does it somehow fix itself in the memory and fascinate the imagination beyond many a grander shrine. This house of Isis (*Ædes Isidis*), as it is called in the inscription that records its rebuilding after the earthquake, this shrine of an Egyptian superstition which even the tolerant Romans had condemned and expunged from their long list of sanctioned worships, this home of an antique rite which dared not claim for itself the title of temple, this stranger from the banks of Nile with its dark mysteries and sphynx-like symbolism, it stands so lone amid the temples of a younger paganism, that we pause almost unconsciously in its isolated precincts, and hesitate ere we ascend into its inner shrine. Here, in the centre of a court, which is surrounded by a portico of Corinthian columns with painted shafts, stands on a lofty basement the *Ædes* of Isis. A flight of steps leads upwards to its portico; but ere we ascend, let us look around and see what the court itself contains. In one corner is the *Ædiculum*, with vaulted roof and pedimented doorway, covering the sacred well for lustral purification, to which a flight of steps led down. Not far

from this stands an altar still blackened by the sacrificial fires, on which the charred bones of victims were found when it was first brought to light. Other altars stand in different parts of the court.

Facing the *Ædes*, stood in a niche, Harpocrates, who, with finger on lip, enjoins silence upon the Initiated. In another part stood Isis herself, in a rich drapery of gold and purple, holding in her hand a bronze sistrum and key.

On the south side of the court are the dwellings of the priests and their assistants. When these were first opened, a skeleton was found with an axe of sacrifice grasped in his hands. The spot told its own tale, and showed where one in desperation had cut his way through two walls, and had perished ere he could penetrate a third.

In another and a larger room a second skeleton lay buried amid the fragments of a banquet. The bones of fish and fowls were there mingled with bread, egg shells, and wine, and, as if in hideous mockery of the scene, a withered and blackened garland of flowers. If we may judge by the number of skeletons which were found in different parts of the enclosure, it would seem as though the priests of Isis clung to her shrine in that hour of destruction, upheld by a faith stronger and deeper than that which their fellow pagans possessed.

Let us ascend the steps which lead to the *Ædes*. Passing the two altars which flank them, and crossing the portico of six Corinthian columns, we enter the cella or sacrarium. It is small and shallow, and across it extends from side to side a kind of low hollow wall, on the centre of which stood the statue of Isis. That is all; at least it is all that the worshipper of Isis saw when he bowed before the shrine, and listened to the voice of the Goddess which responded to his prayer. But careful investigation has revealed what the Hierophants of Isis then alone knew; and now we may enter by a small doorway, which lay concealed behind the Isiac basalt tables in the portico of the *Ædes*, pass down the secret stairs beneath the shrine, and thence through a low door into the hollow wall or pedestal on which stands the statue of the Goddess. And thus may we read the mystery of the responsive voice, and see how the cunning priest played with the hopes and fears of his poor dupe.

Thus are we brought, as it were, face to face with that mighty Paganism which once held so wide and powerful a sway; and thus are we made to feel its iniquity, its hollowness, and its low materialism.

But we must not linger amid these interesting relics of a long passed age, though there is still much to tell, as there needs must be in a spot where every street, nay every house and tem-

ple, has its own testimony to bear to the great truths which Pompeii teaches, and to the long-hidden secret life which Paganism here reveals. Let us hasten back to gay and brilliant Naples, and shake off the dust of antiquity from our thoughts; and for this end there is no better or more effectual remedy than a drive down the Toledo, the busiest, noisiest, and merriest street in this busy, noisy, and merry city.

Naples is placed, as we have said, in the extreme northern corner of the beautiful Bay, but one of those graceful curves, into which almost every line in this enchanting coast passes, gives it a south-eastern aspect, as though nature would place before its very eyes the loveliest scenery which even this bay of beauties can show.

The city stands on the sea shore, and rises on the slopes of a range of hills which run in places to the water's edge. Through the centre of this range, and dividing the city into two crescents, runs a lofty ridge, called in different parts Capodimonte, Sant' Elmo, and Pizzofalcone, which terminates abruptly in a lofty precipice overhanging the Chiatamone, a street which skirts the shore, and connects the two sides; or we might rather say, the lofty ridge here dips down into the earth to rise quickly again in the small peninsula upon which the Castel Dell' Ovo stands. This boldly undulating site shows the beautiful city to the greatest advantage, and makes it what it should be—the prominent feature of the whole panorama. Herein is one of its advantages over such a city as Dublin, which, situated on a flat at the bottom of a very beautiful bay, takes thereby an insignificant position in the general outline, and would scarcely be recognized from any distance, were it not for the canopy of smoke which continually hovers over it and marks its presence. But Naples rises from the very shore, climbs the heights of Pizzofalcone, and dares, with its bold streets of steps, the citadel-crowned summit of Sant' Elmo itself; so that new names have to be given to ways of so novel a character, and besides the usual Strade and Vichi, we have Calate and Salite for the hilly streets, and Gradoni and Rampe for the endless steps which run directly, or wind fantastically to the heights above.

Hence the innumerable points of view which land and sea alike present; the terraces which rise so gracefully one above the other, and place the city on such a vantage ground for the display of its grandeur, to those who view it from the bay or the heights of Posilipo, afford the most pleasing views of the bay itself, and of the lovely scenery which surrounds it. Perhaps the only spot where trees could be introduced in any quantity with advantage into the foreground of this exquisite picture, is where the shore extends in a broad level before the Chiaia, and

here have been laid out the beautiful gardens of the Villa Reale, the fashionable promenade of Naples.

If any spot could win us down from the heights of Posilipo, or stay our drive along the terraces of the Vomero, at the close of day, it would surely be this Villa Reale, whence such a sunset may be seen as cannot well be conceived by those who know not the South. Turner has attempted, and not unsuccessfully, a literal transcription of it, as far as colours could enable him, and has produced results at which the ignorant laugh, and the incredulous gaze in amazement, and yet he has certainly not over-coloured his pictures. Day after day did we return to the same spot to feast with still unsatiated enjoyment upon a sight so strangely beautiful. Standing at the low terrace wall of the garden, close beside the beach, before us lay the Bay, and in the horizon sank the sun, and from that horizon to the zenith over our heads was one bright glow of varied colours; a veritable rainbow, passing in due gradation from the red below, through all the intermediate colours, to the blue above. As we looked around, every spot glowed in the bright effulgence, every colour seemed intensified, and Naples blazed in that sunset; and this not only for a few minutes, but for a considerable time; as though the bright sun, which had here kindled into such divine life the poor elements of earth, was loath to leave a scene so especially his own, and lingered for a while in his departing, scattering around his most gorgeous rays, and showering down in benediction his brightest rainbow glories.

Naples cannot boast of many large squares; indeed the rarity of Piazzas or, as they are here called, *Larghi*, may be considered one of the peculiarities of the place that distinguishes it from every other city in Italy with which we are acquainted. The Largo del Palazzo Reale is certainly fine both in dimensions and arrangement. One of its sides is filled by the noble façade of the Royal Palace, which is considered the masterpiece of the celebrated architect Fontana, and combines the three classic orders, the Doric in the ground floor, the Ionic above, and the Corinthian crowning all. Another side of the Largo is formed by the palace of the Prince of Salerno: opposite to this are fine houses, while facing the Royal Palace, the fourth side, which is semicircular in form, is occupied by the Church of San Francesco di Paola, a modern imitation of the Colosseum, with porticos arching round from it on each side, and connecting it with the adjacent sides of the Largo. The centre of the square is ornamented with two colossal equestrian statues in bronze. One is said to have undergone nearly as many transformations as the names of streets in Paris, and for similar political reasons. Originally modelled for Napoleon, it was altered into Murat, and after the restoration

of the Bourbons, converted into Charles III. Canova designed the horses, and the unchanged figure of Ferdinand I., and they hold their own when compared with the celebrated Russian bronzes, which the Emperor Nicholas sent to Ferdinand II. of two magnificent horses, each held by a naked male figure, which stand near at hand, at the entrance of the Royal Gardens, beside the palace, and close to the San Carlo. The Toledo is the principal street in Naples; it begins at this Largo, runs for a mile and a-half to the world-renowned Museo Borbonico, or the Museo Nazionale as it is now called, and thence extends for at least another half mile. It is called the main artery of Naples, and lively indeed is the life-circulation which courses incessantly along it. It cannot indeed compare with the Rue de Rivoli at Paris for straightness or uniformity of design, nor with the new Corso Vittorio Emanuele at Milan for the splendour of its shops; but it has a life and energy of its own, which makes it second to none, except, perhaps, to London itself in the busiest hours of the day: but then it has this advantage over the Great Metropolis, that neither houses nor people have the gloomy, worn look which is so depressing to the stranger in the latter place. The Neapolitan hurries along the Toledo because he is naturally lively, but neither with the compressed lips and careworn brow of the anxious Londoner, nor with the stagey air and affected nonchalance of the Parisian. Perhaps he has not much money at stake, and certainly he is too self-possessed to care much what others think of him: and so he goes merrily on his way, smokes his paper cigar, sips his chocolate or iced water, and enjoys life upon as easy terms as can well be imagined in a place where simply to live is in itself enjoyment. *Vedi Napoli e muori*, see Naples and die, was once the proverb, but Coustans has improved it into a French version, *Voir Naples et y vivre*, to see Naples and live there. And if the former involved a certain truth, that after Naples the world has nothing to show worth seeing, still more does the latter saying give shape to the yearning of many a heart, which would fain linger amid scenes so gay and fair, and make its home where art and nature combine so lovingly together.

Of course so devout a city as Naples is not without its due share of churches. It is said that it has upwards of three hundred; but we do not intend to say much about any of them. In truth, a residence of several weeks at Rome had so satiated our taste for ecclesiastical architecture, that we had no appetite left for what Naples could offer us. As this is generally the case with visitors to the latter city, we need not wonder if the many very interesting churches with which Naples is adorned do not receive that attention which they so well deserve. But who that has so recently filled his mind with the Roman Basilicas,

can find place for even such noble churches as the Cathedral of San Gennaro, renowned for the confessional and chapel of its great patron, wherein Domenichino and Spagnoletto have wrought so successfully; San Domenico Maggiore, with its adjoining convent, so majestic in itself and so rich in memories of the great S. Thomas of Aquin; San Filippo Neri, with its marvellous decorations, which even in Naples, where decoration may be said almost to have run wild, surpass all besides, or the Gesù Nuovo, that splendid church of the Jesuits, which one of their own illustrious order, Pietro Proveto, designed, and which Solimena and Spagnoletto decorated.

Yet is there one church in Naples which claims, and must receive, even from the most jaded and church-oppressed tourist, a tribute of admiration; one which has beauties and richness which Rome itself cannot surpass, while it presents as perfect a specimen as perhaps the world can show of a style of decoration which, if Florence invented, Naples has carried out with a hand as lavish in cost as it was well guided in taste and judgment.

Monte Casino alone can claim for its glorious chapel a rivalry with San Martino, the Certosa of Naples, to which we must now direct our steps. Had the Carthusian convent nothing but its position to boast of, it would still have an irresistible attraction for every lover of nature; for probably from no other spot is Naples, city and bay alike, seen to such advantage. Rising on the height of Sant' Elmo, at the very edge of its precipitous side, its balconied windows literally overhang the city which climbs to its garden walls, while before it lies spread out with the distinctness of a model, flushed over with the brilliant glow of the beauteous reality itself, the whole sweep of the Bay from Sorrento on the right hand to Miseno on the left, the islands glittering like rich jewels in the silvery sea. To pass from the narrow circuit of the Doric cloister, where the small garden is closed in on all sides by the pure white marble columns and the chaste walls beyond them, into one of these balconies jutting from this perpendicular cliff, and overhanging at giddy height the city far below and the scene which spreads in endless variety of hill and plain, of sea and lake, to the distant Apennines, is to enjoy a contrast as exquisite as can well be imagined, and fully in keeping with the correct taste and high artistic skill which built on this noble eminence a church that scarcely has its equal in the world, for richness of material and skill in the use of it, and wherein the choicest marbles and costliest gems are rivalled in brilliancy and beauty by the triumphs of the painter's art.

The Certosa is a foundation of the fourteenth century, but it was entirely rebuilt in the middle of the seventeenth, when, as the Church so nobly testifies, the greatest artists of that period

were employed upon it. To one who had climbed the myriad stair from the Toledo to enjoy the view from the convent, who had passed through its plain quadrangle, and gazed in admiration upon the scene below, and who by chance turned into the church, which externally gives no promise of anything unusual to invite delay, we can scarcely imagine a greater surprise than the interior would afford him when he first entered the sacred precincts; a surprise which would grow into continually increasing admiration, the longer he lingered over the great works therein contained. For ourselves, we had been prepared to expect something to excite even our jaded appetites, and moreover, we had seen Monte Casino, and knew that nothing of its kind could surpass that miracle of art, on a lone mountain top, in the wild border land; but we must needs confess that San Martino has attractions even greater than those of the great Benedictine Church in respect to its paintings: beyond it in its mosaics it could not go.

The church consists of a broad and lofty nave, a choir for the monks behind the high altar, and ten chapels, five on each side. The floor, piers, and walls are throughout cased in Florentine mosaic, indeed the whole may be said to be one superb mosaic of that choicest and best kind.

Now, to appreciate this, we must bear in mind what Florentine mosaic is, and wherein it differs from the Roman kind. The latter is a copy of a painting, formed of small pieces of coloured cement, carefully selected to represent the various tints of the original, and put skilfully together. But a Florentine mosaic is made of pieces of marble, each of its natural colour, and thus the design has all the brilliancy of the original hues of the choice material. The Florentines have great skill in manufactures of this kind, and produce single flowers and groups, in which every shade of colour is represented by different marbles, with a perfection which renders it difficult to distinguish them in finish from exquisite paintings. Specimens may be seen in most collections, and are to be met with as jewellery and table ornaments.

It is with such rare work as this, that the whole nave, choir, and ten chapels are covered. Above in the roof, below under our feet, and on every side, except where some choice painting intervenes, groups of flowers, arabesque designs, and all that the refined taste and high cultivation of the golden age of Neapolitan art could devise are here, all subordinated to the one great idea of devotion; the Carthusian spirit here blessing and consecrating art to the uses of Religion, as it has so nobly done elsewhere throughout Italy, till the very name Certosa has grown to be synonymous with highest and purest art, as Rome, Pisa, and Pavia can witness, to mention no more. It is enough to

name among the artists here employed, Spagnoletto, D'Arpino, Lanfranco, Solimena, Stanzioni, and Carlo Maratta, to show what great names the Neapolitan school produced at one era; great, in spite of that fierce artistic rivalry which raged with true Neapolitan vigour among them, and which showed itself in its most unworthy form when it led the contending schools of the Idealisti and Naturalisti to combine for the expulsion from Naples of such foreign artists as Guido Reni and Domenichino.

There are two paintings which call for especial mention, which are to be found in the Tesoro, adjoining the beautiful Sacristy (where the presses around are fine specimens of tarsia work, and well merit careful examination). The one, if the tale be true, is a *tour de force*, which Rubens himself could hardly have achieved, and which proves how well Luca Giordano deserved his nick-name Luca fa Presto, when at seventy-two he dashed off in his boldest style the *Triumph of Judith* on the wide vault in forty-eight hours. The other picture, however, has far greater merit, and testifies to the high rank which Spagnoletto holds among religious painters. Few who have seen this his masterpiece, *The Deposition from the Cross*, can forget it; the vigour and reality show in what school he studied, but Caravaggio never rose to the intensity of religious tone and feeling, which is truly Spagnoletto's own. It is hardly fair to the great Spanish-born painter that his own name, Ribera, should be lost in that of his country, even though it takes the form of the affectionate diminutive.

H. B.

ON PROXIMATE PREPARATION FOR PREACHING.

We propose to consider here the proximate preparation for preaching, or, in other words, the actual composition of a sermon. We shall divide this subject into two great leading heads. The first will contain four sections. I. The choice of a subject. II. The due consideration and meditation of that subject. III. The arrangement of our matter by means of the *plan* of our discourse including, IV., Some remarks on Unity. The second will treat of the members of a discourse, with the revision, and committing to memory, of what we have written.

The choice of a subject.—It is very important to make a good selection of the subject on which we intend to preach. The subject is the foundation of our discourse, and unless the materials of that foundation be discreetly chosen and well

adapted to their purpose, the edifice will scarcely be either sound or pleasing. As an ordinary rule, the subject of his Sunday's sermon will be marked out to the pastor, either by the Gospel of the day, the recurrence of any great festival, or by some peculiar circumstance in his parish, as the prevalence of a certain vice, etc., etc. However, whatever be the circumstances in which he may be placed, there are certain practical rules to be observed in the selection of his subject and the manner in which he will treat it. 1. He must not allow himself to be influenced by self-love in the choice of his subject. Self-love will be sure to suggest those subjects which admit of the most display and of the highest flights of oratory. The true pastor of souls will rather be influenced by the thought of what will be most useful to his flock, and he will select those subjects which he deems most conducive to their salvation, those subjects by which he can most easily *instruct, move, and convert* his people, since this is the end of his preaching. As a natural consequence, he will take the greatest care to adapt his subject to the peculiar circumstances of his flock, to their wants, their dispositions, their capacity, their prejudices, the time and place in which he addresses them. It is evident that no discourse can be of any lasting service unless it be thus adapted to the peculiar circumstances of the congregation to which it is addressed. 2. Amongst many subjects which would be useful, he will always, when the selection is in his hands, choose that which he deems, *omnibus pensatis*, the most useful to the *majority* of his congregation. Such subjects are the Four Last Things, the Sacraments, the Commandments of God and his Church, and all those great leading truths of our faith which essentially interest all men at all times. He can never preach too often on the great evil of sin, and its terrible chastisements in this world and the next; on the madness of those who are restrained from evil neither by the judgments of God, the eternal sufferings of hell, nor the loss of heaven; on the benefits of redemption; on the dignity of a Christian; on the obligation of forgiving injuries and of flying the occasions of sin; on the obligation of prayer, its advantages, and the conditions required to render it acceptable with God; the duty of alms-giving; the crime of human respect; the abuse of grace; the loss of time, etc., etc. The preacher should not allow himself to be restrained from preaching on these subjects by the consideration that they are old and have been often treated before. The man who is truly zealous, and who honestly prepares himself for his work, can always present these old, indeed these eternal truths, in a new way, in such a way as to be full of interest to those who are to secure their eternal salvation by the practice of these old truths. Let him remember,

Non debemus dicere nova, sed novè. Let him be convinced, too, that his flock, distracted and taken up as they are by the cares, the allurements, and the sins of the world, easily forget even the most elementary truths. Let him be convinced that they require, the rich as well as the poor, those who are well up in the world's knowledge and education, equally with the unlettered and the ignorant, to be frequently instructed in these elementary truths, to be no less frequently admonished, *in omni patientia et doctrina*, of those obligations and duties which flow from them. 3. Whilst he selects those subjects which he deems most useful to the majority of his flock, the discreet pastor will, as far as circumstances permit, also select those which are best adapted to his own peculiar style and natural talent. If, for example, he have a peculiar power of moving souls through the consideration of the mercy and the goodness of God, he will seldom essay to speak on hell and those terrible subjects in which so few succeed, and which, unless they are powerfully handled, are perhaps better let alone. He will also avoid subjects which are too prolix, and which oblige the preacher to glance at many matters without really or thoroughly entering into any one. 4. Having fixed upon his subject, the preacher will next determine the peculiar points of view under which it will be most useful to present it to his flock, the practical conclusions to be urged upon them, the way in which the reform of such a vice, or the practice of such a virtue, is to be brought about. The practice of virtue is sometimes proposed to a flock in such a manner as to make it appear full of difficulties, disagreeable and repugnant; whilst it might, with a little more trouble, and the aid of a little more discretion, have been brought before their eyes as infinitely reasonable in itself, infinitely beautiful and grand, infinitely useful to those who faithfully adopt it. The discreet pastor will always carefully study how he may present it in this latter light to his flock. For this end he will examine how he can best bring it before them in such a manner as to suit their present dispositions; the aspect of the question which will be most pleasing to them, and most readily win their acceptance of his views. Above all things, he will, from the first moment of fixing upon his subject, begin to ask himself that question, the answer to which is to secure the unity and practical usefulness of his discourse. What is it that I am going to propose to my congregation? What am I about to ask of them? By what means do I expect to gain my end?

The meditation and conception of our subject.—After having selected our subject, and determined the points of view under which we shall treat it, the next step in our preparation is to ponder it deeply and with all the powers of our mind. To

meditate our subject is to place ourselves face to face with it, to study and sift it to the bottom, to look at it in all its different aspects, until we become, so to speak, irradiated with it; until we see at a glance how we can make it most effectually conduce to the instruction, the conviction, the persuasion, and the amendment of our flock. 1st, How we can make it conduce to their instruction—and, for this end, we examine what is said upon the matter in theology, and whilst we form clear, precise, and exact ideas on what we may call the doctrinal part of our subject, we also consider the best means of conveying these ideas to our audience. 2ndly, How we can make it conducive to the convincing of their understanding—and, for this purpose, we study what proofs and what line of argument are likely to make most impression upon them, and we endeavour by deep and serious reflection to become so intimately penetrated with our subject, so intimately convinced of its truth and its reasonableness, as to be filled with wonder at the folly of those who do not at once give in their assent to it. 3rdly, How we can make it conduce to their persuasion—and, for this, having instructed and convinced our audience by argument, we consider how we can most powerfully act upon their souls and influence their wills; what strokes of oratory we can employ to move, to soften, and to gain them, and what we can say that shall go at once to their hearts. We consider how we can bring Holy Scripture to our aid, how we can turn to the best account the examples of the saints, the views of faith, and our knowledge of the human heart. We also consider what figures of rhetoric, as, for example, apostrophe, personification, interrogation, etc., etc., will be of most assistance to us in moving our audience, and the manner in which these figures shall be employed. 4thly, How we can make it conducive to their amendment—and to this end, having seen, in a general way, how we are to persuade our audience, we descend still more to particulars, and ask ourselves what we are going to propose to our flock that is really practical and to the point, what acts of virtue and what salutary practices we are about to impress upon them; in one word, how we are going to correct what is amiss in them, how we are going to lead them into the path of sanctity and perfection.

Some such process as this, which we have endeavoured to sketch, is what is meant by the meditation of our subject, and it is recommended by all great masters of the art as an essential condition of every good composition. Without such serious consideration, we shall speak at best but superficially, often inaccurately. Our discourse will be nothing but a heap of cold and pointless ideas; a mass of texts and immature reflections. We shall be obscure, because, as we have not taken the trouble

to study our subject, we shall possess no clear and well defined ideas upon it. We shall be cold, inasmuch as neither our heart nor our imagination will have been inflamed in the furnace of deep and earnest meditation. We shall be diffuse, because we shall advance without order, like a traveller in a strange country. By due meditation of our subject, on the contrary, we become masters of it, and fully possess it. Possessing it clearly, we announce and develop it with ease and facility. Our intellect supplies us with the clearest proofs, our heart with the deepest emotions, and our imagination with the richest and most varied figures. The most telling expressions, the most striking and original turns of thought, and the most appropriate figures, present themselves, as it were instinctively to us, and it is thus that the best style flows out from its natural source, and the greatest beauties which can adorn a sermon spring without effort from the subject itself.

There are two methods of meditating our subject, the *direct* and the *indirect*. If we happen to be persons of great intellect, persons possessing a deep store of information, and a grasp of mind which enables us to turn that information to ready and practical account, or, if circumstances prevent us from employing any other, we may use the direct method, which consists in placing ourselves at once face to face with our subject, in bringing all the powers of our mind to bear upon it until we become penetrated with it, until we see it in all its aspects, until especially we behold at a glance the precise manner in which it is to be brought to act upon those whom we are about to address; and thus viewing it, in itself and in its relation to our audience, we at last, to use the words of the Abbé Bautain,¹ *conceive our subject*, and, in this conception, obtain the leading idea of our discourse, the idea that is to be embodied in the one proposition, the proving and the establishing of which is the end and aim of our sermon, as we shall show a little later on when treating of unity. This *direct* method of meditating and conceiving our subject is a purely intellectual process, in the sense that it supposes no actual reading up of matter, no collection of materials but what is supplied on the spur of the moment from the granary of our own mind, and beaten into shape and applied to our subject through the mere force of our own intellect, unaided by the knowledge or the experience of others. From this idea of it, it follows we think pretty plainly, that only the possession of great genius, or necessity, will justify the preacher who, as a rule, aspires to, and contents himself with, this direct mode of considering and conceiving his subject.

¹ The Art of Extempore Speaking.

Ordinary men must be content to follow a more laborious and circuitous way than this. There are few men who are sufficiently well up in sacred science, or whose knowledge is sufficiently fresh and accurate, to enable them to sit down at once and compose their sermon, without some previous revision and reading up of matter. Such men must employ the *indirect* method of meditating and conceiving their subject. This consists in reading, pencil in hand, some approved writer on the subject which we have selected to treat. This lecture instructs us on those points on which we may be ignorant, and refreshes our memory on those which we had begun to forget. It awakens and fertilizes the imagination, excites our zeal, inspires us with conceptions that are full of life, and sets the spirit of invention in full play. This course of reading is very different from the one described in the preceding chapter. *Then*, we read in order to form our style; *now*, we read in order to acquire matter, and an insight into the most striking way of presenting it, with a view to the actual composition of our discourse. Hence, in our present reading, we propose to ourselves to sift our subject to the very bottom, in order that we may put ourselves in a position to give sound, solid, and exact instruction upon it to our flock. We not only seek out and make *substantial notes* of all those ideas, passages, and practical applications, with which we meet in our reading, but we endeavour still more to master and possess the general order of the discourse, the way in which the various ideas are brought out, presented, and connected with those which precede and those which follow. We study the figures, the comparisons, the strong and vigorous expressions, which give such life to those ideas, and, in a word, everything which adds nerve, force, and beauty to the discourse. We endeavour to enter fully into the spirit of the writer, that thus our heart and our imagination may be equally set on fire, that we may, so to speak, be inspired by our subject. All this supposes, of course, that we know where to look for standard matter on our subject, and that we read with deep and serious attention, making short, but lucid and substantial, notes as we go along of everything that strikes us as peculiarly useful, either to *instruct*, to *convince*, or to *move* our audience. We read in this manner, until, to use a homely phrase, we feel full of our subject. Then, laying aside our book, we take up the notes which we have made during our reading; and re-read them face to face with our subject. We ponder seriously before God on what we have read and the notes we have made, always of course in relation with our subject; and whilst through this deep meditation we become fully possessed of our matter, and make it, in the truest sense, our own, we at the same time

conceive our subject in the manner described above, and obtain the clearest view of that which is to be the leading idea of our discourse, that idea or truth which, as we have said, is to be embodied in our proposition, and to the establishing of which all our efforts are to be directed.

This indirect method of considering and conceiving our subject is a little more laborious than the other, but it is vastly safer. Moreover, a little practice and a little perseverance will not only render it easy, but as pleasing as it most certainly will be useful.

Having thus fixed upon our subject, and having considered it well and deeply in the manner described above, we are now ready to proceed to the next stage of our preparation, viz. the arrangement of our matter, by means of a clear, definite, and well-organized plan.

The arrangement of our matter by means of the plan of our discourse.—We have collected the substantial materials of which our discourse is to be composed. We possess abundant materials with which to construct our edifice, but we possess them in a confused mass, without order, regularity, or design; and as no amount of wood and stone would suffice to raise a material edifice unless they were put in order, and arranged according to the plan of the architect, so, no amount or collection of matter will enable a pastor to preach a good sermon unless that matter be properly arranged, unless everything be put in its proper place and reduced to order. There is no way of reducing this mass of materials to order, except by taking our pen in hand, and, before we begin to compose our sermon, making a good plan, or skeleton, of our discourse. The plan of a discourse is, according to M. Bautain, *the order of the things which have to be unfolded*. It supposes, therefore, the matter to be unfolded, and this we have already collected in a confused mass, and the order in which that matter is to be unfolded. Simple as all this may seem, its importance can scarcely be exaggerated. There is scarcely anything which is more overlooked by ordinary preachers, and we venture to say that the utter failure of so many sermons is to be attributed neither to poverty of matter, nor defects of style and delivery, so much as to the prevailing want of order and method, and the consequent absence of any definite end, aim, or object in the discourses to which we listen. How many preachers are there who more than justify Dr. Whately's biting criticism! "Many a wandering discourse one hears, in which the preacher aims at nothing, and hits it". And what is the practical consequence of this? Why, that as the preacher had no clear idea of *what* he wished to say, or of the order in which he wished to say it, his flock have still less recollection of what

he *did* say. They carry away from his sermon no clear, definite ideas on any one point, on any virtue to be practised and the manner of practising it, for the very simple reason, that the discourse neither contained nor enunciated any such ideas. The preacher, indeed, may have glanced, in his confused and disorderly manner, at *many* things, but he has entered thoroughly into *none*. He has driven no *one* truth home to the hearts of his flock, as he should have proposed to himself to do, remembering that ordinary people scarcely remember more than *one* thing at a time. An hour after his sermon, he himself could scarcely tell you the precise subject on which he preached, the one idea which he strove to write on the hearts of his flock, and the order and method by which he proposed to accomplish his end; and for the best of reasons, because he had no such idea or method. What wonder, then, if that flock have long since forgotten the sermon which he himself no longer recollects, for the obvious reason that he never fully possessed or clearly expressed it? Such sermons—and would that they were fewer—to use a very homely but pointed expression, go in at one ear and out at the other.

There is no way of meeting this great and common failing of ordinary sermons, except by making a good plan of one's discourse. The fundamental quality of every good plan is *unity*, which we now proceed to consider.

Unity.—By the unity of a discourse we mean, that everything in it tends to the establishment of some *one*, *precise*, and *clearly defined* proposition, which we propose to ourselves to impress so deeply upon the hearts of our hearers that they cannot possibly escape the practical conclusions which we deduce from it; and that all the proofs, examples, illustrations, etc., which our sermon contains, have reference to the development of the *one* great, leading truth which is embodied in this proposition.

Unity comprises two things, unity of *view* and unity of *means*. There is unity of *view* in a discourse when everything in it tends to the one common end; when there is not a phrase in the sermon which is not expressed with this object, and which is not either necessary or useful in conducting our audience to it; when, in fine, from this common end as from a central point, we can take in the whole sermon, with all its ramifications, at a glance of the eye. Unity of view imparts this remarkable property to a discourse, that it reduces it to *one* leading proposition, which is merely brought out into greater relief by the *various ways* in which it may be presented to an audience; or rather, as Fenelon expresses it, the discourse is merely the development of the proposition, and the proposition is nothing more than an abridgment of the discourse. There is unity of *means* in a discourse, when all its parts are so united, connected, and arranged, that the

preacher advances continually on the same line of progressive conceptions—when it is one tissue of ideas and sentiments which beget and follow one another. In this way everything is in its proper place; each truth prepares the way for, introduces, and sustains some other truth which has equal need of its support; and thus they all unite to conduct the audience to the common end in such a manner, and with such an intimate and close connection, that no one of these leading ideas can be *omitted* without destroying the order of the march, no one *misplaced* without weakening the force, and deranging the harmony, of the whole discourse.

And, it is not sufficient that what we say have some relation to the general end of the discourse, and be thus comprehended, in a degree more or less vague, within the unity of view. Every idea, every sentence that we utter, must be expressed in its proper place; or, in other words, *unity of means* is no less essential than unity of view. What is it that makes a grand edifice? It is not a great mass of stones and materials, nor the heaping together of many parts without reference to the whole; but it is the just proportion of the various fabrics to one another, and their due arrangement so as to form one harmonious whole. And, again, to use the figure of Quintilian, what is it that makes a strong and vigorous body, but the union and perfect agreement of all the members? Displace but one member, and the beautiful body becomes a monster. It is the same in a sermon. Its strength and its beauty arise, not from disconnected and disunited members, no matter how elegant they may be in themselves, but from the intimate relation, and the perfect agreement, of one part to another and to the whole. Its beauty lies in the skillful and proper placing of each proof and of each idea, in the order and coherence of those ideas, which are so connected and knit together that no one can be omitted without causing a fatal gap, without destroying the vitality of the whole. In one word, the vigour and harmony of a discourse depend principally upon the order with which it is arranged, and the more orderly and definite it is, the more perfect it is. Hence, if each idea, each truth, each argument, be not placed in its proper position, the preacher will say at the commencement that which ought not to have come in until the middle or end of his discourse. He will finish where he ought to have begun, or *vice versa*. If there be not a strict and logical sequence of ideas, of proofs, and of arguments in a sermon, it is essentially faulty. Such a discourse is without unity, that unity which, according to St. Augustine, is the principle and the form of everything that is beautiful. *Omnis pulchritudinis forma unitas est.*¹ Without unity there can be no

¹ Epis. xviii

order; without order in a sermon, as in everything else, there can be nothing but darkness and confusion.

To secure this essential unity, and its natural results, definiteness of view and orderly arrangement, the preacher, according to the advice of St. Francis de Sales, should never enter the pulpit without a definite design of adding some definite stone to the walls of the heavenly Jerusalem; that is to say, he ought always to propose to himself the obtaining of some definite end which shall be conducive to the salvation of his audience, and, for this purpose, he should say to himself, What is it precisely that I wish to gain from my hearers? What reform, what pious practice, what special virtue, do I aspire to inculcate? With what dispositions, with what generous and specific resolutions, do I seek to animate them? If he do not see the answer to this question as clear and definite as the question itself, he may be pretty certain that his discourse will be vague, confused, and to a great extent, useless.

With these remarks on unity, the essential quality of every good plan, we now return to the more direct consideration of the plan itself. We have said just now that the *one* leading idea of our sermon may, and perhaps ought to be presented under *various* points of view, that it rests on two or three great leading proofs or arguments. We see at a glance, on carefully reading our notes, that all the arguments, comparisons, examples, etc., which we have collected as bearing on our subject, can easily be arranged under two or three leading heads; and, the making of the plan of our discourse is nothing more than the taking of our pen in hand, and with the principle of unity always clearly before us, the orderly arranging of our materials under these two or three leading heads. These two or three leading heads form the members of our division, or, in other words, the parts of our discourse. These leading members are in themselves, in one sense, general propositions, as they are the foundation of special arguments and oratorical developments; but, at the same time, there is such a strict coherence and connection between them and the subject, that they resolve themselves into a proposition which is still more general, to wit, that of the discourse. It is evident that the preacher, in thus arranging the plan of his sermon, advances by way of analysis, from particular ideas to general propositions. It is equally evident that, in the development of the discourse itself, he uses the synthetical method, descending from the general proposition of his discourse to the consideration of those minor propositions which are subordinate to it, but each of which, nevertheless, possesses its own proper proofs, ideas, and sentiments.

To sum up practically what we have said, the preacher will

arrange the plan of his discourse in some such way as this. Having selected his subject, having meditated and conceived it in the manner described above, he will write down the proposition which embodies the leading idea of his sermon. Then, he will arrange the members of his division, or the parts of his discourse, each one in its proper place, with its own peculiar arguments and oratorical developments briefly but clearly sketched out. Next, he will select the text of Scripture most appropriate to head his sermon. Then he will determine, from a general view of the whole discourse, what idea will most fitly introduce it; in other words, he will obtain the idea of his exordium; and lastly, he will consider and note down, from the same general view of the whole discourse, those sentiments, powerful emotions, and generous resolutions with which he will seek to move his hearers at the close of his sermon, in other words, the matter of his peroration or conclusion.

[By the kindness of Rev. T. J. Potter, Professor of Sacred Eloquence in All Hallows College, we have been enabled to lay before the readers of the *Record* this paper on the *Preparation for Preaching*. It forms part of his excellent work on Sacred Eloquence, which will soon be in the hands of the public.]

POSITIVISM.

II.

Having glanced at the literature of Positivism, it is now time to proceed to examine the system itself. First of all, it may be asked, is Positivism a growth altogether new? or is it rather an offshoot from philosophical systems which have already appeared in the world? and if its connection with theories long since familiar can be established, how much of their characteristics does it retain? and what has it added from its own stores?

Positivism belongs of right to the sensational philosophy, and preserves the leading features of its parent school. The primary elements of all our knowledge are three in number, and philosophical systems¹ differ one from the other according as they hold up one or the other of these three as the chief or sole element whence our ideas are derived. The three elements are (1) the idea of our own individual existence; (2) the idea of nature, of things that are not ourselves; and (3) the idea of the Absolute or Eternal. The system which takes for its basis the first of these, dwells especially upon those striking facts of our consciousness which are our sensations, through

¹ See *Morell's History of Modern Philosophy*, 2nd ed., vol. I. p. 63.

which, as through a channel, comes much of the materials of our thought. Thus was formed the school of Sensationalists, represented by the French encyclopædists, and, in his tendency, by Locke. Others, again, concentrate attention on the inherent powers of the individual mind, upon which they make the external world to depend, subordinating the objective to the subjective, and hence the system of Idealism of Berkely and Fichte. Those who bring into prominence the idea of the Absolute, the Eternal, Pure Being, merge the world of phenomena and the phases of our own consciousness in the depths of Being *per se*, and subject and object being thus absorbed, we have the Pantheism of Spinoza, Schelling, and others. Sensationalism, Idealism, and Pantheism represent, therefore, the main currents of the philosophical tendencies which have moved mankind.

Modern Sensationalism received its impetus from Bacon, in whose system of analysis outward observation held the chief place, the importance of abstract ideas being made to yield to that of the study of external phenomena. In the inductive philosophy experience was made the principal part. Not that the Baconian spirit was so wedded to empirical research as to leave no place for metaphysical analysis. On the contrary, by endeavouring to point out a *philosophia prima*, and by calling upon its followers to seek out the *forms* of things, its influence on speculative philosophy was not altogether to the disadvantage of the latter.

The principle of experience was thus established as the leading principle of modern philosophy. Hobbes developed it still farther, so as to make sensation the real basis of every mental operation, sole originator of ideas, and sole test of truth. Now, through sensation we can perceive only matter; hence, he concludes, matter is the only reality. Hence scientific investigation was reduced by him to the *doctrine of bodies*, that is, of their *existence* and *changes*. The doctrine of bodies includes "the knowledge of all phenomena, in relation to their probable causes, and of all possible causes as known from their observed effects". In the heat of the controversies excited by the philosophy of Hobbes, John Locke became convinced that the disputants were travelling by a wrong road; that the first thing to be done was, not to analyse things or doctrines to their simplest elements, but to investigate the faculties of the mind, in order to see what objects lie within its reach, and what beyond it. Hence the famous *Essay on the Human Understanding*. We cannot here stay to show how this work leads to materialism. Enough for our present purpose to show to what use Locke's principles, without his materialism, have been put in the hands of a school of thinkers of our own day. This modern school attempts to show, by metaphysical analysis, "that every notion springs from

the senses as the original channels through which the whole material of thought has been supplied". The leader of this school is Mr. James Mill in his *Analysis of the Phenomena of the Human Mind*. Mr. John Stuart Mill, although he does not pledge himself to any metaphysical system, also belongs to this school.

In this sketch of the sensational school of philosophy, there are some broad and deeply marked lines, which it will be of importance to point out more carefully to the reader. From the fundamental idea, that the sensations are the basis of our knowledge, it was easy to pass, once the analytic method was established, to an exaggerated estimate of the value of outward observation of phenomena. This state of mind, acted on by Locke's doctrine concerning the proper limits of the intellectual faculties, ever tended more and more to confine scientific investigation to the bare existence of phenomena. All these features are to be recognized again in the Positive Philosophy, which we shall now proceed to set forth.

M. Comte begins by taking a comprehensive survey of the state of the intellectual world as represented in European civilization. He finds human knowledge to be in an utterly disjointed state. Conflicting systems of philosophy divide the schools; contradictory religions are multiplied in the churches. What one philosophy or religion asserts, is refuted by another. A twofold cause of this intellectual confusion, presents itself to his thoughts. "The human mind may be searching for truth beyond the legitimate region of its actual knowledge; or it may not take a sufficiently comprehensive view of that truth which really does lie within its grasp". A true philosophy which would supply a remedy to so painful a disorder, should, therefore, effect two things. First, it should define accurately the limits within which the mind may legitimately exercise itself in the search for truth; and secondly, it should give unity to science, by pointing out a secure pathway by which the elevation of a universal philosophy may be reached. The Positive Philosophy undertakes this double task. It endeavours in the first place to discard for ever from among the objects of thought, all that regards the essential nature of things, their causes either efficient or final, all speculation as to their origin or destination. "We have no knowledge of anything but phenomena; and our knowledge of phenomena is relative, not absolute. We know not the essence, nor the real mode of production, of any fact, but only its relations to other facts in the way of succession or of similitude. These relations are constant; that is, always the same in the same circumstances. The constant resemblances which link phenomena together, and the consequent sequences which unite them as antecedent and consequent, are

termed their laws. The laws of phenomena are all we know respecting them. Their essential nature, and their ultimate causes, either efficient or final, are unknown and inscrutable to us".¹

This golden rule has not been always grasped by the human mind. On the contrary, M. Comte assures us as a matter of history, that two other methods of philosophising, antagonistic to his method and to each other, have successively swayed humanity, as well in the aggregate as in individuals. The law of progress thus embraces three distinct stages, called by him respectively the Theological, the Metaphysical, and the Positive. Mr. Mill believes that these terms, especially in the English language, are not quite suited to the purpose, as they excite ideas other than those intended. Hence, instead of the Theological he would prefer to speak of the Personal or Volitional explanation of nature; instead of the Metaphysical, the Abstractional or Ontological; instead of the Positive, the Phenomenal or Experiential.

In the Theological stage the mind regards the phenomena of the universe as operations of divinities. First, each object is looked upon as animated. Next, each entire class of objects or events is believed to be under the superintendence of an invisible being. Finally, the multitude of divinities is merged in a single God, who made the world, and guides it either by his continued action, or by specially interfering from time to time.

In the Metaphysical stage, phenomena are accounted for by being ascribed not to volitions but to realized abstractions. Instead of the Dryads presiding over trees, every plant is now supposed to have a vegetative soul. These various forces at last terminate in the universal idea of Nature, which, though regarded as impersonal, is supposed as acting in a sort of motion: as when we say, Nature abhors a vacuum.

In the Positive stage, finally, the palpable facts of the Phenomena are alone attended to with the view of discovering the laws of their co-existence and succession. Every other question concerning them is ignored.

Every single science which can occupy the human mind must invariably pass through this triple stage, from the theological, through the metaphysical, into the positive. This last is destined, says Mr. Mill (p. 12), finally to prevail, by the universal recognition that all phenomena, without exception, are governed by invariable laws, with which no volitions, either natural or supernatural, interfere. But the different branches of knowledge do not pass from one of those stages to the other equally and at the same time. Some sciences are more advanced than others. Thus astronomy, physics, and chemistry, have already arrived at the positive state, whereas physiology, or biology, is only at

¹ J. S. MILL: *Auguste Comte and Positivism*, page 6.

the metaphysical; while the whole science of humanity (sociology) is yet in its earliest stage, being hampered with the false idea of a Providence and a God. M. Comte's division of the sciences deserves more praise than anything else he has achieved. The sciences are not independent one of the other; but are so arranged that each depends upon a preceding one less complex than itself, whose laws it takes up with an addition of its own, and then sends on to the science next in order. Thus, the truths of Number are true of all things, and depend only on their own laws; therefore the science of Number (arithmetic and algebra) may be stated without any reference to any other science. On this principle M. Comte has arranged the sciences in a series, each term of which is an advance beyond the term preceding it, the phenomena belonging to it being determined by a more numerous combination of laws: 1st, Mathematics (Number, Geometry, Mechanics); 2nd, Astronomy; 3rd, Physics; 4th, Chemistry; 5th, Biology; 6th, Sociology, or the Social Science, the phenomena of which depend on the truths of all the other sciences. Thus all the sciences are co-ordinated; thus the entire edifice rises by degrees to its last and noblest stage, the science of man. Thus the experimental study of facts, and facts only, is made the secure and solid pathway to universal philosophy.

Before we pass on to consider Positivism from the religious point of view (for to its religious bearings we intend to confine our remarks), it may be well to observe that Comte's system can make no honest claim to whatever credit belongs to the inductive philosophy. Bacon's "mission", says Dr. Newman,¹ was the increase of physical enjoyment and social comfort; and most wonderfully, most awfully, has he fulfilled his conception and his design. Almost day by day have we fresh and fresh shoots and buds and blossoms, which are to ripen into fruit on that magical tree of knowledge which he planted, and to which none of us, perhaps, except the very poor, but owes, if not his present life, at least his daily food, his health, and general well-being. He was the divinely provided minister of temporal blessings, to all of us so great, that, whatever I am forced to think of him as a man, I have not the heart, from mere gratitude, to speak of him severely. And in spite of the tendencies of his philosophy, which are, as we see at this day, to depreciate or to trample on theology, he has himself, in his writings, gone out of his way, as if with a prophetic misgiving of those tendencies, to insist on it as the instrument of that beneficent Father who;²

¹ Discourses on University Education, Disc. iv, p. 192.

² "Atque illud insuper enixe rogamus ne humana divinis officiant; neve ex recreatione viarum sensus, et accessione majoris luminis naturalis, aliquid increduli-

when He came on earth in visible form, took on Himself first and most prominently the office of assuaging the bodily wounds of human nature. Now, Positivism completely discards this providential mission of knowledge, and altogether refuses to admit into its circle the idea of God. Besides, the inductive philosophy admits *a priori* axioms, and speaks of a *Philosophia Prima*; Positivism rejects them: the former includes our inner consciousness among the subjects to which its principles may be applied; the latter limits its observation to outward facts. Bacon, after observation, seeks to discover the *natures* of things; Comte holds all investigation into the essences of things to be useless and impossible. Systems, which are kept apart by differences so deep-rooted and so large, can have little affinity one with the other.

Again, the law of intellectual progress laid down by M. Comte, as consisting of the triple stage, theological, metaphysical, and positive, fills an important place in his system. According to him, every branch of science must invariably pass through these stages in succession. What is to be said of this law?

We shall find upon analysis, that this law, as expressed by M. Comte, includes two statements: first, that every science which can occupy the intellect, has invariably passed, or must necessarily pass, through the theological, metaphysical, and positive stages; second, that the metaphysical stage supplants the theological, and in turn is supplanted by the positive. Neither of these statements can be established by induction from the history of the sciences. Which of the sciences exhibits this triple stage of progress? M. Comte replies at once by naming astronomy. But, admitting for a moment that his theory is borne out by the history of astronomy, what other science has commenced with the theological stage? Dr. Whewell¹ shows that Physics has not, and quotes Adam Smith's saying, that there was never a god of weight. Nor did chemistry begin with a theological stage, although it too had a theological or mythological period, but that period was *not* its first. In the ages of alchemy, the substances on which chemists operated, were personified in a most remarkable and lively manner. "Gold was the *king* of metals", says Dr. Whewell page 354); "silver the *queen*. An object much aimed at was to obtain the *regulus*, the metallic young one of the more imperfect metals". So also, astronomy arrived among the Greeks at a precision which conferred on its discoveries a value so lasting, that even to-day they form part of the science, and yet long afterwards the period of astrology came on. If the law were

litatis et noctis, animis nostris erga divina mysteria oboritur", etc. *Prof. Instaur. Magn.*

¹ *Mac Millan's Magazine, Comte and Positivism, March, 1866.*

accurate, it must follow that the theological stage has long since been superseded in the case of very many of the sciences; for M. Comte himself admits that the crowning science of sociology is the most backward of all, for the very reason that it is still in the theological stage. Now, in this case, the early ages ought to be the only religious ages, or the most religious ages. This, however, is far from being the case. Leaving out of consideration a few so-called philosophers, who are not more numerous now than ever, the entire human race with one accord admits the existence of a Supreme Being, even although some nations outrage His Majesty by giving to false gods the homage which the True and Living God alone can claim. M. Comte asserts, moreover, that even in individual minds this triple stage may be observed: in our childhood we refer everything to God; in our youth, to metaphysical abstractions; in our riper years, we advance to Positivism. This may be true of M. Comte, who, as we have seen, shook off all religion almost with his boyhood; but is it true of those great minds, who, while they were kings of science, were at the same time, according to their own views, the most religious of men? Of such men, Newton may be taken as a type.

We admit, however, that in some of the natural sciences men attributed in the beginning to God functions which after investigation has traced to natural causes. Thus, in early times men believed the heavenly bodies to be gods or to be guided by gods. But, at this stage science had not begun at all; it was but the preliminary to science.

Nor is it true to say that, as a science progresses, the metaphysical supplants the theological, to be in turn supplanted by the positive stage. What we have already observed of astronomy and chemistry is a proof of this. But Dr. Whewell does not hesitate to assert, that there is no science in which this pretended succession of a metaphysical and a positive stage can be pointed out. "There is no science in which the discovery of laws of phenomena, when once begun, has been carried on independently of discussions concerning ideas, which must be called *metaphysical*, if anything be so called. There is no science in which the expression of the laws of phenomena can at this time dispense with ideas which have acquired their place in science in virtue of metaphysical considerations. There is no science in which the most active disquisitions concerning ideas did not come *after*, not *before*, the first discovery of the laws of phenomena. This may be exemplified in all sciences which have made any progress. Kepler's discoveries would never have been made but for his metaphysical notions. And again, those discoveries of the laws of phenomena did not lead immediately to Newton's theory, *because* a century of metaphysical discussion was requisite as a preparation" (p. 354).

The truth is that all three stages may and do coëxist in such proportions as are determined by the peculiar nature of each several science. The sphere of each becomes more accurately defined as the science progresses, but the most accurate positive knowledge of the laws of coëxistence and sequence of phenomena, can never clash with the natural tendency of the human mind to refer these phenomena to their causes, and to seek beyond all secondary causes a primary and first cause upon which all depends. It is wise to observe accurately and patiently what is passing in the world around us; it is wise to seek as far as we can the nature and causes of what we observe; but it is wisest to trace every finite contingent being to the First Cause, the God who created all things.

CLAIMS OF THE CATHOLICS OF IRELAND TO INDEPENDENT UNIVERSITY EDUCATION.

§. 1.—*Exclusive* education, in a religious sense, is that given by teachers all professing the same religion, to persons of their own faith exclusively. *United* education is that given to persons of different religions by teachers of one and the same religion. *Mixed* education is that given by teachers of different religions, Christian or otherwise, to persons who may be of one and the same faith, or may include members of several or all denominations of Christians, or non-Christians.

In exclusive education the teachers and taught must be of one faith; in united, the teachers only; and in mixed, where it practically exists, the teachers must be of different religions; it is of no consequence what the faith of the taught be. Oxford University is exclusive; Trinity College, Dublin, united; and the Queen's Colleges, mixed.

§. 2.—Catholics believe that religion should form the basis of, and be interwoven through, the whole education of mankind, from childhood upwards. Hence, the majority logically conclude that secular education should never be separated from the religious, and that it could not be safely entrusted to any one not professing the Catholic faith.

§. 3.—Catholics do not thereby imply that there is a Catholic science of mathematics, or of chemistry, as distinguished from a Protestant one; but they hold that education does not consist in merely acquiring facts; that it is a discipline for training the mind. They hold that instruction in the generally recognised principles of the physical sciences, such as that required for min-

ing, engineering, etc., may be given by any one qualified to do so, irrespective of his religion; but they believe that the training of the man, as distinguished from the engineer or architect, can only be safely entrusted to Catholics.

§. 4.—Many Protestants likewise hold that secular and religious education should be combined. This opinion has been held by many distinguished writers and statesmen of England. The following extracts will serve as proofs:—

“The second question was, whether they would have a scheme of secular education solely, or of secular and religious education combined? For his own part, he considered that if the state should confine itself to secular education, without associating it with religion, it would be doing absolutely worse than nothing”.—*Lord Mahon, now Earl Stanhope.*

“I do not think that the future minister, contemplated by Mr. Roebuck, is likely to have a very long tenure of power, if ‘Vote for education without religion, should be placed on his banner, and that schools entirely secular should be established by the state’”.—*Lord John Russell.*¹

“I am for a religious as opposed to a secular education. I do not think that a secular education would be acceptable to the people of this country. I believe, as the noble lord (John Russell) has said, that such an education is only half an education, but with the most important half neglected”.—*Sir Robert Peel.*²

§. 5.—If the state undertakes to educate any section of the community, or to adopt, in any instance, any system of education—exclusive, united, or mixed—it binds itself thereby to provide for the educational wants of the other sections of the community who conscientiously adopt other systems; otherwise it creates unjust monopoly. This view was held by Mr. Wise, the ablest advocate mixed education has had in these countries. He has said: “The education of a people is not to be considered in the light of a partial or capricious experiment, or series of experiments: it is to be viewed as one complete and well graduated system for the moral and mental discipline and instruction of an entire people. It is not wise to educate one portion, unless we make up our mind to educate the whole; it is not just to educate one class or sect, and to shut out, by law or practice, others from such education. The moment a single shilling is granted by the state, it takes upon itself the duty and responsibility of administering education; and the moment it charges itself with the education of the lower, it equally imposes upon itself the duty—I may say the necessity—of carrying that education up to the middle, and from the middle to the higher classes of society.

¹ *Hansard's Debates* (Education in England), April 19, 1847, p. 1197 B.

² *Ibid.*, p. 1221.

³ *Ibid.*, p. 1224.

Once it admits that its population is mixed up of different religious denominations, it cannot, without the imputation of persecution, confer the boon on one, and exclude others from participating in its enjoyment".¹

§. 6.—In respect to religion, the population of Ireland may be divided into: 1. Catholics, who form fully three-fourths of the whole population; 2. Members of the United Church of England and Ireland; and 3. Presbyterians and other Protestant dissenters.

The Irish Catholics having been stripped of their wealth, and deprived of the means of accumulating it again, by being shut out by practice, when not by law, from professions and lucrative skilled trades, are only now slowly regaining the position which a numerical majority must inevitably secure. They were also deprived of the means of education, every establishment for that purpose having been taken from them. Education is expensive, and its organisation is a question of time; consequently it was necessary that Catholics, on recovering religious liberty, should acquire some wealth before they could commence the task of reorganizing their education. But a century and a half of persecution and confiscation had deprived Catholics not only of schools and colleges, but of churches and all other religious establishments. Hence they had to reestablish everything, and naturally began with those of more immediate necessity—churches and primary schools. Upon this labour the Irish Catholics have expended a sum which no other nation, under like circumstances, has ever devoted in the same short space of time to the service of God and of education. It was only after a certain progress had been made in building churches and primary schools, that diocesan and other intermediate schools, and the claims of superior education, could be attended to. Though the organization of the intermediate and superior education has made great progress, it is necessarily still very imperfect. Towards this reorganization the state has not contributed a single shilling, save in the case of Maynooth.

Protestants who adopt exclusive or united education have long been amply provided by the state, assisted from time to time by private individuals, with a richly endowed university and several intermediate schools. More recently still, the very small minority which accepts a mixed system have likewise been provided by the state with a university embracing three well endowed colleges.

§. 7.—Catholics and Protestants who hold that secular and

¹ Speech of Thomas Wyse, Esq., M.P., on the extension and improvement of Academical, Collegiate, and University Education in Ireland, at the meeting held for that purpose at Cork, November 13, 1844, p. 1.

religious education should not be separated, cannot conscientiously accept of a system of mixed education; but either may admit persons of various religious denominations to attend their schools or colleges; that is, they may carry out united education. The presence in a congregation of persons of different religious belief, does not make the religion of the church mixed; neither does the presence in an audience of students belonging to various religions make the teaching mixed.

§. 8.—The possession of superior knowledge being now one of the surest means to attain material success, conscientious Catholics, who cannot acquire that education without sacrifice of their religious convictions, are unjustly shut out by the existing educational monopoly, from acquiring such wealth and station as superior education can give.

§. 9.—Free trade in professional practice of a public character is gradually being superseded by organised administrations. A complete medical organization now exists throughout Ireland; as yet the medical officers are appointed by local boards, but sooner or later these appointments will become vested in a central board. The engineering profession will gradually assume the same organized form under the Board of Public Works. Even the legal profession is gradually tending in the same direction. The competitive system, once thoroughly adopted, will hasten these professional organizations, by removing the more obvious and just objection to centralization. If every one may win a position in proportion to his ability and industry, the majority, who judge of all things only as they affect their material personal interests, will readily acquiesce in a system which affords them the means of providing for their sons.

§. 10.—Graduates in universities, especially when intermediate education shall be improved, will possess superior advantages over those who have studied in colleges, and will consequently, other things being equal, easily secure almost a complete monopoly of all superior appointments. The prejudices of the public in favour of what has the seal of authority and respectability, and the *esprit de corps* of powerful corporations, the influence of which ramifies through society wherever their graduates are found, materially assist the natural advantages of such institutions in securing that monopoly. Already, claims of this kind are put forth on the part of the existing universities. Thus the commissioners appointed to inquire into the state of the University of Dublin (p. 42) say: "The foundation and development of the School of Civil Engineering is highly creditable to the authorities of the College; and their efforts to improve the education of engineers should, we think, be encouraged in the way suggested by Dr. Apjohn,—by due weight being given to the

diploma in the selection of engineers for departments of the public service".

§. 11.—So long, therefore, as exclusive privileges are accorded to Protestants of the Church of England, who possess a university upon the united system, and upon the very small minority who are willing to accept education according to the mixed system of the Queen's University, the existing monopoly will be perpetuated. Even without the assistance of the state, the Protestants of all denominations, who have always enjoyed not only freedom of education, but a monopoly of endowed education, possess, and will possess for some time, very great advantages over Catholics, who had not only no endowed education, but for more than a century were forbidden even to openly purchase it. The existing monopoly is consequently still more unjust.

§. 12.—The political emancipation of Catholics in 1829 was consequently but a half measure of freedom. The intellectual emancipation, which is yet to be achieved, is a far more important matter; for so long as Protestants possess superior educational advantages, political equality may exist in theory, but never in practice.

§. 13.—The suppression of Catholic educational establishments, and the penalties imposed upon all who sought to acquire education, even in foreign countries, naturally operate upon the intellectual tastes of the existing generation of Catholics. The cultivation in recent times, by Catholics, of the higher philosophy, and the physical and natural sciences, was impeded by two causes: 1. by the absence of a university system in harmony with their views, because such subjects can only be effectively taught by universities; 2. even if Catholics did choose to devote themselves to such subjects, there was no field whereon to exercise their talents. Until within about ten years ago, there was not in Ireland or Great Britain a single professorship of mathematics, physics, chemistry, geology, natural history, physiology, etc., of a yearly value greater than £200, that was not closed against Catholics, either legally or by practice. The total number of those of a yearly value less than £200, which were either open to Catholics absolutely, or to which Catholics of very great ability and reputation might with very great exertion get appointed, did not exceed six or seven. It was only the wealthy, then, who could have cultivated science among the Irish Catholics.

It is no objection to this view, that some of the most eminent discoverers were poor men, who had received no university education, and in some instances were wholly self-taught. A university education cannot make every man a discoverer; but if he has the ability, it shows him the way. But the influence of

centres for the cultivation of superior knowledge, is by no means confined to those who have studied there; they produce a kind of intellectual atmosphere, whose action, like light-waves, extends over the whole country. A distant object may shine brighter, with the little light it receives, than a dull one close to the source itself; yet there is no doubt that, if the bright object was closer, it would be more brilliant. But where there is no lamp, there can be no reflection, however capable of shining the objects may naturally be.

Another action of centres of superior knowledge, and a very important one—they produce an intellectual public, without which the labours of genius are wholly unprofitable.

§. 14.—Professional education, being immediately dependent upon science, could not rise to a very high standard where the latter is not cultivated. No doubt many Catholics have distinguished themselves in recent times at the bar, in medicine, etc. But in order to do so, how painful must have been the ordeal to which they were compelled to submit—to be the recipients of intellectual out-door relief from a Protestant University!

§. 15.—The cultivation of science exerts a much greater influence upon the development of industry, and therefore upon the material prosperity of people, than is generally supposed; in forbidding the education of the majority of the Irish people in a past century, and allowing impediments to remain in the way of it in the present, governments have not only retarded the development of industry among Catholics, but in Ireland generally; for the material interests of one section of a people cannot be separated from those of the rest.

§. 16.—The general character of the education in a country is governed by that of its universities. They supply the teachers of the intermediate schools, and, directly or indirectly, the class books for all schools, not excepting the primary ones. In the absence of a Catholic university, the teachers of intermediate schools, no matter how exclusively Catholic they may be, will be graduates of Protestant or mixed universities, that is, if they be effectively managed. The spirit of these universities will consequently pervade the whole system, and the text books emanating from them will be universally used. If, to avoid this, the teaching be entrusted to persons who have not received a superior education, such as can, in the majority of cases, be determined only by the test of graduation in a university, our intermediate education will be inferior, and will not be such as would enable Catholics to compete with persons educated in Protestant or mixed schools, which are more or less under the constant influence of their great educational centres.

§. 17.—In all Catholic countries female education will naturally

be entrusted in a great measure to religious communities, even where the male education is mixed. The quality of female education is largely dependent upon that of the male, as the methods of teaching, and, in great part, the class books, are prepared by men. In a good system of education, the text books ought to form a well jointed series, arranged according to a philosophical plan. Such a series, emanating from a Catholic university, or recommended by it, would of course be at once accepted in its entirety. Coming from a Protestant or mixed source, suspicion would attach to it, however good it may be. Hence, though parts of the series may be adopted, the whole would rarely be; consequently, the text books used in such schools, being selected at random, would form a heterogeneous and unconnected whole, and this would also inevitably be the character of the education imparted. But even though no such suspicions should exist with regard to books or improvements in education, no community of spirit or objects could possibly exist between Protestant or mixed educational establishments and Catholic religious communities, whose only contact with the world is through Catholics. Therefore, if no Catholic university existed in the country, the mission of which it would be to infuse life and give an elevated character to the education of the country, the institutions for female education must stagnate, and the education want solidity and suitability to the wants of the time.

§. 18. It may be objected that the state has no right to recognize a university based upon an exclusive or united system. Such an argument is illogical in a country where there is a state religion, and where the existence of different denominations is recognized by the law, and may be met in two ways: 1. Religious equality being now theoretically established by law, if we admit the right of Protestants to possess universities based upon exclusive and united systems, we must logically concede to Catholics the same right; 2. The majority of the students of a university cannot live with their parents; they must reside either in the colleges of the university or lodge outside. If university education merely meant the getting up of books or attendance upon lectures, it would be immaterial which they did; but as it is a discipline of which these are only agents, it is most effective where the students reside in colleges. Now, if religion be considered a necessary element of education,—and this is the opinion of the majority of the people of these countries,—the kind of influence which the Catholic religion would exert, and the practices it involves, would be quite incompatible with the simultaneous action of a different belief. The great advocate of mixed education admits this. He has said: "Were an university to insist on residencee,—if in the colleges which constitute it, every

individual were required to live within the walls, and to form, as it were, one family,—particular doctrine, discipline, and practices of piety must exist, impossible to maintain, unless all the *alumni* were of the same religious faith. Were combination under such circumstances to be attempted, the violation of conscience or frequent exemptions from the general law, both attended with injurious results, would become inevitable. In such a case, I see no alternative; if we would *bonâ fide* work out the whole system of education, moral and religious as well as intellectual, the college so situated must, of a necessity, be exclusively of one religion or the other".¹

§ 19. It may be objected that the universities established within the present century, as, for example, the University of London, have generally adopted a mixed system, and that even the Scotch universities have advanced in the same direction by removing the religious tests put to professors, and that, consequently, an exclusive system, though Catholics may be entitled to it as an act of justice, is not in harmony with the liberal views which now prevail upon education, as upon all matters, and would be impolitic. The answer to this is, that the University of London is really a licensing board, which determines a certain standard of secular knowledge as a qualification for degrees, without at all dealing with the religious element which may be added to that knowledge. The colleges are, with one important exception, exclusive. University college, the exception alluded to, may be considered, like the Scotch universities, as mixed. But it is to be observed, that universities in a country where the great majority of the people is of the same religion, or at least so far agree as the different sections of Protestants do amongst each other,—they adopt the same version of the Bible, and only differ about the interpretation; and this right to differ constitutes the fundamental characteristic of Protestantism; and where the professors also belong to that religion, may admit a system of mixed education, because it can exist but in theory. Practically, such a university will be actuated by the spirit of the majority; and any professor being of a wholly different creed, who would attempt to go against that spirit, would be as effectually checked by the traditions of the place and by public opinion, as if it were an exclusive establishment. This argument applies to what is called mixed education in France and Belgium, and to a great extent in Austria. If the check to which we have alluded has not been effective in the former two countries, it is because mixed education does not mean there precisely what at present it generally means here. There it is not simply a question of professors of different religions, but of religion or no religion, with which is

¹ T. Wyse; Speech at Cork, p. 30.

sometimes accidentally combined an opposition of political principles, which often helps to give apparent public support to religious views, which, if uncombined with politics, would receive no support.

In Ireland the case is wholly different. Here, mixed education comes into practice; and, as the professors are with few exceptions Protestant, while the people for whom mixed education is ostensibly promoted is Catholic, the guiding spirit of all mixed institutions is Protestant, and is practically wholly beyond the influence of the Catholic majority.

Whenever two forces oppose each other, they neutralize. Applied to the forces in opposition in mixed universities and colleges, the neutralization of force is called mutual concession, which means in results intellectual sterility and religious indifference. The Protestant element being far in excess of the Catholic in present mixed institutions, not only suffices to neutralize the latter, but for the moment to make them essentially Protestant in character, and this character will remain, if not replaced by complete religious indifference,—the certain result of all mixed systems.

There is another and more powerful reason why the spirit of all mixed educational institutions must be Protestant, namely, that although as respects Ireland the majority of the people is Catholic, yet as the appointments are in the hands of government, which is imperial, they would be made upon imperial principles, and the majority of the empire is Protestant. And this suggests another consideration—that the state religion is seen and felt and is predominant in all public relations, while that of a minority, especially when it is inferior in wealth and station, is usually unnoticed.

§. 20.—It is asserted that persons educated in exclusively Catholic establishments are thereby made intolerant, and that separate education, if carried out, will oppose obstacles to the social and commercial intercourse of Irishmen of different creeds. The logical conclusion deducible from such an assertion is, that if any doctrine be sincerely inculcated upon the mind of a person, he is thereby made a bigot; or in other words, all believers in any set of opinions must necessarily be intolerant. And further, that in order to promote social or commercial intercourse, care should be taken not to impress too strongly upon members of different creeds the respective tenets of their faith. As well might we assert that the exclusive education of a surgeon by confining him to the society of surgeons, or the apprenticeship of a shoemaker, who chiefly associates with shoemakers, unfits him for the business of life. Before the establishment of Catholic schools in Ireland, nearly all the Catholics who had received any

superior education, did so at Protestant schools. Was there less bigotry and more toleration then than now, when all educated Catholics are taught in exclusively Catholic colleges?

§. 21.—There are some persons who believe mixed intermediate education to be dangerous, and to be accordingly repudiated by Catholics, but who, nevertheless, uphold a mixed collegiate system, *e.g.*, the Queen's Colleges, on the ground that the persons who attend intermediate schools are just of an age to have their religious feelings blunted by contact with persons of another creed, while those who go to universities have already attained an age when their religious convictions are formed, and require to be prepared for the world by mixing with people of different creeds. Such a proposition cannot be sustained. In the first place, intermediate schools are not simply preparatory to universities; for one student who will pass from them to a university, ten will pass directly into business. If the experience of a mixed university be necessary to enable professional men, and those wealthy enough to graduate at a university to rub off the asperities left by exclusive education, why should it not be necessary for the majority? And it is to be noted, that the majority, who do not go to the university, are generally subjected to the action of the exclusive training for a somewhat longer period, because it is the only systematic education they receive.

It is erroneous to suppose, as some persons believe, that danger to faith from mixed education is greatest in extreme youth, and diminishes as manhood is approached, that is, the period of university life. On the contrary, the danger is greatest at the latter period, because the mind is then desirous of analyzing everything—is fascinated by all bold, and above all, novel theories; a mind that has as yet no past, can look only to the future, and craves only for what is new. Then, too, the passions begin to develop, but there is no experience to curb them. If there be one period of life at which the guiding influence of religion is required more than another, it is during the university career of a student. Surely it is not to the pupils of primary schools, or trade schools, that lectures on philosophy are given. No one would look among them in Germany for disciples of Hegel, Schleiermacher, or Strauss.

§. 22.—From the definition of mixed education already given, it will be obvious that collegiate mixed education was tried for the first time in Ireland in the Queen's Colleges. No argument can consequently be deduced as to the results of that system, from the short experience the country has had of them.

§. 23.—Religious and political persecution always makes those subjected to it more tenacious of their opinions and impatient of discussion. On this account Irish Catholics, except where they

have been directly purchased, have been but little affected, so far as their religion was concerned, by being taught in Protestant schools. Feelings of pride and of honour acted as additional safeguards of their religion. But, perhaps, the chief reason why faith suffered so little under Protestant education, was the fact, that no school of philosophy has arisen and flourished in Ireland during the present century, and, consequently, all the Protestant educational establishments were untainted with unchristian doctrines, certainly so far as their public teaching went.

§. 24.—The foregoing heads of arguments suggest the following summary of reasons why a Catholic University is necessary, and why it ought to be recognized by the state:—

Functions of the University.—1. It is necessary, because the majority of the people of Ireland “should not be without some great central school for the development of the national genius, and the expression of the national mind, according to those elementary laws of opinion and sentiment which belong to it in history and by inheritance”.

2. To elevate the intellectual tastes of the people, kept fallow for centuries, and especially to draw forth the latent ability of the country.

3. To encourage the cultivation of science and the higher departments of literature among Catholics.

4. To raise the standard of Catholic professional education, and thus indirectly aid in developing the industry of Ireland.

5. To afford a superior education to persons destined for the priesthood, before entering upon their special theological studies at Maynooth or other colleges.

6. To provide qualified teachers and text books for intermediate Catholic schools and colleges, and to otherwise raise the standard of secondary education, both male and female, in this country.

Why it should be Catholic.—1. Because Catholics consider that religion should form the basis of all education, and as religious cannot be separated from secular, mixed education is impossible in practice without danger to religion.

2. Because, as a mixed or Protestant University system could never possess the confidence of the majority of Catholics, it could not consequently fulfil any of the functions just stated.

Why it claims state recognition.—1. Because that recognition has been given to a university conducted on the same principles as the Catholic University, and for the use of a Protestant minority, which prefers exclusive, or united, to mixed education; and also to the university of the advocates of mixed education.

2. Because the Catholics cannot consider that religious equality exists, so long as they are not intellectually free.

3. Because, so long as the state refuses to recognize the university, it creates a monopoly in favour of both the other universities, which is manifestly unjust to conscientious Catholics, by preventing them from participating in the advantages which university degrees bestow.

4. Because it is manifestly unjust to prevent the Catholic University from performing the functions above stated, which, if efficiently performed, would be so beneficial to the country, *and which cannot possibly be fulfilled by any other university.*

5. That the Catholic University is but the reestablishment of one founded in 1622, and suppressed by order of government in 1632; and that Catholics have as much right to restore it as they have to educate priests, to rebuild churches, or found convents—rights suppressed at the same time, but since restored.

6. And lastly, that the separate system of education is in force in England; that the Australian Colonies have rejected mixed education, and have founded universities upon the separate principle; that the Catholic University of Quebec has been recognized by the state; and that the separate system is even forcing its way into the primary schools of Canada, Ireland being the only country where the voice of the majority is unattended to, and where educational experiments, which would not be tolerated elsewhere, are tried.

DOCUMENTS.

I.

INSTRUCTIO S. POENITENTIARIAE APOSTOLICAE CIRCA CONTRACTUM QUEM MATRIMONIUM CIVILE APPELLANT.

1. Quod iamdiu timebatur, quodque Episcopi cum singillatim, tum una omnes, protestationibus zelo ac doctrina plenius, virique plurimi cuiusque ordinis eruditius suis scriptis, et ipsemet summus Pontifex vocis suae auctoritate, avertere conati sunt id, pro dolor! videmus in Italia constitutum. Quem vocant civilem Matrimonii contractum, eiusmodi malum haud amplius est, quod Iesu Christi Ecclesia debeat trans Alpes deflere; sed et quod in hisce Italiae regionibus consitum, pestiferis suis fructibus christianam familiam societatemque minuitur inficere. Atque hosce funestos effectus Episcopi et locorum Ordinarii animadverterunt, quorum quidem alii opportunis instructionibus monitum ac vigilem fecerunt gregem suum; alii vero ad hanc Apostolicam Sedem mature confugerunt, ut normas inde haurirent, quibus in tam trepida re ac tanti momenti

tuto dirigerent sese. Quamvis autem hoc sacrum Tribunal haud pauca responsa atque instructiones particularibus petitionibus, Summi Pontificis jussu, dederit: attamen ut postulationibus, quae in dies augentur, satisfiat, mandavit Sanctus Pater, ut per hoc Tribunal ad omnes locorum Ordinarios, ubi infausta haec lex promulgata fuit, instructio mitteretur, quae normae cuiusdam loco cuique eorum inserviret, ut et fideles dirigant et ad morum puritatem, sanctitatemque Matrimonii Christiani sartam tectam servandam, uno animo procedant.

2. At vero in exequendis S. Patris mandatis haec S. Poenitentia superfluum putat in memoriam cuiusque revocare, quod est sanctissimae Religionis nostrae notissimum dogma, nimirum Matrimonium unum esse ex septem Sacramentis a Christo Domino institutis, proindeque ad Ecclesiam ipsam, cui idem Christus divinatorum suorum mysteriorum dispensationem commisit, illius directionem unice pertinere: tum etiam superfluum putat in cuiusque memoriam revocare formam a S. Tridentina Synodo praescriptam *sess. 24. c. 1. de reform. matrim.*, sine cuius observantia in locis, ubi illa promulgata fuit, valide contrahi matrimonium nequaquam posset.

3. Sed ex hisce aliisque axiomatibus et catholicis Doctrinis debent animarum Pastores practicas instructiones conficere, quibus etiam Fidelibus id persuadeant quod Sanctissimus Dominus noster in Consistorio secreto die XXVII. Septembris anni MDCCCLII. proclamabat: id est—*Inter Fideles Matrimonium dari non posse, quin uno eodemque tempore sit Sacramentum; atque idcirco quamlibet aliam inter Christianos viri et mulieris, praeter Sacramentum, coniunctionem, etiam civilis legis vi factam, nihil aliud esse, nisi turpem atque exilialem concubinatum.*

4. Atque hinc facile deducere poterunt, civilem actum coram Deo eiusque Ecclesia, nedum ut Sacramentum, verum nec ut contractum haberi ullo modo posse; et quemadmodum civilis potestas ligandi quemquam Fidelium in matrimonio incapax est, ita et solvendi incapax esse; ideoque, sicut haec S. Poenitentia iam alias in nonnullis responsionibus ad dubia particularia declaravit, sententiam omnem de separatione coniugum legitimo Matrimonio coram Ecclesia coniunctorum, a laica potestate latam, nullius valoris esse; et coniugem qui eiusmodi sententia abutens, alii se personae coniungere auderet, fore verum adulterum: quemadmodum esset verus concubinaris, qui vi tantum civilis actus in matrimonio persistere praesumeret; atque utrumque absolute indignum esse donec haud respiscat, ac praescriptionibus Ecclesiae se subiciens ad poenitentiam convertatur.

5. Quamvis autem verum Fidelium Matrimonium tum solum contrahatur, quum vir et mulier impedimentorum expertes mutuum consensum patefaciant coram Parocho et testibus, iuxta citatam S. Concilii Tridentini formam, atque ita contractum matrimonium omnem suum valorem obtineat, nec opus sit ut a civili potestate ratum habeatur, aut confirmetur: attamen ad vexationes poenasque vitandas, et ob prolis bonum, quae alioquin a laica potestate ut legitima nequaquam haberetur, tum etiam ad polygamiae periculum avertendum

opportunitum et expediens videtur, ut iidem Fideles postquam Matrimonium legitime contraxerint coram Ecclesia, se sistant, actum lege decretum exequenturi, ea tamen intentione (uti Benedictus XIV. docet in Brevi diei XVII. Septembris anni MDCCXLVI. *Reddite mihi Nobis*), sistendo se Gubernii Officiali nil aliud faciant, quam ut civilem coerectionem exequantur.

6. Iisdem de causis, nequaquam vero ut infaustae legis executioni cooperentur, Parochi ad matrimonii celebrationem coram Ecclesia eos Fideles, qui, quoniam lege arcentur, ad civilem actum dein non admitterentur, ac proinde non haberentur ut legitimi coniuges, non ita facile ac promiscue admittant. Hac in re multa uti debebunt cautela ac prudentia, et Ordinarii consilium exposcere; atque hic facilis ne sit ad annuendum: sed in gravioribus casibus hoc sacrum Tribunal consulat.

7. Quod si opportunitum est ac expedit, ut Fideles sistentes se ad actum civilem peragendum se probent legitimos coniuges coram lege: hunc tamen actum, antequam matrimonium coram Ecclesia celebraverint, peragere nequaquam debent. Et si qua coactio, aut absoluta necessitas, quae facile admittenda non est, eiusmodi ordinis invertendi causa esset; tunc omni diligentia utendum erit, ut matrimonium coram Ecclesia quamprimum contrahatur, atque interim contrahentes seiuncti consistent. Hac super re unumquemque hortatur haec S. Poenitentiaria, ut doctrinam sequatur ac teneat a Benedicto XIV. expositam in Brevi, cuius supra mentio facta est, ad quod tum Pius VI. in suo Brevi ad Galliae Episcopos "*Laudabilem Maiorum suorum*" dato die XX. Septembris anni MDCCLXXXI. tum Pius VII. in suis literis datis die XI. Iunii Anni MDCCCVIII. ad Episcopos Piceni, eosdem Episcopos instructionis gratia remittebant, qui normas expostularant, quibus in simili civilis actus contingentia Fideles dirigerent. Post haec omnia facile est videre, praxim hactenus observatam circa Matrimonium, et speciatim circa paroeciales libros, sponsalia, et matrimonialia impedimenta cuiusvis naturae ab Ecclesia sive constituta sive admissa, nullo modo variari.

8. "Et hae sunt generales normae quas huic S. Poenitentiariae, Sancti Patris mandatis obsequenti, tradere visum fuit, et iuxta quas eadem videns plures Episcopos et Ordinarios suas iam instructiones adamussim confecisse, maximopere laetatur: speratque fore ut et caeteri omnes idem faciant: qui ita se pastores vigiles ostendentes, meritum ac praemium a Iesu Christo Pastorum omnium Pastore consequentur.

II.

MATRIMONII.¹

27 Aug. 1864.

Sess. 24. c. 6, de Reform. Matr.

Compendium facti. Etsi Caia uxor Titii, e maritali domo legitime expulsa fuisset; concessum tamen eidem fuerat, ut filii qui sub potestate Titii manserant, matrem suam invisere interdum possent. Hac circumstantia abusa est mater ut filiam suam Agnetem sequenti ratione proderet.

Cum enim nubilis Agnes in paterna domo degeret, in civitate A. et conversandi causa ad quandam frequentatam domum interdum accederet, contigit ut vir quidam Sempronius iam viduus, amore Agnetis corripereetur. Tum Titius adolescentulae pater, tum ipsa adolescentula Agnes, Sempronii instantiis ad conciliandas nuptias porrectis, non semel restiterunt; donec Sempronius hanc legitimam viam sibi praclusam praesentiens, aliam prorsus inauditam, sibi aperiendam curavit.

Sane (prouti ex actis eruimus) cum Caia Agnetis mater, in quadam ora maritima B. longe a civitate A., ad balnea ratione valetudinis degeret, et Titius Agnetis pater, eodem tempore, ratione sui officii discessisset e sua civitate A., Agnes cum famula educatrice aliaque sorore iuniori eundem locum B. petiit, suamque matrem invisit in publico diversorio habitantem. Mansit ibidem Agnes nonnullis diebus, donec mater praetextu melioris habitationis, ficto animo, filiae suasit se conduxisse commodiorem domum eadem in terra, ad quam semet paratam exhibuit ducendi Agnetem. Reapse Caia mater simul cum praedicta educatrice duxerunt Agnetem in quandam remotiorem domum, quam ingressae, prius Caia, deinde educatrix, aliquas causas abeundi praetexentes, discesserunt, sola ibi relicta veluti in propria domo Agnete.

Cum ita res se haberet, ex improvise prodiit Sempronius, qui exterrefactae tunc Agneti, patefecit eam in sua domo et potestate reperiri. Coacta fuit Agnes in ea remota Sempronii domo manere per partem diei et integram sequentem noctem, in qua, ut ipsa deposuit, et clamavit et fugam tentavit inutiliter.

Sequenti die, tarda licet hora, rediit educatrix, cui Agnes promptam manifestavit voluntatem, eadem ipsa die, paternam domum redeundi. At mater (quae ex conducto cum Sempronio agere, satis apparebat) antequam filia discederet, una cum Educatrice exterritae adhuc puellae suaserunt, ne domum Patris repeteret, ut paternam iram, propter ea quae acciderant, declinaret; sed potius ad aliquod publicum diversorium in eadem civitate A. se conferret, ut ibi opportunius deliberaretur quid post haec esset agendum.

Praeteriri heic silentio non debet, quod Sempronius ante haec, sibi proposuerat Agnetem abducere in aliam longinquam regionem, ut cum ea matrimonium liberius contraheret: ad hoc propositum

¹ Titulos causarum constanter referemus prouti in SS. Congregationum actis reperiuntur, ut possint pro opportunitate, causae allegari. Solent poni tituli iuxta SS. CC. praxim, hoc casu obliquo, quia subintelligitur *Causa*.

effectum suum sortitum non fuerat, ex eo quod ipse nomen suum et puellae abducendae navis gubernatori eos traiecturo dare noluerat.

Itaque importunae suasioni Matris et educatricis, Agnes paruit, et eodem die Agnes et educatrix, viae ferreis assibus stratae sese commiserunt ut redirent in suam civitatem A. Verum cum ad stationem quandam devenerunt, en comparet iterum Sempronius, qui eundem currum ingreditur ubi Agnes considebat, quae tanto horrore praesentia Sempronii perculsa est, tantosque clamores extulit, ut currum gubernator intervenerit, indixeritque Sempronio, ut ab eo curru recederet. Quod quidem deinde praestitit Sempronius, suadente altero viro C., qui eodem in curru considebat.

Praestat haec partem referre testimonii eiusdem viri C., qui haec sub iuramenti fide deposuit: "Firmiter scio quod in itinere ex ora maritima B., ad civitatem A., me reperi cum quadam adolescentula quae flebat, alia iuvene comitata. Contigit ut eodem curru nos reperiremur. Ad sequentem stationem, quidam iuvenis Sempronius venit, et consedit in curru in quo nos considebamus. Ad cuius adspectum Agnes extulit clamores tales, ut conductor currum venerit ad observandum quid acciderit. Iuvenis socia (educatrix) quae videbatur habere praedominium super Agnete, curavit silentium Agneti indicere. . . . Iudicavi suadere Sempronio, se melius facturum si alium ingrederetur currum ad auferendam Agneti causam doloris. Tunc ipse secreto collocutus est mihi, enarrans se seduxisse illam iuvenem ut ab ea amaretur. Ipse a me postulavit ut curam illius (Agnetis) susciperem, et ut impedirem quominus ipsa rediret apud Patrem suum. Denique Sempronius indicans mihi iuvenem sociam (educatricem) mihi dixit, quod illa particeps erat secreti et negotii Ego ducebam Agnetem eiusque sociam in Diversorium D., apud quod egomet divertere consueveram".

Itaque Agnes pervenit ad Diversorium publicum D. in sua civitate, ex suasionem viri C., nec non educatricis quae particeps erat consiliorum Sempronii.

Haec porro sunt adiuncta quae in hoc Diversorio contigerunt. Cubiculum assignatum fuit Agneti, studio educatricis, ad quod non nisi per ipsius educatricis cubiculum, dabatur accessus; et fenestras habebat, quae non viam publicam, sed atrium tantummodo introrsum respiciebant. Quare nullus exeundi aditus puellae patebat sine educatricis venia, quae tam caute tanque arcte eam custodiebat, ut quoties domo exiret, toties cubiculum clavibus obseraret et firmaret.

Mansit Agnes tres hebdomadas eo in diversorio, quo tempore bis exiit, constanter tamen ab educatrice concomitata, primo cum ad Confessarium accessit, secundo ad quandam Advocatum consulendum. Hic tamen secundus exitus firmiter ab educatrice Agneti prohibebatur. Quare ita altercare et clamare ceperunt, ut Diversorii famuli adfuerint, quorum auxilio Agnes egredi potuit. Adiit autem Iurisconsultum non procul a Diversorio commorantem (comitante Educatrice) eidemque conditionem suam aperuit, ac exposulavit quid sibi agendum esse putaret. Iuris ille consultus, nullum aliud huic malo superesse respondit remedium, praeter matrimonium,

et ad Titium Agnetis Patrem epistolium misit, quo rerum eventa narrato, matrimonium necessarium esse concludebat. Titius indignatus, nunquam ad filiam accessit, neque ab ea aspici deinde passus est; tamen re perpensa ex se, et ex aliorum consilio, licet invitus in filiae matrimonium cum Sempronio consensit; et quidem ex ea ratione, quia videbatur actum esse de filiae suae fortuna. Fama enim de hoc facto late diffusa erat, et opera ipsius Sempronii, uti asserebatur, publicae ephemerides facti notitiam evulgarunt.

Interea Sempronius non praetermittebat ad Diversiorum praefatum accedere, et cum educatrice sermones protrahere, quem tamen Agnes, vel a se repulit, vel tandem invita recepit.

Manens itaque Agnes in eo publico Diversorio, ex quo bis tantum exierat, sub praedominio educatricis, ex cura et mandato Sempronii, et animadvertens sibi tantummodo manere electionem inter monasterium et matrimonium cum Sempronio, hoc tandem praetulit, quia religiosa vocatione se carere sentiebat.

Quare omnibus paratis, tandem exiit Agnes ad matrimonium celebrandum; quod ita initum fuit, ipso testante paracho, ut non nuptiae, sed potius funus peragi videretur. Agnes tristis externa consensus signa praestitit, eiusque pater qui filiam suam in hoc etiam acta neque aspicere dignatus est, pene stupens actum ipsum, more illius regionis, obsignavit.

Eodem die Sempronius secumferens uxorem Agnetem longissima itinera aggressus est; et fere iugiter per quadriennium quo simul habitarunt quamvis animo aversi, ut asserebatur, varias longinquas regiones peragrarunt, donec in quodam reditu in civitatem A., Agnes nacta occasionem qua Sempronius novum iter aggressurus erat, aegram se fingens, a viro sequendo se exemit; et simul ac ille digressus est, ad patrem convolvit, eodemque suadente, monasterium ingressa est. Ex hoc accidit quod Sempronius quaesierit obtinueritque divortium; Agnes insuper hoc haud contenta, institit tum apud Curiam, tum deinde apud S. Sedem pro declaratione nullitatis matrimonii. Itaque processu in Curia peracto secundum formam Const. Benedicti XIV. *Dei miseratione*, eoque transmissa ad S. C. Concilii, causa discussa fuit sub dubio: an constaret de nullitate matrimonii in casu.

DISCEPTATIO SYNOPTICA.

Defensio vinculi Matrimonialis.—Dumtaxat delibabimus praecipua capita eorum quae per defensores copiose et erudite disputata sunt.

Defensor vinculi matrimonialis contendens hoc matrimonium esse undequaque validum, conabatur ostendere illud dici irritum non posse, neque ex capite vis et metus, neque ex capite raptus. Ad primum quod attinet animadvertebat, Agnetem nulla causa externa, non physica vi, neque morali violentia, per minas nempe et gravem metum, ad coniugium ineundum fuisse inductam. Ut enim ex hoc capite matrimonium sit nullum exigitur (aiebat) ut obiectum metus, sit damnum grave, et metum incutiens possit vel saltem putetur posse minas exequi, et ut istae minae non facile devitari possint per recursum ad superiores, parentes vel amicos: haec omnia porro in

casu non verificabantur, cum Agnes electione propria, et facti consideratione ut proprio honori consuleret matrimonium contraxit.

Contentens insuper excludere raptus impedimentum, praeter alia quae in facto adnotaverat, praemissa auctorum doctrina docentium: duo debere concurrere ad raptus impedimentum constituendum, renuentiam nempe mulieris, et physicam abductionem eiusdem de loco ad locum a raptore perpetratam; contendebat ostendere utrumque extremum in hac causa deficere. Deficiebat violentia ex parte viri, siquidem Agnes matri et educatrici consentiens ad domum Sempronii initio accessit, et non fuit Sempronius qui vim Agneti intulit, ut in propriam domum eam transferret. Proindeque contendebat deesse initium raptus, quod omnino in his causis inspicere debet. Sanchez l. 7 disp. 13 n. 9 de matrim.

Dato insuper, prosequabatur, quod mater Agnetis tanquam Sempronii mandataria, filiam dolo induxit ad viri domum, non tamen verificaretur raptus, ex eo quod tractatus de inuendo matrimonio praecesserit, quo in casu, citatis auctoribus, ratio raptus exulet oportet. Qui tractatus si effectum sortiti non fuerant apud patrem, hunc sortiti sunt apud matrem.

Sed admissio etiam per hypotesim initio raptus, purificatum hunc esse censebat, praesertim ex eo quod mulier separata fuerat a Sempronii potestate, et in loco tuto libera manserat. Hoc evenisse contendebat, tum in itinere quo cum ceteris communem cursum habuit, in quo valuit etiam virum e suo conspectu expellere, tum in sua civitate quam libere petiit, tum in diversorio, quod libere elegit ut declinaret patris iram, in quo educatricis iugum excussit quoties voluit, ut cum ad Iurisconsultum accessit etc.

Neque demum in ipsa matrimonii celebratione ullam vim sive physicam sive moralem intercessisse animadvertibat, quia et Agnetis pater adstabat, et ipsa libere consensus signa praestitit.

Postremo proponebat canonistarum doctrinam, docentium quadriennemem cohabitationem plusquam satis esse ad matrimonium ratihabendum, quoties invalidum ex vi et metu contractum fuisset. Etenim tam diuturna vitae consuetudo inducit praesumptionem iuris et de iure, mulierem libere consensisse. Imo cum praesens coniugium iuxta formam tridentinam celebratum sit, ipsis actibus coniugalibus sine alia forma, etiam exteriori revalidatum censebat; praesertim cum toto quadriennio Agnes contra matrimonii vinculum nunquam reclamaverit.

NOTICES OF BOOKS.

I.

Magnum Bullarium Romanum, a Leone I. (442) ad nostra tempora Pii. IX. Pont. Max. Benedictione insignitum sub auspiciis Emi. S. R. E. Card. Francisci Gaude, Romano Doctorum VV. Eccl. concessu amplissimis additionibus auctum Sac. M. Marocco, Th. D. recensione, H. Dalmazzo curis atque castigatione noviter editum. (Maison Casterman, Paris.)

This colossal undertaking has already reached its tenth volume, and we have reason to hope will be carried to a successful completion. There was need of a new edition of the Bullarium. First of all, because the official edition printed at Rome by Minardi, has been long exhausted, and such rare copies as from time to time made their appearance at sales brought an enormous price. Besides, that edition stopped short at the first half of the eighteenth century, and in its typography left a good deal to be desired. In addition, many Pontifical Bulls, Briefs, and other important documents, were omitted by the editors, or remained unknown to them. This new Turin edition is published at such a price as will bring it within the reach of almost all college libraries. Each volume is composed of a variable number of fasciculi *in quarto*, at least five of which appear each month, the price of each fasciculus being (at Paris), one franc and a half. Subscribers receive the work in volumes. The typographical finish and accuracy of this edition is worthy of the best age of printing.

The editors have reprinted the text of the Minardi edition with notes, and as an appendix to each volume give an entirely new work consisting of the important documents either omitted by the Roman editors, or discovered since the Roman edition was published. These documents have been drawn principally from the Vatican archives and the libraries of Rome, and have been submitted to a committee of theologians and canonists, appointed at Rome with the approbation of the Sovereign Pontiff, and under the auspices of Card. Gaude. Some idea of the value of these appendixes may be formed from the fact that the editors have procured about one hundred and thirty bulls and other documents of Benedict XIV. alone, and many more belonging to Pius VI., Pius VII., and their successors, all of which are wanting in any other Bullarium. The name of Cardinal Gaude is in itself a guarantee that the labours of the committee of theologians and of the editors will be found worthy of the subject. No ecclesiastical establishment should be without this magnifi-

cent monument of the vigilance and wisdom displayed by the Roman Pontiffs during fourteen hundred years.

III.

The Life of Father Ignatius (Spencer), by Rev. Father Pius a Spiritu Sancto, Passionist. Duffy: Dublin, 1866. 8vo, pp. 526.

This is an extraordinary book, and will doubtless receive, as it deserves, much notice. If the aim of a biographer is, as surely it ought to be, to put vividly before us the subject of his work, F. Pius has certainly hit his mark. For in these five hundred pages George Spencer lives before the mind's eye. It is no mere sketch, which the reader has to fill up for himself, nor is it a dreamy ideal, in which imagination has as much place as reality; but it is the man himself as he lived that strangely varied life, which led him into every class of society, and on every phase of which he left his abiding and most unmistakable impression.

It is George Spencer from first to last. The individuality of the man is too marked for any circumstance or condition of life to obliterate it. The timid boy at Eton, with his religious yearnings, struggling against the iniquities of an evil day now long since passed away; the popular aristocrat at Cambridge, who, when he chooses to study, takes place amongst the very highest of the Trinitymen, and then throws aside the honours within his reach, as though conscious of their unreality; the man of fashion, who fills so gracefully the high place which the son of Earl Spencer and the brother of the popular Lord Althorpe claims as his own, and who thence retires in the very height of its unsatisfactory pleasures; the Protestant rector, who, amid his father's tenantry and under the shadow of Althorpe, can find no rest for a mind destined for higher and holier ways; the zealous convert who throws himself heart and soul into the new sphere of action which God's grace has opened to him, and still with untiring energy works his way onwards, still onwards, until he finds his high vocation in the rigid discipline of the Order of Passionists: from the beginning to the end, it is the same one man with high thoughts he is so long unable to comprehend, with yearnings for something for which he seeks in vain for so many years and in such varied ways, but which in God's good time find their realization where alone they can be found, in the service of the Catholic Church.

Of course the simple, honest narration of so varied a life can have but little in common with the usual Lives of the Saints; and this should be borne in mind by those who open its pages: otherwise they will be disappointed when they look for what

they will not find here, and perhaps find much which they do not look for.

But to those who knew Father Ignatius Spencer,—and who is there who knew him not, at least in reputation?—to such, this life will be a most acceptable gift, bringing back, as it does so graphically, that gentle, loving, sagacious, and devout old man, who drew all hearts towards him, and kindled in them a higher zeal and a purer devotion by his own bright example of unselfish and never-tiring loyalty to the Church he so loved.

III.

Appendix ad Rituale Romanum. Kelly: Dublin.

On a former occasion we noticed the *Appendix ad Rituale Romanum*, lately published at the Propaganda, Rome. To-day we are glad to call attention to an Irish edition of the same, in which the Roman text has been faithfully followed. An appendix to the Ritual, published by authority, takes its place among the liturgical books of the Church, and is, of course, above criticism. The following is the list of contents:

Monitum; De Sacramento Baptismi; Formula brevior pro Benedictione Fontis seu aque baptismalis; Instructio pro simplici Sacerdote Sacramentum Confirmationis ex Sedis Apostolicæ delegatione administrante; De Sacramento Eucharistiæ; Instructio a Sacrorum Rituum Congregatione edita pro Sacerdote Apostolicam facultatem habente his Missam eadem die celebrandi; Modus sacram Eucharistiam deferendi occulte ad Infirmos ob metum Infidelium; Decretum a Sacrorum Rituum Congregatione editum de specie olei pro nutrienda lampade Sanctissimi Sacramenti; De Benedictionibus; Benedictio viæ ferreae, et eurrum; Benedictio ad omnia; Instructio pro Sacerdotibus quibus Summus Pontifex facultatem delegat benedicendi Coronas, Rcsaria, Cruces, Crucifixos, parvas status et sacra numismata cum adnexarum Indulgentiarum elencho; Benedictiones propriæ nonnullorum ordinum Regularium; Benedictio et impositio Scapularis Sanctissimæ Trinitatis; Modus imponendi dictum Scapulare; Benedictio Trisagii Sanctissimæ Trinitatis; Methodus pro erigendis Stationibus Viæ Crucis; Benedictio et impositio Habitue vel Scapularis nigri Sanctissimæ Crucis et Passionis Domini Nostri Jesu Christi; Benedictio Rosariorum Beatæ Mariæ Virginis; Absolutio impertienda Confratribus Rosarii in articulo mortis constitutis; Benedictio habitus ac receptio Confratrum Beatæ Mariæ Virginis de Monte Carmelo; Absolutio impertienda Confratribus Beatæ Mariæ Virginis de Monte Carmelo in articulo mortis constitutis; Benedictio et impositio Scapularis Beatæ Mariæ Virginis Immaculatæ; Ordo applicandi Indulgentiam Plenariam in articulo mortis; Benedictio et impositio Scapularis B. M. V. de Mercede; Benedictio alia ejusdem Scapularis; Benedictio et impositio Cincturæ Beatæ Mariæ Virginis; Benedictio Coronæ; Benedictio Personæ; Benedictio impertienda Confratribus Cincturatis in articulo mortis constitutis; Benedictio Coronæ septem dolorum Beatæ Mariæ Virginis; Benedictio Cinguli S. Thomæ Aquinatis ad servandam castitatem; Benedictio Numismatum S. Benedicti; Benedictio et impositio Chordæ S. Francisci; Benedictio et impositio Cinguli Lanæ præchoridigeris sancti Francisci de Paula; Memorialia Rituum pro aliquibus præstantioribus sacris functionibus persolvendis in minoribus Ecclesiis Parochialibus jussu Benedicti XIII. Pont. Max. editum; Titulus i. De Benedictione Candelarum; Titulus ii. De Benedictione Cinerum; Titulus iii. De Dominica Palmarum; Titulus iv. De Feria V. in Cena Domini; Titulus v. De Feria VII. in Parasceve; Titulus vi. De Sabbato Sancto.

The work is elegantly brought out, in a clear type, and convenient form.

THE IRISH ECCLESIASTICAL RECORD.

MAY, 1866.

DOCTOR PUSEY'S EIRENICON.¹

Doctor Pusey's book has been a puzzle alike to his friends and to his foes. Indeed, it is a part of the puzzle to tell who *are* his friends, and who *are* his foes. He stands almost alone on a lofty eminence between the Church of England, which he has practically quitted, and the Roman Catholic Church, which he hesitates to enter. To the one he is drawn by the force of early associations and long-cherished sympathies: to the other he is attracted by the unseen influence of grace, and the voices of many friends who have gone before him. The one is the church of his birth, which won the warm affections of his youthful heart, and to whose service he has devoted the energies of his riper years. The other, as he seems already to admit, is the Church of the Apostles, the Church of the Fathers, the Church which alone can offer a tranquil home to a mind long "tossed to and fro, and carried about with every wind of doctrine".² The voice of conscience and the call of God are ringing in his ears. But he still clings with a certain tenderness to the few remaining ties that bind him to his Oxford home, and to the Church which he has laboured in vain to defend.

In this state of suspense and perplexity, his mind fondly grasps at the idea of union. He would fain bring himself into com-

¹ *The Church of England a Portion of Christ's One Holy Catholic Church, and a Means of restoring Visible Unity. An Eirenicon, in a letter to the Author of The Christian Year.* By E. B. Pusey, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.

² *Eph.*, iv. 14.

munion with the Church of Rome, and yet not altogether abandon the Church of England. Is it not possible, he asks, to restore a visible unity? If there are some points of doctrine on which the two churches are at issue, there are yet many on which they agree. Nay, these last are the more numerous, as well as the more important. At first sight, no doubt, there is a manifest and a striking conflict, as well in doctrine as in discipline. But, on a closer examination, it will be found that this conflict is often more apparent than real, and that it does not arise so much from the "formal teaching" of each Church, as from the "popular system" of religion which is superadded to this teaching. If we take the Thirty-nine Articles according to the strict meaning of the words, and compare them with the decrees of the Council of Trent, we shall find that the antagonism between the two is by no means so great as is commonly supposed. May not we hope then, that with mutual concessions and explanations, it would be possible to effect a firm and lasting union?

Such were the ideas that seem to have been floating in the mind of Doctor Pusey, when he set about writing a letter to the author of *The Christian Year*. And with these ideas in his mind, he chose the title of his book, and called it *an Eirenicon*, that is, a message of peace. But we must candidly say there is much in his volume which is at variance with this title. The author often loses sight of his original purpose, and enters upon the common topics of controversy, not with the impartiality and delicate consideration for the feelings of others, which should distinguish a peace maker, but with much of the prejudice, and somewhat too of the bitterness, that mark the character of a partizan. Having come to treat of peace and union, he has scarcely opened the negotiation, when, in the ardour of his zeal, he suddenly draws his sword, as if to alarm us by the exhibition of his power, and to irritate us by the display of hostile feeling.

It seems to us, then, that in the tone and spirit of the *Eirenicon* there is something wavering and inconsistent. At one moment it is a profession of peace, at another a declaration of war. Now we are told that the prospects of union are hopeful; again, we are assured that union is impossible. Nevertheless, a careful reader will not fail to trace the general current of thought which one would represent as follows:—The restoration of visible unity between the various Churches into which Christendom is divided, is an object that must be dear to us all. Not only would it promote directly the cause of charity and the sanctification of souls, but it would enable us to contend with increased power against the rapid progress of infidelity. Now,

as regards the Church of England and the Church of Rome, there is a vast body of doctrine which both in common teach; and though in some points the Council of Trent is at variance with the Thirty-nine Articles, these points are of minor importance, and the difference is often much less than it seems. From this point of view, therefore, the prospects of union are hopeful. But when we pass from the "formal teaching" of the Roman Catholic Church to that great practical system of belief and devotion which lies beyond, we come upon many things that seem to offer, in the way of union, obstacles well nigh insurmountable. Amongst these the most striking are the existing devotion towards the Blessed Virgin Mary, and the doctrine of Papal Infallibility. The author then proceeds to explain to his readers the "practical system" that prevails amongst Catholics, on these two important questions; and he strives to persuade them, that what we hold about the Pope is contradicted by history, and what we teach about the Mother of God is repugnant to the first principles of Christianity.

Thus Doctor Pusey appears before us in a twofold character. He descends into the arena of controversy bearing in his hand the olive branch of peace; but before he departs from the scene, he rends it in pieces before our eyes, and scatters the fragments to the winds. His volume opens with a project for the union of the Churches; it closes with an attack—for we can scarcely call it by any milder name—upon Catholic doctrine. As regards the first point, we propose briefly to explain the terms on which alone an union is possible; and in reference to the second, we shall offer a few remarks on the manner in which our author has conducted his argument.

With a view to establish a basis of union, Doctor Pusey compares the "formal teaching" of the Church of England with the "formal teaching" of the Church of Rome; and he labours to prove, with great learning and ingenuity, that there is much in which they agree, and little in which they differ. Yet we believe that, notwithstanding his argument, the mass of Anglican Protestants would be very unwilling to accept the Council of Trent as a fair exponent of their doctrine; and we are quite sure that all Catholics will still continue to regard the Thirty-nine Articles as deeply tainted with heresy. This, however, is a subject we do not mean to discuss. It is beside the real question at issue. Even if the harmony for which Doctor Pusey contends, did exist in point of fact, between the dogmatic decrees of Rome and the formularies of the Anglican Church, that harmony could never become the basis of union. Here are the two simple questions on which the success of Doctor Pusey's project must ever depend: Does the Church of England hold that the

Roman Catholic Church, as the true Church of Christ, is Infallible? Again, does it hold that Pope Pius the Ninth, as the successor of Saint Peter, is, by divine right the supreme head and ruler of Christ's kingdom upon earth? If it do not accept these two doctrines, then union is not only hopeless, but absolutely impossible. For, the Catholic Church can never sacrifice one jot or one tittle of the sacred deposit of faith, which it received from our Divine Lord; and these doctrines belong to that sacred trust. But if our questions be answered in the affirmative, then all further negotiation is unnecessary. If the Church of England believe the Roman Catholic Church to be Infallible, it must, of necessity, adopt the whole body of Catholic Faith without exception or limitation. And if it believe the Roman Pontiff to be, by divine right, the supreme ruler of the true Church, it must, of necessity, submit to his authority.

In dealing, therefore, with the Roman Catholic Church, it is vain to talk of compromise and mutual concessions. To agree to any compromise in matters of doctrine, to grant any concession, would be to abandon the truth; and we believe that this would be not only unlawful, but, through God's special providence, impossible. Hence, the only union between Catholics and Protestants, which can be the legitimate object of our hopes and our prayers, must consist simply in this, that Protestants cease to be Protestants, and become Catholics. It seems to us, however, that this union is to be brought about, not so much by formal negotiation, but rather by the general action of the Church, diffused throughout the country, and gradually finding its way to the hearts of individuals. Formal negotiations lead to controversy; and few are converted by controversy.

Besides, it is to be observed that no individual in the Anglican Church is competent to accept any terms of union, except for himself alone. Neither is there any corporate body whose decision, upon such a question, would have any binding force, except for the individuals who compose that body. We would ask Doctor Pusey, who is to conclude the treaty of union on the part of the Anglican Church? Is it the Queen who is the head of the Church, or a majority of the bishops, or all the bishops together? Every supposition of this kind is repugnant alike to the principles of the Established Church, and the principles of the English constitution. It follows, therefore, that these theories of "corporate reunion", as it is called, are but illusive dreams. If England is to be made Catholic once again, it cannot be done by letters patent of the sovereign, nor by an order of the privy council, nor yet by a decree of convocation. We must labour to bring back our erring brethren, one by one, into the fold of Christ, patiently awaiting the hour when the grace of

God may illumine their minds, and the peerless majesty and beauty of the *Sponsa Christi* may win their hearts.

In connection with this subject, a certain form of speech has been introduced, which sounds well to the ear, but which, nevertheless, as it is commonly understood, is at variance with Catholic doctrine. Doctor Pusey represents the Church of England as "a means of restoring visible unity"; and the "restoration of unity" is at present the object of the hopes and prayers of many Anglican Protestants: even some Catholics have borrowed the phrase, and seem to consider it harmless. If an inquirer were of say: "You talk of the restoration of unity;—where?" the answer would probably be: "In the Church of Christ". Now this is precisely what we mean to criticise. When we speak of restoring unity, we certainly imply that unity formerly existed and was dissolved. But it is contrary to Catholic faith to suppose that unity *can* be dissolved in the Church of Christ. And therefore to speak of restoring unity in the Church of Christ, is to convey by implication what we must not and cannot admit. No doubt we might speak of restoring unity between the people of England, or the people of Prussia, and the true Church.¹ But Doctor Pusey and his followers certainly understand the phrase in its most objectionable sense. Their theory is, that the Church of England is "a means of restoring visible unity" between the *various sections into which the Church of Christ is divided*. If Catholics, therefore, were to borrow this phrase from writers of the Anglican school, they would seem to give their sanction to an error which they are bound to reject.²

¹ Yet it would be more strictly correct, and more in accordance with Catholic phraseology, to speak of these nations as being restored to the Church. The restoration is not mutual; when the sheep who have wandered away are brought back by the Good Shepherd, it is they who are restored to the fold, and not the fold to them.

² On this subject we may submit to our readers some extracts from a letter addressed (Sept., 16, 1864), by the Roman Inquisition to all the bishops of England: "Apostolicæ Sedi nunciatum est, catholicos nonnullos et ecclesiasticos viros Societati ad procurandam, uti aiunt, *Christianitatis unitatem* Londini anno 1857 erectæ, nomen dedisse. . . . A protestantibus quippe efformata et directa, eo excitata est spiritu, quem expresse profitetur, tres videlicet Christianas communiones Romano-Catholicam, Graeco-Schismaticam et Anglicanam, quamvis invicem separatas ac divisas, æquo tamen jure Catholicum nomen sibi vindicare. . . . Fundamentum cui ipsa innititur hujusmodi est quod divinam Ecclesiæ constitutionem susque deque vertit. Tota enim in eo est, ut supponat veram Iesu Christi Ecclesiam constare partim ex Romana Ecclesia per universum orbem diffusa et propagata, partim vero ex schismate Photiano et ex Anglicana hæresi, quibus æque ac Ecclesiæ Romanæ unus sit Dominus, una fides et unum baptisma".

Again, in a subsequent letter addressed by Cardinal Patrizi to the advocates of this same "Association for the Promotion of the Unity of Christendom", we read: "At Christi Ecclesia suam unitatem nunquam amisit, nunquam ne brevissimo quidem temporis intervallo amittet; quippe quæ perenniter juxta divina oracula duratura sit. . . . Atque hæc magis magisque absurditatem producit illius commenti de Catholica ecclesiâ ex tribus communionibus coalescente, cujus commentii factores infallibilitatem Ecclesiæ necessario inficiari coguntur".

So much for the project of union. We now come to the second, or what may be called, the hostile phase of Doctor Pusey's book. He says that over and above the defined doctrines which are to be found in the dogmatic decrees of general councils, there is a "vast practical system" to which the Catholic Church is fully committed; that this practical system is becoming every day larger and larger, and that any portion of it may be made at some future period the matter of a new definition. He then proceeds, at great length, to explain this practical system, and to comment upon it in a manner which has proved very gratifying to the great bulk of his Protestant readers, but to Catholics painful and irritating. In particular he selects for especial condemnation the language we hold concerning the Blessed Virgin Mary, and the views we entertain on the subject of Papal Infallibility.

In this part of Doctor Pusey's volume we find some elements of truth, but we find also much false colouring, and many delusive arguments. It is quite true that a Catholic is bound to believe many things which are not defined by the Council of Trent, or by any other General Council. The pastors of the Church seldom meet together in General Council: but they are at all times Infallible in their teaching; for the Spirit of God ever abides in the midst of them, and teaches them all truth. Jesus Christ has said: "I will ask the Father, and he shall give you another Paraclete, that he may abide with you *for ever*; the Spirit of Truth. . . . He will teach you all truth"—*Joan.*, xiv. 16; xvi. 13. And again: "Going, therefore, teach ye all nations, . . . teaching them to observe all things whatsoever I have commanded you; and behold I am with you *all days*, even to the consummation of the world"—*Matth.*, xxviii. 19, 20. Moreover, Catholics maintain that not only are the pastors of the Church at all times preserved from error in what they teach, but the universal Church itself, which is "the pillar and the ground of truth", is likewise preserved from error in what it believes. It follows, therefore, that whatever is universally taught or believed throughout the Catholic Church, bears upon it the stamp of infallibility, even though it may not have been defined by any General Council. Again, there is no doubt that the doctrine which is taught and believed in the Catholic Church on any particular subject, may be partly gathered from the writings of her theologians, from the language of her liturgy, and from the devotions in common use among the faithful.

These ideas are shadowed forth, as it seems to us, by Doctor Pusey, though, we must confess, with some vagueness and obscurity. So far, however, we have no cause to quarrel with him. But we have much reason to complain of the manner in which

he applies these principles to the subject in hand. First, as regards devotion to the Blessed Mother of God. The picture which he presents to his readers of this devotion, as it exists in our "practical system", is calculated to make a very false impression. He has chosen among Catholic writers those who are most enthusiastic about the Blessed Virgin,—some of them obscure, and all but unknown amongst us,—and from these writers he picks out the strongest passages he can find. Having thus collected his materials, he then so combines them together that his readers will be led to think they have before them a complete representation, as if in a panorama, of what Catholics think and say about the Mother of God. Now we contend that this panoramic view is not a faithful picture: it is a caricature. No one can honestly believe that a number of expressions selected after this fashion, separated from their context, and skilfully dovetailed together, will fairly represent the general tone and character of Catholic sentiment and of Catholic devotion. Nay more, this is not a fair representation of the sentiment and devotion even of those writers from whom the passages are taken. That they did use the words which Doctor Pusey has placed between inverted commas, we do not call in question. But the sense of a writer upon any subject, and more particularly on a subject in which his affections are deeply engaged, is not to be judged by a few phrases, often highly rhetorical, often highly figurative, picked out from the context, and served up cold and dry for the reader.

It is urged, however, by Doctor Pusey, that there is a growth of doctrine in the Catholic Church on the subject of the Blessed Virgin; that the expressions to which he objects, though not yet in general use, may continue to spread more and more every day, until at last they may prevail throughout the whole Church; and, then, according to our theory of infallibility, they will become the object of necessary belief. As it is, they seem to be approved by the Church: certainly they are not condemned, but rather encouraged.

Now, there is a general answer to this difficulty, which comes home to the mind of every Catholic, although perhaps Doctor Pusey is not yet prepared to accept it. Since the Catholic Church is Infallible, it never can accept a doctrine which is false: neither can it ever come to express its belief by any form of words which is out of harmony with revealed truth. Therefore, if the language which has so startled Doctor Pusey be really inconsistent with the honour due to God, it never *can* be accepted by the universal Church. Whatever may be said about the development of doctrine or of devotion, there is no development possible, by which the precious deposit of revealed truth can be obscured in the Church of Christ.

With this broad principle before our eyes, we may come now, without fear or hesitation, to examine more closely the grounds of Doctor Pusey's difficulty, fully prepared to admit what is true, and hoping to demonstrate the fallacy of what is not. It may be fairly said to us: Granted that these isolated phrases, selected as they have been from a comparatively small number of authors, do not exhibit a faithful picture of what Catholics commonly hold concerning the Blessed Virgin Mary; granted, moreover, that they do not even fully represent the sense of the writers who have used them; yet, their very existence, and the fact that they seem so startling and repulsive to Protestants, call for some explanation. Are they true or false? And is it a fair allegation of Doctor Pusey, that they have the sanction and encouragement of the Catholic Church? To this we answer: First, that a large proportion of the language in question is quite true in the sense of its authors; but it has been misunderstood and (no doubt, unintentionally) misrepresented by Doctor Pusey; secondly, that some of the statements quoted are inconsistent with Catholic doctrine, and absolutely indefensible; but these have received no kind of sanction from the Church, nay, in some instances, they have incurred her formal censure. A few words will be necessary to explain and illustrate each part of our answer.

And first, we do not mean to make any imputation against the ability or honesty of Doctor Pusey. If he has misunderstood his authors, and therefore in his comments perverted their meaning, we believe that the chief reason is because he has examined them as a Protestant, and not as a Catholic. The books to which he refers, were written for Catholics, and not for Protestants; and therefore, to be understood aright, they must be looked at from a Catholic, and not from a Protestant point of view. This is a very important consideration which Doctor Pusey seems to have overlooked.

The English Protestant has learned from his childhood to believe that the devotion which Catholics pay to the Blessed Virgin, if not absolutely idolatrous, has at least an idolatrous tendency. Hence the term Mariolatry, which is so common among Protestants. This early training is more and more confirmed in proportion as he becomes familiar with the literature of this country, in which, unhappily, the doctrine of the Catholic Church is almost uniformly misrepresented. Thus he naturally comes to look with suspicion and distrust on the language in which the great dignity and the high prerogatives of the Blessed Mother of God, are set forth by Catholic writers. By a lamentable perversion of his natural instincts, he insensibly acquires such a habit of mind, that, while he loves Jesus Christ, he can feel nothing

but coldness and indifference towards her whom Jesus Christ loved and honoured as the first of creatures. In theory he will not, and cannot deny that Mary was adorned by God with the plenitude of every virtue; and then, when she stood before Him "full of grace", that He came down from heaven, and, having dwelt for nine months in her womb, lived with her for thirty years in her house at Nazareth, and "was subject" to her. And yet, in practice, he seems to think that every word of praise which is given to Mary, is so much taken from God. An English Protestant, therefore, is little disposed to make any allowance for the ardour of devotional feeling towards the Blessed Virgin. He is jealous for the honour of Jesus when he sees a Catholic rush eagerly to Mary, as a child to the embraces of its mother; and when he overhears the fond endearments that pass between them, he measures every word, and balances every phrase by the uncompromising rules of grammar and logic.

Far different is the tone of mind in which a Catholic takes up his book of devotions. From the time that his infant lips have been able to lisp the name of Mary, he has been taught that, though she is the peerless Queen of Angels and Saints, she is yet but a creature, and therefore, in nature and in dignity, infinitely inferior to the Creator. It is consequently to him a first principle, that the honour which is due to the Blessed Virgin is not only very different *in degree*, but also very different *in kind*, from the honour which is due to God. All this has been engraved on his mind from earliest infancy, as the fixed, unalterable teaching of the Catholic Church. If then, amid the ardent effusions of devotional writers, he meet with a phrase which to others might seem ambiguous or exaggerated, he is not disturbed. He knows that the warm feelings of the lover must sometimes outrun his powers of speech; that he will not always stop to pick and choose his language with the calm indifference of a grammarian; and that very often his only thought is to give the fullest expression to the depth and tenderness of his devotion.

We do not mean to say that the language of ardent devotion must of necessity be exaggerated. Much less do we maintain that in popular books upon religious subjects, it can ever be desirable to introduce expressions which are out of harmony, even in the smallest degree, with the doctrine of the Catholic Church. Far from it. We adopt much rather the sentiments thus beautifully and forcibly expressed by Raynaud: "Let this be taken for granted, that no praise of ours can come up to the praise due to the Virgin Mother. But we must not make up for our inability to reach her true praise, by a supply of lying embellishments and false honours. . . . Saint Anselm, the first, or one of the first champions of the public celebration of the Blessed Virgin's

Immaculate Conception, says, *de Excell. Virg.*, that the Church considers it indecent, that anything that admits of doubt should be said in her praise, when the things which are certainly true of her, supply such large materials for laudation".¹ But the question now at issue is a simple question of fact: What is the meaning of certain phrases which Doctor Pusey has collected out of Catholic writers? Our thesis is, that he has failed in many instances to discover the true sense of the language to which he objects: and for this reason, that he has scrutinized it through the medium of Protestant prejudice; whereas it should be examined in the full light of Catholic teaching. When considered in itself and measured according to the inexorable rules of grammar, it is sometimes ambiguous; but it is not ambiguous to those for whom it is written. It is sometimes exaggerated; but the language of sentiment and feeling is often exaggerated, and yet is not, on that account, false: it must be always understood according to the known opinions of the writer, and of those for whom he writes.

But, it will be urged, the sentiments quoted by Doctor Pusey cannot be always defended on the ground of devotional ardour or loving enthusiasm. For they are taken, in some instances, from theological writers, and they are set forth with a certain "dogmatic precision of language". Besides, they are often, not simply ambiguous forms or mere exaggerations, but downright errors of doctrine. Take for example, the opinion that the Blessed Virgin, or at least some portion of her substance, is really present in the sacrament of the Eucharist. This opinion receives a favourable notice from Salazar,² and it is formally defended by Oswald: "'We maintain a (co-) presence of Mary in the Eucharist. This is a necessary inference from our Marian theory, and we shrink back from no consequence'. 'We are much inclined', he says afterwards, 'to believe an essential co-presence of Mary in her whole person, with body and soul under the sacred species'".³ Now surely this doctrine, thus set before us in "deliberate dogmatic language", cannot be defended by any artifice. And yet it is a part of that "vast practical system", of that "quasi-authoritative teaching", which Catholics are not free to reject, and which, "like the doctrine of the Immaculate Conception, may be affirmed as a matter of faith at any future time".

This objection, which represents in a condensed form a diffi-

¹ *Diptycha Mariana*, pp. 9, 10.

² Salazar, in *Proverb*, ix. 4, 5, n. 144, 145. See Doctor Pusey's *Eirenicon*, pp. 171, 172.

³ Pusey's *Eirenicon*, p. 169; for the extract he refers to Oswald, *Dogmatische Mariologie*, p. 177.

culty that Doctor Pusey has spread over many pages, brings us to the second part of our answer. We admit that the doctrine is indefensible; but we deny that it has received the sanction or approbation of the Catholic Church. Moreover, we can assure Doctor Pusey that if he were to join us to-morrow, he need have no fear of incurring any obligation to embrace this doctrine, or to adopt any opinion, or any form of language, which varies, even by a hair's breadth, from the clear and simple doctrine we have already explained.

First of all, then, we cannot accept the argument, that because a proposition is found in a Catholic writer, and has not been condemned, it is therefore approved by the Catholic Church. We think that is neither expedient nor possible for the Church to condemn by a formal act, every sentiment, every phrase, which is not in harmony with her teaching. She condemns those errors which she considers to be attended with especial danger to the faith or morals of her children. Thus she has often condemned an error, because it was disguised under a form which served to hide its real character; or because it happened to fall in with the prevailing tone of society in a particular country; or because it was defended by a party or a school, in which there were many men of great ability and of commanding influence. Now, whilst we frankly admit that the doctrine to which we refer is false, and that some of the other phrases produced by Doctor Pusey, in his volume, are not in keeping with the "form of sound words", which the Church, herself, has always jealously guarded, it seems to us, nevertheless, that neither in the one, nor in the other, is there any very great or general danger to the faith of Catholics. The distinction between the creature and the Creator is so deeply impressed on the Catholic mind, that there is practically but little fear of our confounding the high prerogatives that have been conferred on the Blessed Virgin, with the incommunicable attributes of God. Again, the relations of God to man as his Maker, his Redeemer, his one Supreme Lord, and last of all, his "reward exceeding great", are so fully and so clearly understood by Catholics, that it is almost impossible for any creature so to step in between the mind and God, as to receive any part of that honour which is due to Him alone.

It follows, therefore, that the silence of the Church concerning those passages, which we admit are open to objection, would not in itself be a proof of her sanction or approbation. But we have another answer which is more direct, and which goes very far to unveil the weakness, not to say the unfairness, of Doctor Pusey's argument. The Church, in point of fact, has not been silent. She has spoken out clearly enough by the general teach-

ing of her theologians, and by the voice of her Sovereign Pontiffs. To make this matter clear we will follow up, by way of illustration, the example already introduced.

The opinion that the Blessed Virgin is really present in the sacrament of the Eucharist, is represented by Doctor Pusey as commonly prevailing among Catholics, and as forming part of that "vast practical system" which offers an insuperable barrier to all hope of union between the churches. Yet strange to say, he refers to no Catholic writer who maintains this doctrine, but Oswald, whose name we had never heard before. He tells us indeed, p. 169, that he himself noticed it in a letter written to Doctor Jelf about five-and-twenty years ago, as "a belief, said to exist among the poorer people in Rome": but then he frankly confesses, in a note, that for this statement he had only the authority of a friend who had been staying in that city. Surely this is very miserable evidence on a very important point in his argument. May it not be fairly asked, if that opinion can be said to prevail generally among Catholics, for which Doctor Pusey has been able to produce but one solitary authority? Is it not plain, from this fact alone, that the common voice of our theologians is against the doctrine?

It is needless to enforce a conclusion so obvious by a long list of authorities. We shall be content with one who, uniting in his own person the office of Supreme Pontiff with the learning and ability of an illustrious theologian, may well stand for all: we mean Benedict the Fourteenth. In his well known treatise *De Canonizatione Sanctorum*, he refers to the work of a certain writer named Zephyrinus, entitled *Liber de cultu erga Deiparam in Sacramento Altaris*. Zephyrinus, he tells us, asserted that some part of the substance of the Blessed Virgin is really present in the sacrament of the altar. Now, this is exactly the opinion of Oswald, except that he goes further, and defends "an essential co-presence of Mary in her whole person, with body and soul, under the sacred species". Benedict the Fourteenth, having first given a minute description of the doctrine propounded by Zephyrinus, next proceeds to show that it is rejected by our theologians, and that it is inconsistent with the principles of our faith. Finally, he concludes that it "has been held to be erroneous, dangerous, and scandalous", and that the worship has been condemned, which, in consequence of it, Zephyrinus asserted should be paid to the most Blessed Virgin in the sacrament of the altar.¹ In the presence of this clear and emphatic declaration, the authority of Doctor Pusey's friend "who had been staying at Rome", and the statement in the letter of Doctor Pusey

¹ Lambertini, *De Canonizatione Sanctorum*, lib. iv., p. 2, c. 31, n. 32.

himself, who naturally believed what his friend had told him, and even the teaching of Oswald, must melt away before our eyes, as the patches of winter's snow that linger upon the hills, melt away before the face of the summer sun.

One point more yet remains to be noticed. Who, it may be asked, is this Oswald, to whose work Doctor Pusey so largely refers, as to a treasury of those opinions which prevail generally among Catholics at the present day? We had never heard his name till we met with it in Doctor Pusey's volume: and we were not a little startled to be told that the sentiments and the phrases which are extracted from his book, are the sentiments and phrases of a Catholic theologian. But our anxiety was soon relieved, when, turning to the *Index Expurgatorius*, under the letter O, we came upon the following: "Oswald (H.) Dogmatische Mariologia, das ist: systematische Darstellung saemtlicher die allerseeligste Jungfrau betreffenden Lehrstücke ein Versuch. *Latine* vero: Mariologia Dogmatica, hoc est: systematica expositio totius doctrinae de B. Virgine. (Decr. 6 Dec. 1855.) *Auctor laudabiliter se subiecit et opus reprobavit*".¹ Here is the very book Doctor Pusey has been quoting. So little careful has he been, it would seem, in the choice of his authors, that he has actually gone to seek for what he calls the "quasi-authoritative teaching" of the Catholic Church in a book which the Catholic Church has reprobated and condemned.

We now come to the second great obstacle which, to Doctor Pusey, seems to stand in the way of those Protestants who wish to bring themselves into communion with the Church of Rome. He is well aware that the Infallibility of the Roman Pontiff has not yet been defined, and at present forms no part of the creed which a Catholic, as such, is bound to profess. But he considers that the belief in this doctrine is now very general in the Church, and that it may possibly become, at some future period, the subject of a formal definition. So far we agree with Doctor Pusey. When he proceeds, however, to explain in what this doctrine consists, we must candidly say that he presents it to his readers in a very different form from that in which it is generally held among Catholics. According to him, the Pope is held to be infallible "in all his formal utterances, . . . howsoever or to whomsoever those utterances may be made";² not only when he addresses the whole Church, but even in his "letters to this or that individual pastor".³ Again, his infallibility is not confined to the main question on which he pronounces judgment, but extends equally to every incidental proposition, every sentence,

¹ *Index Librorum Prohibitorum*: Mechliniae, 1860.

² Pages 288, 289.

Page 292.

every argument. "I will only instance one more, as showing that *every sentence in every pronouncement* of the Pope is to be held as infallible. . . . Incidental statements then are, *equally with the most formal propositions*, matters of faith. . . . Not only the main proposition, but *every argument* used in all these allocutions, is held to be equally infallible truth".¹ Lastly, he informs his readers that the Infallibility which we claim from the Pope, is "an Infallibility equal in extent to that of the Divine Scriptures; so that each sentence, however incidental, becomes, like the Word of God, a sacred text".²

Now we can assure Doctor Pusey, in all sincerity, that this is not the common doctrine of Catholics; nay more, that it is at variance with the express teaching of all our most distinguished and most approved theologians, both ancient and modern. He has persuaded himself, indeed, and he has sought to persuade his readers, that such an Infallibility as he has described is claimed implicitly by Pope Pius the Ninth in the Encyclical and Syllabus of 1864. We shall not weary our readers by following the course of his argument, which appears to us, from beginning to end, loose, confused, and inaccurate. But there is one plain and practical consideration, which, in our judgment, is quite sufficient to set his mind at rest. The doctrine which prevails commonly amongst Catholics cannot surely be other than it is represented in the writings of our approved theologians. It is not the way of the Catholic Church to hold one doctrine, and to commend those works in which the opposite is maintained. Let Doctor Pusey, then, travel through the various schools of theology that are scattered at the present moment over the broad face of the earth, and we challenge him to produce satisfactory evidence that in any one of them such a doctrine of Papal Infallibility is accepted as that which we have collected above from his volume.

By way of example, let us look into Father Perrone. He is a Roman and a Jesuit. He has grown old in teaching theology beneath the very shadow of Saint Peter's lofty dome. His works have been approved at Rome, and have been received everywhere throughout the Church, as a treasury of sound Catholic doctrine. In his treatise, *De Locis Theologicis*,³ he undertakes to explain and defend the "common opinion of Catholics, that the Roman Pontiff is endowed by Christ our Lord with the prerogative of infallibility". He says distinctly that the Pope is not regarded as Infallible, except when he publishes a "dogmatic definition", as it is said, *ex cathedra*; and a decree cannot be considered as published *ex cathedra*, unless, 1^o it treat of some

¹ Pusey's *Eirenicon*, pages 302, 303.

² *Id.*, 303.

³ Part i. sect. ii. cap. iv.

question which appertains to faith, and unless, 2° it be addressed to the universal Church.¹

If the authority of Father Perrone is not enough, we may ascend still higher, and come to the very fountain of orthodox teaching; even to him for whom Jesus Christ prayed that his "faith should not fail", and to whom He therefore entrusted the solemn commission to "confirm his brethren". No one surely will say that Gregory the Sixteenth was disposed to form a low estimate of Papal Infallibility. And, fortunately for our purpose, he has recorded his views on the subject in a very elaborate treatise. The work is entitled "*Il Trionfo Della Santa Sede e Della Chiesa*". It was written many years before its illustrious author was raised to the Papal chair; but, after that event, it was several times reprinted, and having been translated into the languages of France, of Germany, of Spain, of Holland, it was received with immense applause in all these countries. We could not, therefore, go to a better source if we wished to learn the "quasi-authoritative teaching" of the Catholic Church.

Now, in this work we are told,² that in defending the doctrine of Papal Infallibility, it is of the highest importance to make a distinction between the Roman Pontiff acting as a private individual, and acting as supreme pastor. In the latter capacity he is Infallible; in the former he is like other men, subject to error.

¹ This doctrine is clearly set forth in the following passages:

"Communis autem Catholicorum sententia est, rom. Pontificem ejusmodi infallibilitatis prerogativa a Christo Domino praeditum esse, ita ut errare nequeat, cum tanquam supremus Ecclesiae Primas aliquid de fide credendum aut tenendum universis Christi fidelibus proponit."

"Ac 1° dogmaticae definitionis nomine, seu, ut trito jam loquendi usu obtinuit, definitionis editae ex cathedra significatur rom. Pontificis decretum, quo proponit aliquid universae Ecclesiae de fide tenendum aut respuendum veluti fidei contrarium, sub censurae aut anathematis poena."

"Quapropter neque facta personalia, neque praecepta, neque rescripta, neque opiniones quas identidem promunt rom. Pontifices, neque decreta disciplinae, neque omissiones definitionis, aliaque id genus plurima in censu veniunt decretorum, de quibus agimus. Quamquam enim haec omnia pro summa auctoritate, ex qua dimanant, magno sumper in pretio habenda sint, ac humili mentis obsequio ac veneratione sint excipienda, nihilo tamen minus non constituunt definitionem ex Cathedra de qua loquimur et in qua sola adstruimus Pontificum infallibilitatem".—*De Locis Theologicis*, nn. 724, 726.

Again when he undertakes to prove that, in fact, no Roman Pontiff has ever yet propounded a false doctrine in any dogmatic bull, he says:

"Quandoquidem vero non de quibuscumque erroribus quaestio est, sed de iis tantum, qui in decretis dogmaticis ex Cathedra emissis, dum scilicet Pontifices universam docerent Ecclesiam, iis exciderint, duo efficiant adversarii necesse esset ad Pontifices ex cathedra loquentes erroris insimulandos. Deberent primo ostendere, errorem obiectum ita certo fidei errorem esse, nulla ut possit apta interpretatione purgari; secundo, esse praeterea errorem definitionis dogmaticae seu definitionis ex cathedra latae. Alterutrum enim si desit, multum vero magis si neutrum comprobetur, nulla poterunt ratione adversarii infallibilitatem, quam Pontificibus summis adstruimus impugnare"—*Ib.*, n. 777.

² Cap. 24.

The author then proceeds to lay down the conditions which are absolutely necessary, in order that the Pope may be said to act as the Supreme Pastor of the Church; and amongst them we again find these two: 1° that "the point which the Pope defines should appertain to faith"; and 2° that the definition should be "addressed to the whole Church". Furthermore he maintains, that "even in the definition itself, we must sometimes make this distinction between the Pope as supreme judge and as a private theologian; as, for instance, when he undertakes to confirm the doctrine defined by arguments and theological deductions. In this part he is a simple theologian, although one whose authority is of the greatest weight. . . . and he is judge only in the *point defined*, this being not so much the result of theological discussions, as the object of the Divine assistance".¹

It is plain, therefore, if Father Perrone and Gregory the Sixteenth may be taken as fair exponents of Catholic opinion, that we do not hold the Pope to be Infallible: 1°, upon every subject, but only upon those which "appertain to faith"; nor 2° "in all his formal utterances, to whomsoever addressed", but only when, as supreme pastor, he addresses the whole Church; nor

¹ We subjoin some extracts from the original text:

"Si è dimostrato, che il Papa può parlar come capo della Chiesa, e come privato dottore. Ora, non venendo questa distinzione esclusa dalla primazia, perchè non s'introducano confusioni e disordini nella Chiesa, è necessario che si diano certe note indubitate e manifeste, mercè le quali conoscere si possa quando il pontefice definisce solennemente, ossia *ex cathedra*, e quando altrimenti . . . Di tali note poi altre sono intrinseche alle stesse definizioni, ed altre estrinseche e dipendenti da una ecclesiastica consuetudine. E quanto alle prime, eccone le principali, le quali si deducono come necessarie conseguenze della natura e del fine del primato: 1° Pietro venne da Christo costituito capo della sua Chiesa per conservare l'unità della fede: dunque il punto, che il Papa definisce, *deve appartenere alla fede*. . . . 3° Il Papa è preside e capo di tutta la Chiesa, ed è della Chiesa tutta interesse universale la fede: quando dunque come capo ei decide, deve far nota alla Chiesa la sua decisione. 4° Dunque deve in essa *parlare alla Chiesa*, e quindi *alla Chiesa stessa* esser deve la decisione diretta. . . .

"Avviene ancora, che debbasi alle volte far questa distinzione di giudice supremo e di privato teologo *anche in una stessa definizione*; come quando il Papa s'adopera in avvalorarla *con argomenti e deduzioni teologiche*. In questa parte egli semplice benchè autorevolissimo teologo; . . . è giudice poi nel punto definito, non essendo questo tanto il resultamento delle teologiche discussioni, quanto l'oggetto della divina assistenza. . . . Dalle quali cose tutte ne segue, che un decreto, il quale: 1° non tratti di *materie di fede*; 2° sia espresso con qualche esitanza; 3° sia fatto senza l'espressa volontà di obligar le coscienze; 4° non sia *diretto a tutta la Chiesa*; 5° sia privo delle caratteristiche formalità; 6° non sia considerato che nei soli fondamenti teologici, o nei sensi incidenti, e non nell'immediato suo oggetto, non potrà giammai dirsi *veramente dogmatica decisione del Pontefice definente ex cathedra*, ossia colla pienezza della sua primaziale autorità.

"Fissate così le note delle quali esser debbono forniti i pontificii decreti, onde si possano risguardare quali definizioni del Papa, come capo e pastore universale della Chiesa, e *la mancanza delle quali o in tutto od in parte li fa essere semplici decisioni di privata persona*, sebbene in verò rispettabilissima, *tuttavia sempre ad errore soggetta, etc.*" Cap. 24, nn. 5, 6, 7.

3°, in the incidental statements, or the arguments, even of a dogmatic bull, but only in the "point defined".

And now, that we are about to close Doctor Pusey's book, it may be asked, what is the end to which it points? The work of an earnest and candid writer is a mirror in which his mind is reflected. And it is impossible to read the *Eirenicon* without seeking to find therein the image of that mind, whose long and eventful career has been watched with so much interest. On a subject so delicate, and we might almost say so sacred, it would be presumptuous to speak with confidence. But if we might venture to express our thoughts, we would say, that the image which we find in this book, is the image of a mind that is ill at ease; of a mind that is harassed by doubts and perplexities, and borne about by conflicting arguments, first in one direction, then in another.

We have been reminded more than once, in following the history of the Tractarian movement, and in marking the various parts which its chief leaders have acted, of a scene that many a time has arrested our notice, when musing, in moments of idleness, by the banks of a winding stream. A number of minute objects are seen upon the surface of the water floating down with the current, and the mind is aroused almost unconsciously, to watch their progress and to take an interest in their fate. For a time they keep pretty well together, till, coming to a scarcely perceptible turn in the river, they are suddenly scattered about in every direction. Some are carried back by a contrary current; some are whirled violently round and round; some struggle slowly on; some coming within the attraction of the land, cling to the banks, and advance no more. But, if we follow their further career, we shall find that many, after a variety of eccentric windings, sooner or later, are caught up in the great central stream, and leaving their companions far behind, are borne on with easy and rapid motion to the sea. Something of this kind has been the history of Doctor Pusey and his friends. It is now some thirty years since they launched forth upon the stream of controversy, a little band of able and earnest men. At first they held on their course in company, hoping to make their journey together, and to reach at length a common goal. But they were quickly scattered by contrary arguments and conflicting opinions. Some were attracted back to the shore which they had quitted, and ceased to move; others, after struggling for a time with might and main, reached the mid channel, and are now moving on to the great object of their hopes in tranquil security; and others again are still carried to and fro, and whirled round and round by the currents.

Foremost amongst these last is Doctor Pusey himself. Far be

it from us to say one word of him that might be thought unkind or severe. From his opinions on many points of doctrine we must as Catholics dissent; and we have not hesitated, in the spirit of fair and candid criticism, to give our opinion of his book. But we should be cold and insensible indeed, if we did not sympathize with him in his perplexities and his struggles; if we did not admire the zeal and the learning he has displayed; and if we did not stretch out our hand to assist him, and to cheer him on, in the hope that he too, like many of his former companions, may, through God's grace, come at length into the great stream of Catholic unity, in which alone his soul can find safety and peace.

THE SEE OF LIMERICK.

We have been requested by one whose suggestions shall ever be revered by us as commands, to complete the series of the Bishops of Limerick, which in the *Record* of last September, was brought down to the close of Elizabeth's reign.

Throughout the whole reign of James the First, the See was administered by Richard Arthur, whose missionary career in Limerick commenced in 1597 or 1598, and who, on the accession of King James, when some ray of hope of toleration cheered the Irish Catholics, is found as vicar-general of the diocese restoring its fine old cathedral and other churches to the piety and worship of his Catholic people.¹

The *Arthur* family had long been prominent in guarding the spiritual interests of the faithful of Limerick, and during the perilous period of Elizabeth's reign, Edmund Arthur held there the dignity of arch-priest, whilst he is described as a *fidelis operarius*, more conversant with the Irish than with the English language.

Dr. Richard, however, seems to have been born in Cork, and hence, in the consistorial notice of his appointment, he is styled "Presbyter Corcagiensis". Many other particulars connected with him have happily been preserved in some documents transmitted by him to the Holy See in 1630, when soliciting the appointment of a coadjutor who might relieve him of a portion of the too weighty charge of governing his vast diocese. We give these documents in full on account of their importance in illus-

¹ Jacobus Vitus in his *relatio de rebus gestis* etc., written in 1604, says: "Cathedralem Limericensem, omnesque alias civitatis Ecclesias reconciliavit dominus Richardus Arturus".

trating this dark period of the history of our See. They are addressed to the secretary of the Sacred Congregation of Propaganda in Rome:—

No. 1.

ILLUSTRISIME DOMINE,

Nunc per triginta duos et amplius annos in summis rerum ac temporum difficultatibus in hac Limericensi civitate ac dioecesi omnia pro modulo nostro, quae ad fidem Catholicam propagandam, et confirmandam, sive ut concionator et catechista declamando et docendo, sive ut parochus sacramenta etiam administrando, sive ut Vicarius Generalis primo, et deinceps hactenus, ut nunc, Dei et Apostolicae sedis gratia, Limericensis Episcopus, ea insuper, quae jurisdictionis et ordinis episcopalis sunt, exercendo (ut reliquos labores meos Corkagiae, Kilkeniae, Galviae, Caseliae, Kinsaliae, Federthiae, Calemniae, et alibi per totam, quasi Momoniae et partim Lageniae, et Connaciae Provincias huc, illucq. discurrendo subtriceam), vires corporis ingravescente jam aetate, quae septuagenaria fere est, ita debilitatae et quasi exhaustae sunt licet (Deo O. M. laus) animi iudicium, et sensus omnes ad huc valeant, et vegetent, ut longiori praesertim itinere peragendo, aliisq. gravioribus subeundis laboribus vix sufficiant. Religionis maxime, et fidei nostrae adversariis ubique fere in hac dioecesi cum summo libertatis ac vitae etiam discrimine occurrentibus, propterea, inquam, et quia ambitiosus quorundam, circuitus per Praelatorum Ecclesiasticorum et Principum etiam secularium interpositionem, ac importunas preces, et commendatitias a sede Apostolica extorquent, interdum obreptitiae, aut etiam subreptitiae Praelaturas et dignitates etiam praecipuas, viri alioqui haud ita Ecclesiae utiles, aut huiusmodi oneri supportando sufficientes. Humillime igitur ad S. Sanctitatis sacros provoluti pedes obnixius et instantius petimus, et votis omnibus desideramus, et oramus, quatenus e tribus hic nominatis, viris vere gravibus, piis et eruditis hujus nostrae civibus, et ex praeclarioribus ejusdem familiis oriundis nec ulla unquam labe, aut macula quoad vitam aut mores, aut alio quovis juris obstaculo inustis, aut impeditis, videlicet R. P. F. Richardum Goldaeum Familiae SS. Trinitatis Regularem., et S. Theologiae Professore, vel R. P. F. Jacobum Arturum S. Familiae Praedicatorum Religiosum, et S. Theologiae Professore in Hispania adhuc degentes, aut denique eximium D. D. Io. Creveum, S. Theologiae doctorem et Presbyterum saecularem apud nos hic post peracta cum magno omnium applausu studia commemorantem, et nobis in omnibus assistentem, coadjutorem cum successionis titulo nostrum nominare, eligere, et, ut Romanae Curiae praxis in hoc casu habet, instituere pro sua singulari et paterna totius Dominici gregis omniumque totius orbis Ecclesiarum cura, et sollicitudine pastorali dignetur. Sic etenim et Ecclesiae nostrae in praesenti rerum statu, et in futuro, et nostrae etiam senectuti, atque imbecillitati provisum, et prospectum fore per Dei gratiam non dubitamus; alioqui sane timendum foret, ne quod nostra tenuitas in vinea hac Dominica

magno et diuturno labore sive plantavit, sive rigavit (Deo semper adjuvante et incrementum dante) aliorum, quod absit, vitio in spinas, et urticas degeneret.

Hac etiam ratione, et nobis jam ad mortem properantibus aliquid dabitur otii et opportunitatis ad expiandas juventutis nostrae ignorantias, et vitae totius piacula, et ad recogitandum omnes annos nostros in amaritudine animae nostrae per verum cordis nostri dolorem, et poenitentiam. Deum autem testamur neque prece, neque praemio (quod nefas esset) sive supranominatorum sive aliorum quorum cumque aut alterius cujuscumque commodi aut lucri temporalis gratia inductos, sed motu tantum proprio propter rationes supradictas nos ista cogitasse, movisse, aut scripsisse. Deus immortalis Illustrissimam. D. V. ad sui nominis gloriam, Ecclesiae suae utilitatem, et perturbatissimi in hac Hiberniae insula status Ecclesiastici consolationem et reformationem quam diutissime dirigat, conservet, et protegat.

Datis Limerici, 20 Jul. 1630, st. vet.

Illustrissimae, etc.

RICHARDUS, Episcopus Limericensis.

No. 2.

Nos infrascripti Dignitarii Ecclesiae Cathedralis B. M. V. Limericensis et Praesbyteri pastores, sive parochi ejusdem diocesis intelligentes nonnullas litteras biennio jam fere elapso transmissas fuisse a Reverendissimo Nostro D. D. Richardo Dei et Apostolicae sedis gratia Episcopo Limericensi ad Illustrissimum ac Eminentissimum Dominum Card. Ludovisium, Protectorem nostrae gentis, quibus idem Reverendissimus noster pie ac provide nobis, totique civitati ac Diocesi prospiciens a SS. P. Urbano VIII. Pontifice Maximo supplicari postulavit, ut ob varias ac ferme intolerabiles molestias et persecutiones quas ingravescente jam aetate et annis plane climactericis (propter justitiam) patitur unus aliquis ex tribus quos in iisdem literis nominavit sibi in coadiutorem officii ac subsidium aetatis daretur, cujus propositum et laudabile intentum nos unanimi consensu approbantes presentibus fideliter testamur tres illos ab eo nominatos, nimirum R. P. Fr. Richardum Goldaeum Ord. S. S. Trinitatis, Sanctae Theologiae per multos annos in Complutensi Universitate magno omnium applausu professorem, moribus ac virtute conspicuum : R. P. Fr. Jac. Arturum Ord. Praed. Sanctae itidem Theologiae magistrum, quam plurimis jam annis, cum aliis Hispaniae civitatibus tum praecipua in celeberrima Salmanticensi Universitate sapientissimum professorem, morum gravitate ac virtutis laude insignem : ac denique eximium D. ac Magistrum, nimirum D. Jo. Creveum S. Theologiae Doctorem, virum doctrinae ac virtutum ornamentis instructum, et nobiscum ab aliquot annis in hac vinea Domini Sabaoth laborantem non solum esse viros singulari doctrina ac ingenii maturitate praeditos, sed etiam precipuis hujus civitatis familiis parentibus orthodoxis, bonis, et admodum honestis, ex legitimo thoro ortos, verbi Dei et patriae zelatores, et (quantum a multis viris fide dignissimus saepe

de R. P. Richardo et Jacobo discere potuimus; nam de D. Doctore Creveo nobis ab ineunte aetate experientia constat) sobrios, modestos, continentis, benignos, discretos, prudentes, ad quaevis munia ecclesiastica obeunda mire idoneos, et nulla unquam ne minima quidem in toto vitae decursu infamiae aut ignominiae nota aspersos: quapropter jure meritissimo eosdem censemus dignos qui ad sublimes dignitatum gradus ob Dei gloriam et Catholicae fidei incrementum in Ecclesia Christi promoveantur, idque humiliter et incunctanter a S. Sanctitate rogamus, ut saltem nobis huicque Ecclesiae Limericensi ac populo unum aliquem e tribus praedictis, tempore ac ratione postulantibus, providere non gravetur. Id enim Ven. hujus Ecclesiae Antistes ac Sponsus vir plane Apostolicus cujus memoria ob insignia de toto Hiberniae regno ac precipue de hac prepositura ac dioecesi merita erit semper in benedictione, obnixè petit, clerus expostulat, populusque uno ore efflagitat, nemo non desiderat, nisi ii ipsi qui desiderantur. Nam ne hac etiam in parte ad eorum virtutem ulla ambitionis suspicio obrepat, in veritate ac sinceritate fidem facimus nos nec eorum, eorumve ullius aut alterius alicujus eorum nomine, petitione directe vel indirecte, persuasione, consilio, sollicitatione aut metu, sed nostra praevia sollicitudine, pro Ecclesia Dei in hac praesertim prepositura ac Dioecesi et proprio motu haec excogitasse, scripsisse et postulasse, in quorum omnium fidem et testimonium presentibus subscripsimus. Limerici 15 Julii, an. I. D. 1632.

Jo. Vuaring Decanus Limericensis.

Philippus Hurrow, Rector Ecclesiae S. Joannis Baptistae Limericensis et ejusdem dioecesis Vicarius Generalis.

Jordanus De Burgo, Archidiaconus Limericensis.

Philippus Hoganus, Vicarius Generalis et Thesaurarius Limericensis.

Jac. Galvaeus, Parochus Ecclesiae Cathedralis B. M. V. Limericensis.

Gulielmus Hibertus, Presbyter Limericensis.

Joannes Contilon, Sacerdos.

Robertus Rudel, Sacerdos.

Jacobus Leng, Sacerdos et Rector Ballingarry.

Edmundus Geraldinus, Sacerdos.

Mauritius Nicolai, Sacerdos.

Cornelius Conel, Sacerdos.

Gulielmus Haureganus, parochus S. Nicolai Limericensis.

Rogerus O'Brine, Rector de Killadui.

Domatus Halli, Sacerdos Limericensis.

Et nos Richardus Dei et Apostolicae sedes gratia Episcopus Limericensis omnia quae superius de literatura, de virtutibus et omnimoda sufficientia praenominatorum trium admodum R. R. virorum per nostros Vicarios, Dignitarios, aliosque nostrae Civitatis et Dioecesis parochos et presbyteros referuntur sincera esse et vera, atque manu singulorum propria non alterius cujusvis aut aliorum subsignata indubitanter asserimus et attestamus. Nec facile aliter quam per unius illorum trium institutionem et successionem civibus his nostris et populo hoc praesertim tempore periculis pleno, satisfieri posse cum fructu arbitramur, longa rerum et ingeniorum experientia

eorundem edocti. Quare et nos obnixius et instantius in Domino rogamus et petimus et ad sacros S. Beatitudinis pedes provoluti, flexisque cordis nostri genibus humillime deprecantes exoramus, quatenus summa illa potestas pro sua totius Dominici gregis cura paterna, nostrae etiam Ecclesiae ac populi sive necessitati sive infirmitati condolens et benigne indulgens, unum quem placuerit de praenominatis tribus in coadjutorem nostrum et legitimum successorem designare, instituere, et promovere non dedignetur. Neque enim aliter sane sive ad fidem orthodoxam propagandam et promovendam, sive ad eandem sartam tectam servandam sive ad charitatem et pacem inter cives et Dioecesanos fovendam et instaurandam, suavius, fructuosius, feliciusve nostro tenui iudicio fieri id posse, salvo semper in hoc et in omnibus S. Sanctitatis et Apostolicae sedis S. oraculo, incunctanter arbitramur.

Datum in loco fugae et latebrarum nostrarum die 25 Junii, anno Salutis nostrae 1632.

RICHARDUS, Episcopus Limericensis.

Locus ✠ Sigilli Episcopalis.

A few years later, another petition was presented in the name of the bishop and chapter of the diocese, again soliciting the appointment of Father Richard Goold as coadjutor. As this document was written in Italian, we will merely present to the reader a translation of it made from the original text:—

“The bishop and chapter of the most renowned city of Limerick, in Ireland, humbly pray your Eminences to promote the Rev. Father fr. Richard Goold, of the Order of the Most Holy Trinity, master in theology, and first professor (*Cattedratico*), and regent of studies in the convent of his order in the University of Alcalá, to the dignity of coadjutor in the said diocese, for the following reasons:—

“First—That the bishop is now in the ninety-second year of his age, and for forty-two years has laboured in promoting the Catholic faith, and has derived great fruit from his sacred ministry.

“Second—That the said Father Richard is reckoned amongst the most learned of his countrymen, is exceedingly beloved for his great virtues, belongs to one of the most noble and wealthy families of this city, which has performed heroic deeds in defence of the Catholic faith, and he is nephew of the martyr Richard Creagh, formerly Archbishop of Armagh and Primate of Ireland, who was martyred at the time of Queen Elizabeth, after having endured an imprisonment of fourteen years in London. As there is no convent of Father Richard’s Order in this kingdom, he cannot return hither unless he be raised to the episcopal dignity by the Holy See”.

To return to Dr. Richard Arthur, the date of his appointment to the See of Limerick has not hitherto been fixed with accuracy. In the lists of the Irish clergy, preserved in Trinity College, he is described in 1613 as “vicar-general of the diocese of Limerick”, whilst *twenty-three* priests of the secular and regular clergy are

assigned as his assistants in administering the diocese. Another paper, written about 1617, describes Dr. Arthur as "bishop elect of Limerick, resident there and supported by special friends and kinsmen of his own, as well as by private tythes". The consistorial acts, however, remove all doubt and give us the precise date of his appointment: the following is the consistorial entry:—

"In Quirinali, die Lunae, 18^o Maii, 1620, referente Cardinali Varello, Sua Sanctitas providit Ecclesiae Limericensi vacanti per obitum bonae memoriae Cornelii de persona P. Richardi Arthuri presbyteri Corcagiensis".

It was only three years later, however, that Dr. Arthur received the episcopal consecration.¹ His episcopate continued throughout the whole eventful reign of Charles the First, and witnessed the many vicissitudes of the first six years of the Irish Confederation. Though, as we have seen, he petitioned for a coadjutor as early as 1630, and subsequently more than once repeated this petition, it was only in 1645 that the Holy See granted his request, and appointed Dr. Edward O'Dwyer to this high dignity.

One of the most remarkable events in Dr. Arthur's long career was the reception which he gave in Limerick to the illustrious Rinuccini, Bishop of Fermo, and Nuncio of the Apostolic See. The first successes of the confederate arms in Ireland suggested to Rome the propriety of sending to our Island a distinguished prelate, who, having the authority of Nuncio, might assist the struggling chieftains with his counsels, and act as intermediary between Ireland and Rome. Giovanni Battista Rinuccini, Bishop of Fermo, was the person chosen by the Holy See for this important post. On the 22nd of October 1645, he safely landed on the coast of Kerry, and on the last day of the same month was received with enthusiasm and solemn pomp within the time-honoured walls of Limerick. The military as well as the municipal authorities and the clergy, went in procession to welcome the representative of Rome. The aged bishop was too feeble to take part in these proceedings: still, he wished to be borne by his assistants to the door of the cathedral, and when the processional cortège arrived he took from his head the rich mitre, and offering it and his crozier to Rinuccini, cried out: "These I have received from the vicar of Christ as insignia of my episcopal office, and I am now happy to be able in your person to again lay them at his feet." This moving scene was long remembered by the Nuncio, and was registered by him in his correspondence with Rome.

¹ From another document we learn that during the temporary absence of the bishop in 1624, the see was governed by Philip Hogan and Philip Harrow, as commissaries and vicars general.

Dr. Edmund O'Dwyer, who succeeded to the see on the death of Dr. Arthur, had long been distinguished by the important post which he held in the relations of Ireland with Rome. When, in 1625, permission was granted to Irish bishops to perform the visitation *ad limina*, by a procurator, Dr. O'Dwyer was the person chosen by the bishops to perform it in their name. He subsequently remained for several years in Rome, as agent of the Irish Church, and as such was repeatedly commended by our archbishops and bishops to the protection of the Holy See. When the Confederation of Kilkenny, in 1641, reawakened the energies of our country, Dr. O'Dwyer hastened from Rome to France, and for some time carried on secret negotiations there in favour of the Confederates. Many of his letters at that time have happily been preserved. We present one which was written towards the close of 1642, and records many interesting particulars connected with the leaders of the Confederate cause at this period. It is addressed to Luke Wadding, in Rome, and we are indebted for it to the kindness of the worthy Franciscan guardian of St. Isidore's:¹

"MOST REV. FATHER,

"Your letter gave me a great deal of consolation, and I wish that others should perform their part at least on paper or parchment with such diligence as our country hath great need of. I am here daily at greater charges than my ability is able to withstand, all in the score, which would be in my opinion a sufficient cause to cast me off in time, or grant some consolation to the kingdom. I have now a tertian ague, which is a remnant of Barbary, for aught that I can judge. Out of our country, I assure your reverence, we are not so valiant, nor so industrious; and, what is worse, neither are we so sincere as our good-wishers would desire; nothing better amongst us than emulation, desire of government, partiality, etc., etc. Owen Roe and Hugh MacFeilim, according to their ability, their adversaries being very strong, have behaved themselves well. Preston and Barry have done nothing to the purpose: whose fault it is, I know not; only this, that besides what is done about Limerick, not a whit is done in the county of Cork, besides a little that the Condons do in their own country, whom if the rest did imitate, things had been more prosperous than we see them. There is no true account that Duncannon is besieged, notwithstanding the brave assurance here published by our colonels before their departure. Four thousand strong must be numbered before they can attempt it. In the river of Limerick are fourteen parliament ships all this summer: they took *Glaune*, a good castle in Kerry, and other castles on both sides of the river; this hinders the merchants from traffic, and prevents the country people from bringing their little to the shore. Yet a French

¹ The original letter is in English; we merely modernize the orthography, which otherwise might not perhaps be easily intelligible to many of our readers.

ship laden with powder and armour at St. Malo's for Limerick, not being able to enter into the river, took harbour at Danganoure (?), where three parliament ships came to sink or take it, but they landed three pieces of ordnance, and sank two of the vessels, the third scarce escaping from the harbour, but they are assured that it is lost at sea. They recovered eight pieces of ordnance from the said lost ships, and are in expectation of recovering fourteen more. One hundred corpses were cast on shore. There was also cast by bad weather at Dunganarvan, a Hollander coming from the Indies, where also our men recovered five pieces of ordnance. Some say there was silver in this vessel, as it had no merchandize, being only ballasted with stones, but ours are not so ingenious as to find it out. God help them. It is expected that they will conclude something to the purpose in their high council, which was convened in the beginning of November. The Biscayners do us a great deal of shameful detriment in taking up as many barks of ours as they can hit upon, under pretence that they carry butter to their adversaries the French. It is in this manner that the Spaniard helps us. Truly it gives a cause of jest to the French, and really to brag of their own humanity and Christianity towards us, notwithstanding that our hopes and service were unto the Spaniards, for here there is a special order to permit us to take away any quantity we please of armour and powder, and to assist us in all our affairs. The agents who were to be sent, shall not come forward, as I hear, Dr. Tyrrell only excepted. I hope soon to find some particular news if the wind be favourable, until which time I wish your reverence much happiness, and remember my humble service to Father Daly, Father John, Father Barrow, Father Conny, and all the rest.

"Rochelle, this 11th of December, 1642.

"Your reverence's most humble and most affectionate servant,
"EDMOND DWYER".

The "remnant of Barbary" which Dr. Dwyer mentions in this letter, refers to the slavery which, a few months before, he had been compelled to endure in that country. When sailing from the French coast for Ireland, in the spring of 1642, his ship was assailed by two Moorish vessels, and he with all on board were led away captive, and sold as slaves in the city of Sala, in Barbary. We were fortunate enough to discover the original letter, which, on his release, he addressed to Luke Wadding, acquainting him with the sad circumstances of this captivity:

"Non sine lachrymis, he writes, *referre hic valeo summas quas perpessus sum miseria intra paucos menses. Magis mora tamen quam afflictiones corporis animum penetrant. In transitu enim Britannici maris a duobus piraticis Maurorum navibus interceptus vix potui Breviarium cum aliquot epistolis quas habui in profundum abjicere cum ingressi hostes navem, interioribus etiam vestimentis*

me spoliarunt ac viginti et uno diebus, catenis vinctus et cippis ligneis detentus, pane biscocto fracido et aqua putrida Pasquam Resurrectionis peregi: toto eo tempore ne quidem ad secessum permissus sum abscedere, aut ab uno latere ad alterum me devolvere. Magis propterea mortuus quam vivus in terram abductus, in foro venditus et cognitus presbyter ex confessione cujusdam nautae tortura compulsi qui negando me mercatorem presbyterum fassus est, pluris venditus sum, quam pro aspectu merebar aut opulentia. Dum reliquum vitae spatium in ea captivitate, Sali nuncupata acturum me existimabam, misericors Deus ex singulari sua beneficentia prospicere dignatus est: ultra enim meam et omnium expectationem quidam mercator professione Calvinista hujus urbis qui inibi circa idem tempus cum nave mercibus onusta appulit, absque ulla securitate, notitia personae, aut alia probabili specie recuperationis solvit pro mea libertate bis centum scuta monetae romanae, et ratione lucri cessantis obligavit me ad alia centum scuta solvenda hic Rupellae”.

“Rochelle, 26 Augusti, 1642”.

From subsequent letters we learn that the price of his ransom was paid by the Holy See, and means were also provided for him to defray his other expenses and to enable him to return to our island.

Dr. O'Dwyer was appointed coadjutor of the aged Bishop of Limerick early in 1645, and was consecrated in Paris on the 7th of May the same year. In 1647 on the death of Dr. Arthur he succeeded to the full administration of the see. Much might be said about his subsequent eventful episcopate, and especially about his zealous labours when Limerick was laid waste by the plague, and when soon after it was besieged by the parliamentary troops.¹ But this article has already exceeded the usual limits. When, in the last days of 1651, the city of Limerick, the last bulwark of the confederate cause, surrendered to the parliament troops, Dr. O'Dwyer was one of those who were excepted from pardon. He, however, escaped in the disguise of a soldier, and fled to France, where he died in 1654.

Dr. William Burgatt had been for some time vicar-general of Dr. O'Dwyer before his departure from Limerick, and he continued to govern the see till 1669,² when he himself was appointed archbishop of Cashel, and Dr. James Dowley was chosen to rule our see as vicar-apostolic. This last named worthy ecclesiastic had passed several years in Rome, and for some time held the important

¹ See *Historical Sketch of the Persecution suffered by the Catholics of Ireland*, third edition (Duffy, 1865), p. 59, seqq.

² Dr. Burgatt lived in Rome from 1663 to 1669, and during his absence from the see he deputed Rev. Dermot Horan, Henry Burgatt, and Thomas Lacy, to administer the see. The clergy elected Rev. Gaspar White *Vicar Capitular*, but the Holy See seems to have ruled that the election was uncanonical and null.

post of rector of the college for catechumens there. As far back as 1656 he had been appointed vicar-apostolic of Limerick, but he at that time declined to accept that high dignity. The decree of his second appointment as vicar-apostolic is dated 11th January, 1669. For eight years he continued to administer the see with the delegated powers from Rome, until he was appointed Bishop on 4th of March, 1677.¹ He was consecrated on 19th August, the same year, by the Archbishop of Cashel, assisted by the bishops of Ossory and Cork, and faithfully ruled his flock in person until his death in 1685.

John O'Molony, Bishop of Killaloe, was translated to our see in the following year; he exercised a great influence in the councils of the crown during the few years of the reign of James the Second. On the ruin of the Catholic cause in the battle of the Boyne and the loss of Limerick, Dr. O'Molony took refuge in France, and generally resided at Issy till his death, in 1702.

Dr. James Stritch governed the diocese during the absence of Dr. O'Molony, and continued to administer it after the death of that bishop until 1713, when he passed to his eternal reward. He was the son of Thomas Stritch, who was Mayor of Limerick when it fell into the hands of Ireton, and who went to the scaffold to die for the faith with such heroic fortitude as elicited the admiration of the heretics themselves. A letter written from Paris to Rome, in 1653, gives the first information which we have been able to glean about Dr. James Stritch:

"The news I hear from Ireland are that there is no hope of accommodation or liberty of conscience for the poor Catholics of Ireland there. Those of the Irish army who forced us to surrender the city of Limerick unto the enemy, upon such base conditions, were hanged at Cork, viz., Colonel Edward Fennell, and Lieut. Colonel William Burke of Brittas. All the clergy were banished except very few; as I am informed, there are about three score of these exiled priests for the present at Nantes. *Little James Stritch* wrote unto me from St. Malo's; he tells me his mother, grandmother, brothers, sisters, and uncles, remaineth in a little island upon the river of Limerick, called Augnish. His uncle, Patrick Stritch, died four days after his arrival at St. Malo's. You have been informed, I believe, of your cousin, James Creagh Fitz-Andrew's death, and his daughter's marriage. I would wish you had there one of Thomas Stritch's children to be presented unto some cardinal". (*See Sketch of the Persecutions, etc.*, 3rd edition, pag. 69.) This *little James Stritch* was subsequently sent to Rome, and his admission to the Irish college there is registered in 1660.

¹ Ex Archiv. S. Cong. de Prop. Fide. Dr. Plunkett, writing in 1671, styles him *bishop*; but this was either a confusion of the Italian *vescovo* for *vicario*, or refers to his being *bishop elect* of the see.

Cornelius O'Keeffe held the see from 1713 to 1737, when he died in his seventy-third year. In a letter of 6th August, 1734, he writes that he was then in his seventieth year, and had governed the diocese, first as vicar-general and subsequently as bishop, for twenty-two years.

His successor, Robert Lacy, was consecrated on 30th August, 1737, and died in 1759.

Daniel Kearney next held the see. He was appointed on 27th November, 1759, and died on 24th January, 1778. This bishop was a man of most simple and mortified life. His only diet for many years was herbs, and towards the close of his life he allowed himself, even of these, only a very stinted portion. It is also related that when he had a little leisure, his usual walk was to the churchyard situated at a short distance from Limerick, where his parents had been interred, and there he used to pray for a long time.

Dionysius Conway, vicar-capitular of the see, was appointed bishop in the congregation of 11th January, 1779, and was consecrated by the Archbishop of Cashel on 20th June, the same year. He died in 1796.

Thomas Young was consecrated coadjutor in 1792, and he continued to rule the diocese till his death in 1813.

In 1814, Charles Tuohy was constituted bishop. On the 11th of December, 1825, he received as coadjutor the Most Reverend John Ryan, and died in 1828.

Dr. Ryan, the late lamented bishop, continued to rule the see until he attained a patriarchal age, when he died on the 6th June, 1864.

In the congregation of 3rd June, 1861, the Most Reverend George Butler was appointed Bishop of Cydonia *in partibus*, and Coadjutor of Limerick. He was consecrated on the 25th July the same year, by the Archbishop of Cashel, and succeeded to the see in 1864. *Quem ad multos annos Deus sospitem conservet.*

DOCTOR BERESFORD AND THE ESTABLISHED CHURCH IN THE REIGN OF ELIZABETH.

In the *Saunders* of the 20th of April, as well as in the *Clerical Journal* and other Protestant periodicals, may be found inserted a somewhat detailed report of a general meeting of the friends of *The Church Institution*, held on the 17th inst. at St. James's Hall, London. Amongst those who took part in the proceedings of that meeting was Dr. Beresford, Protestant Archbishop of Armagh,

who availed himself of that occasion to controvert some statements which were made by Sir John Gray in that admirable speech with which he so ably laid before parliament the whole question of the endowments of the Established Church. His Grace is reported to have used the following words:—

“The gentleman who proposed that resolution quoted Spencer’s *View of the State of Ireland in 1593*. Spencer, speaking of the Irish clergy of that day—as they were told by Sir John Gray—said: ‘They neither read the Scriptures, nor preach to the people, nor administer the communion, but they take the tithes and offerings, and gather what fruit else they may of their livings’. And he (Sir John Gray) asked if such was the state of the Established Church at that time, what possible chance could it have of succeeding in carrying out the Reformation? Now, it so happens that the persons thus spoken of by Spencer were not the Protestant, but the Popish clergy, and the passage, instead of showing that the machinery of the Reformation was not suited to the object in which it was employed, went to show how great was the necessity of a reformation. To put that point beyond doubt, he would read to them the whole of the passage from Spencer. His work was written in the form of a dialogue between Irenaeus and Eudoxus, and the passage thus quoted by Sir John Gray was as follows:—‘*Irenaeus*.—The fault I find in religion is but one, but the same is universal throughout all that country, that they be all Papists by their profession, but in the same so blindly and brutishly informed, that not one in a hundred knoweth any ground of religion or article of faith. *Eudoxus*.—I conceive thus much as you have delivered touching the general fault which you suppose in religion—to wit, that it is Popish. But do you find no particular abuses therein, or in the ministers thereof?’ To this Irenaeus replies—‘Yes, verily, whatever disorders you see in the Church of England you may find in the Church of Ireland, and many more—namely, gross simony, greedy covetousness, fleshly incontinence, careless sloth, and generally all disordered life with the common clergyman. And besides all these, they have their particular enormities, for all Irish priests who now enjoy church livings; they are, in a manner, mere laymen, saving that they have taken holy orders, but otherwise they do go and live like laymen, follow all kinds of husbandry and other worldly offices, as Irishmen do’. Then came the passage quoted by Sir John Gray, ‘They neither read the Scriptures, nor preach to the people, nor administer the communion’. He (the archbishop) would ask them to mark how far the prudence of that hon. gentleman outran his zeal when he left out the following words:—‘But baptism they do, for they christen yet after the Popish fashion’. That was the way in which history was abused. It had been also stated that the Irish Protestant clergy had wasted the church property, but he found that those who did so were chiefly Roman Catholic bishops. Bishop Magrath, who, from being a Franciscan friar, became Bishop of Lismore, the property of which he sold

for £5, and it had been ever since lost to the church. John Lynch, Bishop of Elphin, who wasted the revenues of his see".

There is much to be found fault with in these few words of the Protestant Primate, but we will confine our remarks to three heads:—

1. In the first place, it is a singular abuse of history to deny that the words of Spencer have reference to the Protestant clergy; but perhaps Dr. Beresford wished to claim some special merit with his co-religionists, by discovering what no writer, Catholic or Protestant, had hitherto ever dreamt of, that the words of the English poet have reference to the priesthood of the Catholic Church. Few will accuse the late Protestant Bishop of Down and Connor, Dr. Mant, of being deficient in zeal for the maintenance of the Establishment; and yet, in his *History of the Irish Church*, he expressly refers to the words of Spencer above cited to the Protestant clergy in Ireland (vol. i. page 320, seqq.), and whilst he laments it as *a frightful and a painful portrait*, he nevertheless admits it to be the testimony of one "who possessed the best means for informing himself on the subject by local observation, and who has communicated his information in a form which bears strong testimony to its veracity". Dr. Mant adds, after citing the above passages: "Persons such as these were not likely to forward the English Reformation in Ireland"—(loc. cit., page 322). Dr. Robert King, whose *Primer of the Church History of Ireland* is now the great text-book in all Protestant schools, cites the same passages of the great poet to prove "the deplorable condition of the church and of religion in the country at this time", and as presenting "a shocking and repulsive picture of the realities upon which his tract must have been founded" (vol. ii., page 813); and he adds: "By such persons it was not very likely that religious reformation could be much promoted. And as for the bishops, there was almost as little to be expected from them, they being, in too many instances, unworthy men, ill-qualified for their solemn and holy office, and of worldly and covetous minds"—(ib., page 814). It is only the other day that the Protestant Dean of Melbourne, whilst presiding at a series of missionary and other meetings in this city, published the second edition of his *Experiment of Three Hundred Years*, regarding the so-called Reformation movement in Ireland, and at pages 15 and 16 he brings forward these very passages of Spencer to establish that in Elizabeth's reign, on account of the depravity of the Protestant ministers, nothing had been done to promote Protestantism in our island.

Even the additional proofs brought forward by His Grace, so far from disproving the reference of Spencer's text to the Protestant clergy, clearly prove that his censures fell exclusively upon

them. Surely the Catholic priests, whilst hiding in the mountain recesses of our island at the close of Elizabeth's reign, would be surprised to find themselves described as *enjoying the Church livings*, as still entitled to enforce the established *tithes*, and as being, in a word, yet recognized as *the Church of Ireland*; and surely the unimpassioned reader will also have reflected that it is paradoxical in the extreme to suppose that a special count in the enormities of the Catholic clergy would be their administering baptism *after the Popish fashion*.

Dr. Beresford, however, should have proceeded a little farther in his extracts, and whilst he would there find many additional details regarding the sad condition of the Protestant Church, all his doubts should be removed regarding the clergy whom Spenser so severely censured, by the concluding words with which the poet thus compendiates the preceding discourse:

"*Eudoxus*.—Little good there was by that statute wrought, however well intended; but the reformation thereof must grow higher, and be brought from a stronger ordinance than the commandment or penalty of a law which none dare inform or complain of when it is broken; but have you any more of those abuses in the clergy?

"*Irenaeus*.—I would perhaps reckon more, but I perceive my speech to grow too long, and these may suffice to judge of the general disorders which reign amongst them; as for the particulars, they are too many to be reckoned. For the clergy there, excepting the grave fathers which are in high place about the state, and some few others which are lately planted in their new college, are generally bad, licentious, and most disordered".¹

Even Dr. Beresford can scarcely be supposed to imagine that at the close of the sixteenth century the *high places* of the land were still given by the crown to the Catholic clergy, and that the same devoted priesthood was comfortably lodged in the newly founded mansions of Trinity College.

Whilst Spenser thus unsparingly exposed the delinquencies of the Protestant Establishment, he took care to introduce in a subsequent page some mention of the Catholic clergy. He mentions them, however, not as a subject of censure, but to contrast them with their Protestant brethren, and to show forth in bolder relief the iniquities of the Established clergy by comparing their apathy and neglect with the energy and devotedness of the Catholic priesthood. Here are his words:

"It is a great wonder to see the odds which is between the zeal of Popish priests and the ministers of the Gospell; for *they* spare not to come out of Spain, from Rome, and from Rheims, by long toil and dangerous traveling hither, where they know peril of death awaiteth

¹ Edition of Alex. Thom in 1860, pag. 510.

them, and no reward or riches is to be found, only to draw the people unto the Church of Rome: whereas some of our idle ministers having a way for credit or estimation thereby opened unto them, and having the livings of the country offered unto them without pains and without peril, will neither for the same, nor any love of God, nor zeal of religion, nor for all the good they may do by winning souls to God, be drawn forth from their own nests to look out into God's harvest, which is even ready for the sickle, and all the fields yellow long ago; doubtless those good old godly fathers (SS. Patrick and Columba) will, I fear me, rise up in the day of judgment to condemn them".¹

2. The second point that was touched on by Dr. Beresford regarded the wasting of the Church property: "It had been stated (said his Grace) that the Irish Protestant clergy had wasted the Church property, but he found that those who did so were chiefly Roman Catholic Bishops; as Bishop Magrath, who, from being a Franciscan friar, became Bishop of Lismore, the property of which he sold for £5, and it had been ever since lost to the Church; and John Lynch, Bishop of Elphin, who wasted the revenues of the see".

This passage affords us an important illustration of the manner in which history is abused to prop up the tottering cause of the Establishment in our days; and the future collector of the curiosities of literature will not neglect, we hope, this gem of the nineteenth century, that, viz., Bishops Magrath and Lynch were reckoned by Dr. Beresford as the Catholic Bishops of Lismore and Elphin in Elizabeth's reign. Should his Grace, however, look to Ware's *Bishops*, or into the later work of Dean Cotton, he would find that, as early as 1570, Miler M'Grath, having apostatized from the faith, received from Elizabeth the appointment to Cashel and Emly, and that in 1582 he received in addition the See of Lismore "by a commendatory grant from Queen Elizabeth".² Of Dr. Lynch, Ware also writes: "He obtained the See of Elphin by the letters patent of Queen Elizabeth, dated the 4th of November, 1584, and voluntarily resigned it on the 19th of August, 1611; having by alienations, fee-farms, and other means, so wasted and destroyed it, that he left it not worth 200 marks a-year".³

These, however, were not the only Protestant bishops whose memory has been rendered remarkable by their misappropriation of the Church property of our Catholic fathers. Our limits only permit us to recall a few of them to the mind of Dr. Beresford. Thus, concerning Dr. Craik, of Kildare, appointed by Queen Elizabeth to hold that see, whilst at the same time the illustrious Leverous continued to rule by divine authority his Catholic flock, it is re-

¹ Edition of Alex. Thom in 1860, p. 584.

² Harris's Ware, page 484.

³ Ibid., page 634.

corded that, between 1560 and 1564, he (Dr. Craik) succeeded in disposing of most of the manors and lands belonging to his bishopric, thus, says Ware, "reducing that very ancient see to a most shameful poverty"; and Harris adds, that in the three years of his episcopate "he did more mischief to his see than his successors have been ever able to repair".¹ Dr. Allen, who received the bishopric of Ferns from Queen Elizabeth in 1582, is also accused of making many wastes of the lands of his see. In the regal visitation held in 1622, it is stated that Dr. Allen "leased the lands of Evernock, Tomsallagh, Clone, and other lands containing 1,500 acres, to Sir Henry Wallpo, Vice-Treasurer of Ireland, in fee, together with the courts and royalties of the said lands, at the rent of £4 10s., which lease was confirmed by the Dean and Chapter". Harris adds that the motive which was supposed to have induced Dr. Allen to make this grant was, that he might the better propitiate Sir Henry, and thus be allowed to retain in his own hands some government sums which had been confided to him;² and for the same motive, he gave another lease for sixty-one years of the lands of Carne to Mr. Nicholas Kenny, who was then Clerk of the First Fruits. Contemporary with these worthy prelates was Dr. Daniel Cavanagh, appointed to the see of Leighlin by letters patent of 7th of May, 1567. On his death in 1587, "the see was vacant (as Ware informs us) for two years, being scarce worth anybody's pursuit after the naked condition Bishop Cavanagh had left it in".³

The charge, then, of wasting and misappropriating the church endowments of our fathers must still remain at the door of the first founders of the Establishment in our island; and perhaps Dr. Beresford might reflect upon his own words, when, endeavouring to combat Sir John Gray, he stated, "that those persons who, not thoroughly acquainted with history, nevertheless ventured to quote it, usually make very grave mistakes, and it often so happened that the portion of history which they so quoted in support of their views told against them when closely examined".

3. We will now add that the course pursued by Dr. Beresford in singling out the statement of Spencer, as if that writer alone had attested the enormities of the first ministers of Protestantism, is not at all in accordance with the philosophy of history. Spencer is only one of an innumerable host of witnesses, who all, of one accord, attest that the crimes and excesses of the Elizabethan reformers were unparalleled in ancient or modern times. We will cite a few extracts from these writers:

As early as the 22nd of July, 1562, the lord deputy, the Earl of Sussex, wrote to Sir William Cecil: "Our religion is so abused, as the Papists rejoice; the neuters do not mislike changes, and the few

¹ Harris's Ware, pag. 391.

² Ibid., pag. 447.

³ Ibid., pag. 462.

zealous professors lament the lack of piety. . . . The ministers, for disability and greediness, be had in contempt, and the wise fear more the impiety of the licentious professors than the superstition of the erroneous Papists. These matters be so far come that they be not, I think, to be helped by private commissions, but rather by parliament, wherein limits in religion and discipline may be appointed, with such severe orders for punishment of the breakers thereof, as men may fear to go beyond or come short. God hold his hand over us, that our licentious disorders and lack of religious hearts do not bring, in the mean time, his wrath and revenge upon us".¹

In 1565, the Earl of Sussex was succeeded in the chief government of Ireland by Sir Henry Sidney, who, on his arrival, found the kingdom "overwhelmed by the most deplorable immorality and irreligion".² He summoned the privy council, and invited them to deliberate on the condition of the country. The following was the appalling result of their investigations:

"The Pale was overrun with thieves and robbers; the countryman so poor, that he hath neither horse, arms, nor victuals for himself; and the soldiers so beggarly, that they could not live without oppressing the subject: for want of discipline they were grown insolent, loose, and idle. . . . As for religion, there was but small appearance of it: the churches uncovered and the clergy scattered; and scarce the being of a God known to those ignorant and barbarous people".³

To prepare some remedy for such abuses, the lord deputy made a *progress* into Munster and Connaught in 1568, and the preamble of the act of parliament 11th Elizabeth, sess. 3, chap. vi., records the results of his inquiries:—

"Whereas, the Right Hon. Sir Henry Sidney, etc., hath in his late progress into Munster and Connaught found, among other experience, the great abuse of the clergy there, in admitting of unworthy personages to ecclesiastical dignities which hath neither lawfulness of birth, learning, English habit, nor English language, etc., getting into the said dignities either by force, simony, friendship, or other corrupt means, to the great overthrow of God's holy church, and the evil example of all honest congregations": then follows the act authorizing the lord deputy to appoint for ten years to all the ecclesiastical benefices of these provinces,—the four cathedral churches of Waterford, Limerick, Cork, and Cashel, alone being excepted.⁴

This remedy does not seem to have produced the desired result; and in April, 1576, we find the same Sir Henry Sidney, once more lord deputy, addressing another remonstrance to her Majesty, on the deplorable state of her Irish Church:—

"MAY IT PLEASE YOUR MOST EXCELLENT MAJESTY,—I have, in four several discourses, addressed unto the lords of your Highness's most honourable council, certified them how I found this realm at my arrival in the same, and what I have seen and understood by my travel

¹ Shirley, *Orig. Lett.*, p. 117-18

² Mant, vol. i. p. 287.

³ Cox, i. p. 319.

⁴ *Lib. Mun. Hiberniæ*, vol. ii. part 6, page 11.

these six last months, in which I have passed through each province, and have been in almost each county thereof. . . . And now, most honoured sovereign, I solely address to you, as to the only sovereign salve-giver to this your sore and sick realm, the lamentable state of the most noble and principal limb thereof, *the church I mean*—as foul, deformed, and as cruelly crushed as any other part thereof, only by your gracious and religious order to be cured, or at least amended. I would not have believed, had I not, for a great part, viewed the same throughout the whole realm”.

After this general statement, he descends to particulars, and first as to the diocese of Meath:—

“There are within this diocese two hundred and twenty-four parish churches, of which number one hundred and five are appropriated to sundry possessions; no parson or vicar resident upon any of them, and a very simple or sorry curate for the most part appointed to serve them; among which number of curates, only eighteen were found able to speak English, the rest being Irish ministers, or rather Irish rogues, having very little Latin, and less learning and civility. . . . In many places the very walls of the churches are thrown down; very few chancels covered; windows or doors ruined or spoiled. There are fifty-two other parish churches in the same diocese which have vicars endowed upon them, better served and maintained than the others, yet badly. There are fifty-two parish churches more, residue of the first number of two hundred and twenty-four, which pertain to divers particular lords; and these, though in better state than the others commonly, are yet far from well.

“If this be the state of the church in the best-peopled diocese and best-governed country of this your realm, as in truth it is, easy is it for your Majesty to conjecture in what case the rest is, where little or no reformation either of religion or manners hath yet been planted and continued among them; yea, so profane and heathenish are some parts of this your country become, as it hath been preached publicly before me, that the sacrament of baptism is not used amongst them; and truly I believe it. If I should write unto your Majesty what spoil hath been, and is, of the archbishoprics, of which there are four, and of the bishoprics, whereof there are above thirty, partly by the prelates themselves, partly by the potentates, their noisome neighbours, I should make too long a libel of this my letter. *But your Majesty may believe it, that upon the face of the earth where Christ is professed, there is not a church in so miserable a case*”.

The remedies which the lord deputy suggests are, first, the repair of the churches; second, the sending of instructed ministers, who should, moreover, be versed in the Irish language; and thirdly, an increased provision for the Protestant clergy. He dwells especially on the second head, and prays her Majesty that if duly-instructed ministers cannot be had in England, they be sought for in Scotland; he concludes with an additional request:—

“I wish, and most humbly beseech your Majesty, that there may be three or four grave, learned, and venerable personages of the

clergy there, sent hither,¹ who, in short space, being here, would sensibly perceive the enormities of this overthrown church, and easily prescribe orders for the repair and upholding of the same, which, I hope, God would confirm".

An able English Protestant statesman (Lord Grenville), after citing some extracts from this letter of Sir Henry Sidney, remarks: "Such was the condition of a church which was half a century before rich and flourishing, an object of reverence and a source of consolation to the people. It was now despoiled of its revenues; the sacred edifices were in ruins; the clergy were either ignorant of the language of their flocks, or illiterate and uncivilized intruders; and the only ritual permitted by the laws, was one of which the people neither comprehended the language nor believed the doctrines: and this was called establishing a reformation".²

The above censures may be supposed, indeed, to principally regard the lower order of the Protestant clergy. Carte, another unbiassed witness, fully corroborates their evil fame: "The clergy of the established church", he writes, "were generally ignorant and unlearned, loose and irregular in their lives and conversations, negligent of their cures, and very careless of observing uniformity and decency in divine worship".

Even the bishops, however, seem to have been far from models of perfection; and the contemporary writers, of one accord, describe them to us as mainly intent on plundering their respective sees, and enriching their own families.

In 1574, Sir John Perrott presented to her Majesty a remonstrance as to the evils prevalent in Munster, and their necessary remedy. He suggests: "First of all, that her Majesty should write *sharp letters to the archbishops and bishops of that province, to deal more carefully in their several charges than hitherto they have done*, in setting forth of God's word in their several dioceses". Of the Protestant archbishop of that province, Dr. Miler Magrath, we have already had occasion to speak. Towards the close of his episcopate, he received as coadjutor Dr. William Knight, who, however, in a short time, "having excited the scorn and derision of the people" by his public drunkenness, was obliged to fly to England.³ One of his suffragans, the Protestant bishop of Cloyne and Ross, was deprived for public immorality.⁴ Dr. Middleton, of Waterford, another suffragan, was, at the same time, translated to St. David's, and there degraded *for the forgery of a will*, as Harris writes, but as Heylin informs us, "for many notable mis-

¹ We learn from the Protestant chancellor of Leighlin at this period, that the visitations of our Irish Church by English Protestant dignitaries were not always productive of much good: "Anno 1577. Georgius Ackworth, legum doctor, et Robertus Garvey, legum baccalaureus, destinati ad clerum Hibernicum titulo magistrorum ad facultates pro reformatione cleri: sed Ecclesiæ potius perturbatio sequebatur".—*Dowling's Annals*, pag. 43, published by I. A. S.

² *Past and Present Policy of England towards Ireland*: London, 1845, pag. 47.

³ *Harris's Ware*, pag. 484.

⁴ See official record in Gilbert's *Hist. of Dublin*, vol. i. pag. 114: "propter adulterium manifestum et confessum".

demeanours".¹ Well, indeed, did Sir John Perrott call on her Majesty to write an exhortation to her southern bishops! Dr. Adam Loftus, archbishop of Armagh, in his report to the lords of the privy council, June 10th, 1566, says: "Bishops have been sent to occupy almost all the best posts in the land, of whose unbleness and untowardness, if it might do good, I would say more".² On the same day he wrote on this subject to Sir William Cecil, declaring that "the people were much fleeced, and nothing at all fed" by their spiritual pastors.³ One instance, however, will suffice to show what little influence was exercised by these remonstrances as regarded the nomination of reformed bishops for our Irish sees. In 1566, the bishopric of Ferns was solicited by several candidates. Dr. John Devereux, of whom Dr. Beresford has spoken, had many recommendations from persons of high station in court. On the 3rd of September, 1566, Dr. Adam Loftus wrote to Sir William Cecil: "The bishopric of Ferns is presently void, and I fear laboured for by one Devereux. An unfitter man cannot be: he has been of late deprived of his deanery for confessed immorality".⁴ Nevertheless, a few days after the receipt of that letter by her Majesty's secretary, the royal patent was issued appointing Dr. Devereux to that see.

Such were the men sent to reform the Church of the Leverouses, the MacCnghails, and the Creaghs. Spencer, so often already referred to, thus, in a passage omitted by Dr. Beresford, illustrates the mission of the English prelates—

"They have their clergy", he says, "in such awe and subjection under them, that they dare not complain of them, so as they may do to them as they please; for they, knowing their own unworthiness and incapacity, and that they are therefore still removable at their bishop's will, yield what pleaseth him, and he taketh what he liketh; yea, and some of them whose dioceses are in remote parts, somewhat out of the world's eye, do not at all bestow the benefices which are in their own donation upon any, but keep them in their own hands, and set their own servants and horse-boys to take up the tithes and fruits of them, with which some of them purchase great lands, and build fair castles upon the same, of which abuse, if any question be moved, they have a very seemly colour and excuse, that they have no worthy ministers to bestow them upon".⁵

And lest the reader might not understand what he meant by this scarcity of worthy ministers, he adds:

"There are no sufficient English ministers sent over as might be presented to any bishop for any living; but the most part of such

¹ See Harris, loc. cit. pag. 538. A few years later, another Protestant bishop of this see was publicly executed in Dublin for crimes which the apostle forbids to be even heard on the lips of Christians.—See Harris, *ibid.*, pages 539-541; also *Cambrensis Eversus*, vol. ii. pag. 149.

² Shirley's *Orig. Lett.*, pag. 256.

³ *Orig. Lett.*, p. 258. He elsewhere lamentably deplores "the miserable state and condition of this poor church of Ireland"—*ibid.*, pag. 322: letter of Loftus to Cecil, 5th Dec. 1567.

⁴ Shirley, *ib.*, p. 271.

⁵ *View*, etc., p. 104.

English as come hither of themselves, are either unlearned or men of some bad note, for which they have forsaken England”.

These remarks will suffice for the present to show what little grounds Dr. Beresford had to criticize the statement made by Sir John Gray. As regards the general question of the Established Church, we hope very soon to discuss it at greater length.

LITURGICAL QUESTIONS.

We have received the following questions:

1. Where should the deacon place the Blessed Sacrament when he receives it from the celebrant, after the procession of Holy Thursday?

2. Can the custom of blessing the baptismal font on Holy Saturday, the eve of Pentecost, and other great festivals, be maintained, and is it of obligation on the two former days?

3. When two or more persons recite the divine office extra chorum, should the words ‘vobis fratres’, ‘vos fratres’, in the Confiteor, be omitted, as when one person recites it privately?

1. With regard to the first question, the Rubric of the Missal (Fer. v. In Coen. Dom.) prescribes that the Blessed Sacrament should be placed on the altar, till after the incensation of the celebrant, when it is placed in the ‘urn’ or ‘sepulchre’ by the deacon.

“Cum autem ventum fuerit ad locum paratum, Diaconus genuflexus accipit calicem cum Sacramento et ponit illum primo super altari, ubi incensatur deinde reponit in capsula”.

The difficulty in the question arises from the fact that the ‘Caeremoniale Episcoporum’ says that it should be placed immediately in the ‘urn’ or ‘sepulchre’.

“Cum Episcopus erit ante supremum gradum altaris Diaconus accipiet Sanctissimum Sacramentum quod deponet super altari in loco preparato”—*Cær. Ep.*, lib. ii. c. 23. § 13.

The greater number of ceremonialists, treating of this subject, follow the Rubric of the Missal, as Gavantus, Merati, Bal-deschi (in the text), Sillani, etc., etc. However, Merati (de Fer. v. in Coen. Dom.) says:

“Ex supradicta igitur rituum variatione sciendum est quod quando Missale et Caeremoniale aperte differunt in praescribendo aliquo ritu, ut in loco supracitato, non ideo ita sibi contradicere credendum est,

¹ *View*, p. 141.

ut unum prohibeat quod alterum praescribit sed potius utroque modo talem ritum observari posse quamvis tamen Ritus a Missali praescriptus Ecclesiis Parochialibus, alius vero Ritus a Caeremoniali praescriptus Ecclesiis Cathedralibus, ob peculiarem et praecipuam quamdam rationem (pro quibus praesertim est Caeremoniale Episcoporum) relinqui potest"

Such also is the opinion of Sillani, who, when treating of the ceremonies of Holy Week in ordinary churches, follows the Rubric of the Missal, but when describing them for cathedrals, agrees with the Ceremonial.

2. The answer to the first part of this question may be found in the collection of decrees of the S. Congregation of Rites,¹ where it is expressly stated:

"Parochos habentes facultatem benedicendi fontem baptismalem Sabbatis diebus Paschatis aut Pentecostes dumtaxat et non aliis diebus illum de mane benedicere debere".

As to the second part, viz.: Whether it is a matter of obligation on the two former days, although the Roman Ritual says "in Sabbato Sancto Paschatis, vel Sabbato Pentecostes" (which words, taken from the Ritual, the Synod of Thurles adopted in the decrees on baptism), it is clear from the above-named collection that it is of obligation on both occasions. The words of the decree are:²

"Urbevetanae Ecclesiae ut primum renunciatus fuerit Episcopus R. P. D. Joseph Mar. Vespignani illud animadvertens conveniens minus, imo universali praxi et rubricarum sanctioni contrarium quod in Ecclesiis ubi fons baptismalis reperitur ipsius fontis benedictio semel tantum per annum, nimirum ante Resurrectionem Domini peragebatur, quin eadem benedictio reiteretur Sabbato etiam ante Pentecosten memoratus Praesul Sac. Rit. Congregationem adivit atque enixe rogavit ut declarare dignaretur num immemorabili huic consuetudini standum sit? Eminentissimi et Reverendissimi Patres respondendum censuerunt: consuetudinem velut abusum et rubricis contrariam eliminandam".

Hence it is evident that the blessing of the baptismal font on the eve of Pentecost, as well as on Holy Saturday, is of strict obligation.

3. The S. Congregation declares that it is proper to recite the Confiteor, *either* as it is said *in choir*, or *in private*. The decree may be seen in the "Manual",³ edited by Monsig. Martinucci, or in the larger "collection"⁴ by Gardellini. Consequently the words *et vobis fratres, vos fratres*, may be repeated or omitted at pleasure.

¹ Gardellini, N. 4252.

² *Manuale Decretorum S.R.C.* n. 536.

³ Gardellini, N. 4993.

⁴ Gardellini, N. 4669, ad. 42.

It may be considered useful to insert the following decrees:

1. Quaeritur,¹ quando debeat accendi Cereus Paschalis, quibus diebus, quibus horis, num tantum Dominicis, an etiam aliis diebus festis, in Missis, et Vesperis, an etiam in Matutinis solemniter celebratis? Resp. Cereus Paschalis regulariter accenditur ad Missas et Vesperas solemnes in tribus diebus Paschae, Sabbato in Albis et in diebus Dominicis usque ad festum Ascensionis D. N. J. C. quo die cantato Evangelio extinguitur. Ad Matutinum, et in aliis diebus, et solemnitatibus etiam solemniter celebratis non accenditur, nisi adsit consuetudo, quod durante tempore Paschali accendatur quae servanda esset.

2. Quanam² dicenda sit Missa in die obitus vel depositionis aliqujus defuncti sacerdotis? An prima quae est pro Episcopis assignata ut in commemoratione omnium fidelium defunctorum cum oratione; Deus qui inter Apostolicos Sacerdotes an illa quae est secundo loco posita, quae est in die obitus seu depositionis in communi cum oratione; Deus qui inter Apostolicos Sacerdotes. Et insuper quanam dicenda sit Missa in exequiis Solemnibus post sepulturam cadaveris,³ Resp. Una vel altera Missa dici poterit in sepultura cadaveris, vel anniversario pro Sacerdote defuncto, dummodo oratio pro eo designata; Deus qui inter Apostolicos Sacerdotes, omnino adhibeatur. 3^o An⁴ stola pro ministranda S. S. Eucharistia extra Missam semper esse debeat coloris officio illius diei convenientis ut praescribit Rituale Romanum; vel potius esse debeat Alba prout valde conveniens Sacramento Eucharistiae ut multi censent doctores? Resp. Iuxta Ritualis Romani rubricam debet esse coloris officio convenientis.

CORRESPONDENCE.

The Number Seven, and the name "Seven Churches" applied to Several Groups of Ruins in Ireland.

Amongst most nations SEVEN appears to have been a peculiar, if not a mystical, number. Cicero (*Tusc. Quæst.*, 1. 10) calls it the knot and cement of all things, as being that by which the natural and spiritual world are comprehended in one idea. It was considered a fortunate number among the Persians. But *seven* is preëminently a sacred number, and it is in that sense we intend to deal with it here.

When Noe was commanded to enter the ark with his family, God said to him: "Of all clean beasts take *seven* and *seven*, the male and female"—*Gen.*, vii. 2. Pharaoh, in his dream, saw

¹ Man. Dec. S. R. C., n. 879.

² Man. Dec., n. 192.

³ Man. Dec., n. 233.

"seven kine, very beautiful and fat, come up from the river"; and "other seven also came up out of the river, ill favoured and lean fleshed"—*Gen.*, xli. 2. 3. Again, God ordered Josue (*Josue*, vi. 4) to go with his army in procession round Jericho during seven days, and on the seventh "the priests shall take the seven trumpets", etc. Then with reference to sacrifice, in *Numbers* (xxiii. 1), we read that Balaam said to Balac, king of Moab: "Build me here seven altars, and prepare as many calves, and the same number of rams, and they laid together a calf and a ram upon every altar". Again, when Ezechias purified the temple of God, profaned by the wicked King Achaz, "they went into the house of the Lord, and they offered together seven bullocks, and seven rams, and seven lambs, and seven he-goats, for sin"—II. *Paralip*, xxix. v. 21, et seqq.

The number seven also marked the most important events amongst the Jews. The seventh day was the Sabbath; the seventh year was the sabbath of the land, in which the people were commanded not to sow the land nor prune the vineyards. And again, when seven weeks of years (i.e. forty-nine years) were past, the people were ordered to hold the jubilee on the fiftieth year, when "remission was to be proclaimed to all the inhabitants of the land"—*Lev.*, xxv.

But it is needless to multiply examples from the Old Testament, where the word occurs nearly one hundred times as a sacred and peculiar number.

Turning to the New Testament, we find the same sacred use made of the number seven. In St. Matthew we read that our Lord fed the multitude with seven loaves and a few fishes, and seven baskets full of fragments were gathered up after the repast. He cast seven devils out of Mary Magdalen. When the devil cast out by our Lord (*Luke*, xi.) returned to the man out of whom he was cast, he brought with him "seven spirits more wicked than himself". But it is in the Apocalypse that the most frequent use is made of the number seven. There St. John speaks of seven angels, seven candlesticks, seven horns, seven vials, seven thunders, seven seals, etc. The passage, however, most interesting to our inquiry, is where St. John wishes grace and peace from God "to the seven churches which are in Asia"—*Apoc.*, i. 4.

The sacred character of the number seven we find still continued in the Church. We have seven sacraments, seven gifts of the Holy Ghost, seven capital sins, and a very usual indulgence granted by her is that of seven years and seven quarantines. The common, and probably correct, opinion about this use of the number seven is, that it comes from the fact that Almighty God created the world in six days, and rested on the

seventh. Although the peculiar and sacred use of this number is strikingly evident, yet, if we except the above passage from the Apocalypse, its application, as far as the writer knows, is, with one remarkable exception, confined to Ireland.

In Ireland, as is well known, several groups of ecclesiastical ruins are named "The Seven Churches"; a fact so peculiar that it seems to challenge discussion, yet up to this our antiquarians or historians have bestowed upon it but little attention. Ledwich, in his chapter on Glendalough, gives a list of seven churches, the ruins of which he found there, and says: "The seven churches for which Glendalough was so celebrated seem to have been". He finds a reason for this in the fact that the number seven was mystical and sacred and early consecrated to religion. Doctor Murray, late Protestant Dean of Ardagh, thought he found in the seven churches of Ireland a valuable argument for a favourite Protestant theory, viz., that we derived our Christianity from the east, and not from Rome.¹ Dr. Todd, at p. 32 of his preface to the *Memoir of Saint Patrick*, speaking of bishops in Ireland at the period he is there alluding to, says: "The number is almost always seven, which may perhaps be connected with the fact that seven churches are found together in many parts of Ireland". This passage has drawn forth an able article from Mr. Gordon M. Hills, in the *Gentleman's Magazine*,² in which he denies the popular tradition, that there were seven, and neither more nor less than seven, churches in the localities that bear that name.

Thus we have two theories on the subject:

1. That there were really seven churches in those localities known by that name, and that the number had in this instance a sacred meaning.

2. That as a rule there were *not* seven churches in the places referred to, and that the term *Seven Churches* arose in some loose popular way, without having any existence in fact.

This second theory, which is that of Mr. Hills, I shall take first. He sustains it by an argument of an apparently very conclusive kind. Like a practical man, he visited all the groups of ruins in Ireland known by the name of "Seven Churches", and examined them with the following results:

1. *Glendalough*, county Wicklow.—Here instead of seven, he finds ten churches. He takes occasion to denounce the notorious inaccuracy of Ledwich, who could only find seven churches in Glendalough, although he counted, Mr. Hills tells us, one, the ivy church, twice under different names.

2. *Rattoo*, county Kerry.—Here Mr. Hills could find only two churches.

¹ Quoted by Mr. Hills, *Gent. Magazine*, part 1, 1864.

² *Ibid.*

3. *Clonmacnois*, King's County.—Mr. Hills says he found at Clonmacnois the ruins of twelve or thirteen churches. The present writer has gone over those ruins lately, and certainly did not find so many; besides, one or two are the ruins of comparatively modern churches, or rather chapels, built as burial places for families connected with the place, and could not at all interfere with the "Seven Churches" theory.

4. *Inniscattery Island* in the Shannon.—Here Mr. Hills found the remains of six churches, and probably of a seventh.

5. *Inniscaltra* in the Shannon, called also Holy Island, and Seven Church Island. The remains of four churches were all Mr. Hills could find here.

6. *Innisclothran* in Lough Ree.—This is also called Seven Church Island, and Quaker's Island. At present, according to Mr. Hills, it contains the ruins of six churches.

7. *St. Breacan's* in Arranmore, bay of Galway.—In the village there are but the remains of two churches. There are nine ruins scattered through the island, and three more have existed.

8. *Tory Island*, off the coast of Donegal.—Only the fragments of two very small churches were found here by Mr. Hills. Thus, after a careful examination, he did not find, except, perhaps, in one instance, the remains of seven churches, and of seven only, in any of the eight places visited by him. He therefore concluded that the name "Seven Churches" had no foundation in fact.

Mr. Hills' second argument in favour of his theory is, that the name Seven Churches, as far as he has been able to discover, appears for the first time in Sir William Petty's *Down Survey*, published in 1623-4. Its absence from earlier books and MSS. he takes as a proof that the name is modern, and conferred by popular usage on places where a considerable number of ecclesiastical ruins are found.

A few remarks on each of these arguments suggest themselves. In the first place I cannot help thinking that Mr. Hills' argument founded on the number of ruins *at present existing* at the places called Seven Churches, is open to grave objections. 1. In those places where he found but few ruins, it is natural enough to suppose that in the course of centuries, some of the buildings that may have once stood there have completely disappeared, or their foundations become hidden beneath the soil, by the change of surface, even supposing them to have been stone buildings from the beginning, which may not have been the case. 2. Of those places where he found more than seven, it may be fairly said that very probably they were not all the ruins of churches, and in fact, as those places were the residences of communities, there must of necessity have been several other

ruins, and with nothing but mere foundations to judge by, it is no easy thing to know the remains of a church or oratory from an ordinary building. 3. But supposing them all ruins of churches, there may have been a time when they only amounted to seven, in which case the name would be continued after others were added.

Referring to Mr. Hills' second argument, I do not consider the absence of seven churches, *as a name*, from MSS. and early books, as a very cogent argument for his theory; nor indeed do I regard it as anything very remarkable. "Seven churches" was never a proper name. All the places in which seven churches are supposed to have existed, had and have their proper names, and those are what our writers would use as being the more correct. Sir Wm. Petty himself has not used the name seven churches instead of Glendalough in every case, for it is only in his map of Ireland and map of Leinster that the name seven churches occurs in Wicklow, and by the way he figures *seven* churches on those maps at the place: in his map of Wicklow itself, strange to say, he calls it Glendalough, and does not put down the name seven churches at all. The most natural way to account for this name is, that it would gradually grow out of the actual existence of seven churches in a place, and hence the term might be in use for hundreds of years for Glendalough, Clonmacnois, etc., without once appearing in any writer. That it must have been in general use before Sir Wm. Petty's time is evidenced by his using it at all in his maps, instead of the true name Glendalough.

The theory that there were seven churches in the localities known by that name, has at any rate a *prima facie* argument in its favour from the name itself; for it is difficult to conceive that the people, some time or another, began to call a place "The Seven Churches", where there were only *two*, as at Tory Island, or where there were *thirteen*, as at Clonmacnois! This is what some of our neighbours would call "very Irish" indeed, and perhaps a passing thought of the kind helped to reconcile Mr. Hills himself to the anomaly.

Dr. Todd's authority on the point must have great weight, and in the passage of his memoir which called forth Mr. Hills' article, he seems to accept the theory that there were seven churches (of course at some period or other) in those places called by that name. Indeed his seeming acceptance of it is the reason Mr. Hills gives for writing his article.¹

¹ Since the above was sent to press, I have been favoured by my friend Dr. R. R. Madden, with an extract of a letter written to him some years ago by the late lamented Dr. Petrie, which, as it seems to take a view different from Dr. Todd's, I feel bound to insert. Dr. Petrie writes: "My dear Dr. Madden,—I and my

Mr Hills admits that there is something in the "seven altars", known to have been at St. Patrick's Purgatory. There were also, I am informed by a Cork gentleman, seven altars at *Gougane Barra*. These facts are important supports of the "Seven Churches" theory, as I may call it, for they prove that the number *seven* was connected with sacred things in Ireland. Nothing comes nearer to seven churches than seven altars.

Supposing the "Seven Churches" theory the true one, can we account for the custom of building this number of churches in a group, seeing that it did not exist elsewhere? The Seven Churches of the Apocalypse were widely apart, and could not furnish the exemplar of seven churches erected close together on a few acres of ground. So that Dean Murray's exploded theory never had the slightest foundation to rest on. The sacred use of the number seven is not sufficient to account for the seven churches and the seven altars in Ireland, for why, it may be asked, did they not exist in the other Catholic countries?

The question is an obscure one, and if I might be allowed to suggest a probable explanation, I would say it is likely that the idea of seven churches and seven altars came to Ireland from Rome itself. In the very earliest periods of Christianity the faithful were wont to resort to the basilicas of the martyrs at night for prayer, consultation, etc., and this was the beginning of what were called stations.¹ Later the stations were made more regularly and publicly, the Christians assembling on certain days in the year at different churches of the city to celebrate the divine mysteries. The church in which the station was to be held was regularly announced, that the people might know where to assemble. St. Gregory the Great, who was elected Pope in 590, reduced those stations to a regular system. He divided Rome into *seven* parts, and the stations were so appointed that a regular circuit, or rather several circuits, were made of those seven divisions during the year. Although the stations are not now in use as St. Gregory left them, they are still given in the Roman Missal as they were arranged by him. He granted great indulgences to those who made the stations, or who piously *visited the places where they were held*. Those stations and the indulgences attached to them, have, in one form or another, been continued to the present time. In a decree of Pope Pius the Seventh, bearing date the 7th September, 1818, he confirms in perpetuity the indulgences granted by the Supreme Pontiffs, *his predecessors*, to the faithful who visit the

daughter thank you and Mrs. Madden, and we do so most heartily, for your very kind invitation to join your pic-nic party at Glendalough. Mind I *not the Seven Churches*". The Italics are Dr. Petrie's.

¹ Toletus, lib. 6.

seven churches of Rome, which he names,¹ and who pray according to the intention of his Holiness. He further confirms the indulgences granted by his *predecessors* to the faithful who visit the *seven privileged altars* of St. Peter's, or of any of the other churches enumerated, should they possess them. Might not some pious Irish prelate, or monk, or missionary, think it a good thing to have stations in Ireland such as they had in Rome? and might not some holy pontiff, for the sanctification of that distant mission of Ireland, grant the request, and concede the indulgences, provided the Seven Churches, or the Seven Altars, as the case might be, were actually erected? Concessions of this kind are not uncommon. We have an example in the stations of the cross erected in our churches, by visiting which the faithful gain the same indulgences as were formerly granted to those who visited in person the holy places in Jerusalem, and made their stations there. This solution would further help to dispose of Mr. Hills' difficulty of finding nine, or ten, or twelve, or thirteen churches, in some of the places he explored, instead of seven; for, if the seven privileged churches were once erected, no matter how many were afterwards built, the "Seven Churches" by excellence would still remain.

Whatever my readers may think of this view of the case, there is one fact connected with it pleasant and consoling to us, Irish Catholics, which is, that it would have been no strange peculiarity in us to have our "Seven Churches and our Seven Altars", since we find both in Rome, the model and the mistress of all the Churches.

J. O'R.

NOTICES OF BOOKS.

Sacred Eloquence; or the Theory and Practice of Preaching. By Rev. Thomas J. Potter, Professor of Sacred Eloquence in the Foreign Missionary College of All Hallows. Dublin: Duffy, 1866, pagg. 256.

The clerical body in these countries has reason to feel grateful to the author of this work. Valuable additions have been made of late years to ecclesiastical literature in many of its branches; but it has so happened that the department of Sacred Eloquence, certainly inferior to none other in importance, has been almost entirely overlooked. We have had from time to time able works

¹ They are the churches of St. Peter, St. Paul, St. Sebastian outside the walls, St. John Lateran, the Holy Cross, St. Laurence outside the walls, and St. Mary Major.

on rhetoric, such as Professor Barry's *Grammar of Eloquence*; but we have often deplored the want of a work on the eloquence of the pulpit, as such, which could fill in our colleges the place held in France by the *Traité de la Predication*. That want has now been met by the work under notice. The leading principles of sacred eloquence are therein set forth in a clear, simple, and practical manner, by one who for ten years has been actively engaged in teaching this matter in Ireland's great missionary establishment, the College of All Hallows.

The first chapter is introductory, and treats of the dignity and grandeur of the office of the Christian preacher, and shows how the sacred orator must prepare to obtain his end by *instructing*, by *pleasing*, and by *moving* his flock. The second chapter is entitled *Remote preparation for preaching*, and has four sections respectively devoted to style; a judicious course of reading; collection of useful and striking matter; and the practice of composition. Three practical rules are laid down for the student's guidance in the work of reading. He is told that he should be content to confine himself for a long time to a small number of standard works; that he should not read too much; and that in his choice of books he should distrust his own judgment and be guided by his superiors in age and wisdom. The "making of notes" in reading is strongly recommended, and some valuable hints given as to the best method of the practice of composition. The third chapter treats of the *Proximate preparation for preaching*, and contains four sections: on the choice of a subject; the due consideration and meditation of that subject; the arrangement of our matter by means of the plan of our discourse; and ending with some remarks on unity. Chapter the fourth shows the necessity and obligation of diligent preparation for preaching, and explains six principal methods of preparing a discourse. The proper time in which to write is the subject of the fifth chapter. In the sixth the author considers the introduction of the discourse. He adopts the division which makes the sermon consist of three parts—the exordium or introduction; the body of the discourse, or argumentative part; and the pathetic part, or peroration. The text ought to contain in substance the subject of the discourse, and to suggest in some measure the division; it should be such that the subject may have a natural connection with it, and should be announced without paraphrase or application. The exordium should be *modest, brief, simple*, and proper to the subject. At this point the author finely contrasts two examples of exordiums; one, that of Brydayne's first sermon in the Church of St. Sulpice in 1751; the other that of Bossuet's funeral oration on Henrietta Anna of England, Duchess of Orleans. The proposition, its nature and object; the division, its advantages, disadvantages,

the principal rules regarding it, with two pages of examples, conclude the chapter. Chapter the seventh deals with the body of the discourse—instruction, argumentation, refutation, and special application. It is divided into eight sections, as follows: (1) Instruction, its obligation, necessity, and nature; (2) explanation of the Christian doctrine; clearness the essential quality of instruction, means of securing it; special adaptation of the subject to the audience; rules for the use of words and the construction of strong and harmonious sentences; (3) the manner of proving the Christian doctrine; (4) selection of arguments; (5) arrangement of arguments; (6) amplification of arguments, its nature, necessity, and sources; (7) refutation; (8) special application of the subject to all classes of hearers. The eighth chapter treats of the pathetic part of the sermon; the nature and necessity of persuasion; the appeal to the passions; the conditions of such appeal; the order to be observed in appealing to the passions, and the peroration, are examined in separate sections. Chapter the ninth speaks of final preparation, considered in the careful revision of the written discourse, and of the necessity and manner of committing the discourse to memory. Chapter the tenth and last is synthetical, and gathers up the entire of the teaching of the book in some admirable remarks on the style of the pulpit. We cordially recommend this book to the notice of our readers. The author has carefully described the character of the Christian preacher as it is drawn in Holy Writ, in the writings of St. Charles Borromeo and of St. Francis de Sales; and he has conscientiously traced the method by which the youthful Levite may form himself upon the noble model thus placed before him. The rules which make up that method are simple and yet full, accurate and yet not too technical, practical without ceasing to be parts of a well adjusted theory. The whole is seasoned with a spirit of reverent piety, which cannot fail to impress the student with a lofty idea of the dignity of the calling which makes him the minister of Christ and the dispenser of the mysteries of God.

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THE PATTERN OF THE FLOCK.¹

"Feed the flock of God which is among you, taking care of it, not by constraint, but willingly according to God; not for filthy lucre sake, but voluntarily; neither as lording it over the clergy, but being made a pattern of the flock from the heart; and when the Prince of Pastors shall appear, you shall receive a never fading crown of glory"—*1. Peter*, chap. v., verses 2, 3, 4.

No lengthened commentary is necessary to point out the application of this text on the present occasion. Every one here must feel that the qualities which the Prince of the Apostles requires in a pastor of souls, were those which shone most conspicuously in the life of the departed Primate. He did not lord it over either clergy or people, for he was meek and humble, affable and fatherly. He did not labour for filthy lucre sake, for he lived poor—indeed very poor, considering the exigencies of his exalted position, and the numerous demands which religion and charity made upon his pecuniary resources—and he died poor, as became a true-hearted priest and bishop. He toiled for the eternal welfare of his flock with an unremitting earnestness, which showed that his was no grudging or constrained service in the cause of his Divine Master; and he was in all things a pattern to the faithful, a living exemplification of the Gospel. It might therefore be supposed that instead of pouring forth supplications for mercy on behalf of so saintly a prelate, as if he were still in a state of suffering, we should be imploring the assistance of his prayers, with a full conviction that his spirit is already rejoicing in the effulgent bliss which will beam around his whole being, both body and soul, when the Prince of Pastors shall appear to reward with unimagined munificence, every effort made to promote His honour, and to instruct many unto justice. But so

¹ A Funeral Sermon on the Most Rev. Dr. Dixon, Archbishop of Armagh, and Primate of All Ireland. Preached by the Right Rev. Dr. Leahy, Bishop of Dromore, in the Cathedral of Armagh, on the 29th May, 1866.

awful is the holiness of God, so terrible the responsibility of a bishop, so rigorous the account he must render, that faults may be found where no human eye could detect a blemish; and hence, notwithstanding the numerous virtues which adorned the lamented Primate, there may have been some slight flaw, imperceptible to us, which detains him for a time from receiving the unfading crown of glory promised to the zealous pastor. And as we are still united with him in the communion of the saints, and are invested with the invaluable privilege of succouring our departed friends, bishops, and priests, and people, have eagerly congregated to send up our most fervent prayers for the repose of one whom we loved and venerated while he was living, and whose memory we will fondly cherish, until we ourselves shall follow him unto eternity.

Those whom God is pleased to call to the sublime functions of the episcopacy, to be the teachers and models of His faithful people, the salt of the earth and the light of the world (*Matt.*, v.), are in general prepared from their youth for so exalted a destiny. Undoubtedly He, whose power has no limits, could instantaneously transform a wicked sinner, a blasphemer, and persecutor, into a vessel of election, to carry his name before gentiles and kings (*Acts*, ix.), and to the most distant parts of the globe. He could pour into the dull minds of illiterate fishermen treasures of knowledge to confound the wisdom of the wise and the prudence of the prudent (*I. Cor.*, v.). But this is not the usual way of His providence, which ordereth all things sweetly (*Wisd.*, viii.). Nor was it the way in which Joseph Dixon was fitted to occupy the highest place among the bishops of his native land. The virtues displayed during his episcopacy were only the matured fruits of the seeds which divine grace had sown in his young heart, and which began to appear when he had scarcely emerged from infancy. Even when a child he had a horror of a lie, and was never known to tell an intentional untruth. As his earliest ambition was to devote himself to the service of God in the priesthood, he guarded with a wisdom above his years the purity essentially requisite in one who has to bear the Holy of Holies in his hands, and whose lips are so often empurpled with the most Precious Blood, the wine which buddeth forth virgins (*Zach.*, ix. 17). Anecdotes are related which would serve to show the scrupulous sensitiveness of the virtuous boy on this head. But the limits of a sermon will merely permit me to state that his presence alone was sufficient to check or prevent any unbecoming conversation, so powerful an impression had his well-known modesty made on all his acquaintances. He destroyed or removed many books, generally considered harmless, because he discovered in them passages or expressions suggestive of evil.

From the first use of reason down to the last days of his life, he held in detestation the vice of detraction, a sin so prevalent even amongst people otherwise religious, who, provided they do not slander, relate without scruple the private faults and follies of their neighbours, as if there were neither injustice nor uncharitableness in lessening without necessity and without authority another person's reputation. Taught by the Holy Ghost, what he afterwards read in the Testament, that the tongue is a world of iniquity, he was always prudent and cautious in his speech. He soon evinced an ardent thirst for learning, but never cared to read anything which was not useful and solid. He showed an early desire and relish for the study of the Scriptures, and when very young was familiar with the history of the Bible, and got up an exercise amongst his companions, to try which of them knew most of the books and events of the Old Testament. Approaching the sacred volume with humble reverence and perfect submission to the interpretation given by the Church, to which Christ promised the unerring guidance of the Holy Spirit, he did not wrest the Scriptures to his own destruction, as has been unhappily the case with too many, according to the testimony of St. Peter (II. *Peter*, iii.), but found in them treasures more to be desired than gold, and sweeter than honey and the honeycomb (*Ps.*, xviii.).

In the year 1822, he entered the College of Maynooth; and it could not excite the least surprise in persons acquainted with his previous career, to learn that, as soon as he had finished the usual course of philosophical and theological studies, he was immediately appointed dean, before he had attained the age which, even with the dispensation granted by the Holy See to the wants of this country, the laws of the Church require in those who are to receive the order of priesthood, so unequivocal was the evidence of his piety, so striking his progress in learning. A dean in Maynooth holds an office of great trust and responsibility. Under the president and vice-president he has to watch with unremitting solicitude over the youthful aspirants to the priesthood, that he may encourage whatever is praiseworthy, and eradicate whatever is faulty in their dispositions leading them to holiness of life both by word and example, and finally, after the scrutinizing observation of several years, that he may pronounce a well grounded opinion on their claims to be admitted into the clerical body. So vigilant was the youthful superior over his charge, so anxious to fulfil the duties of his office, that he seemed to be everywhere present; and though students are naturally averse to so close a superintendence, yet it did not lessen their esteem for Dean Dixon, because his piety, and prudence, and kindness of heart, convinced them that he had no object in view

save the welfare of their souls and the honour of the Church of God.

After having filled the office of dean for five years he became professor of Sacred Scripture, his favourite study from childhood, and while instructing his class, he not only illustrated the text by the light which his acquaintance with ancient languages, customs, and history, and his profound and extensive theological knowledge, enabled him to cast upon it, but he also forcibly and repeatedly impressed on the minds of the students that they should regard the Bible as the great book of a priest, as an inexhaustible mine from which he may draw for every requirement of his ministry; that it should be always in his hands; that he should study it day after day, reading constantly the best commentaries on it, until every thought and every feeling, his sermons, his instructions in the confessional, and almost his very conversation, should glow, or at least be tinged, with its sublime and pathetic beauty. To facilitate the study of this written word of God, he published in two volumes his *Introduction to the Sacred Scriptures*, a work replete with erudition and useful and important information.

Connected with his residence in Maynooth, a proof has come to light of his charitable and generous disposition. For three years, a community of nuns, in great need, owed their support to him. He devoted the greater part of his salary as professor to their maintenance, procured the alms of other for them, and acted gratuitously as their chaplain, never allowing them to be deprived of daily Mass.

But it was not the design of Divine Providence that virtues such as Dr. Dixon's should be concealed within the narrow precincts of a college. He was to be a burning and shining light placed on high, to lead many to the knowledge and love of their Redeemer. Accordingly, after the translation of Dr. Cullen, on the recommendation of the parish priests of the diocese and of the bishops of the province, he was raised by the present Pope to the venerable and glorious Chair of St. Patrick, to be the successor of a long line of holy and heroic men, such as a Benignus, a Celsus, a Malachy—may I not add the name of his immediate predecessor, the illustrious, soon to be the Most Eminent Cardinal, Archbishop of Dublin, whose sentiments he shared, whose friendship he highly valued, and whom he loved with the deep and lasting affection which springs from similar virtues and equal zeal in labouring for the salvation of the flock? It is one of the singular coincidences in the history of the late Primate, that he spent in the retirement and comparative obscurity of Maynooth, unconsciously qualifying himself for his subsequent elevation, the same number of years, namely

thirty, which our Lord devoted to a preparation for His public ministry, during what is termed His hidden life. He who is all-wise and all-holy did not stand in need of any preparation for Himself, but He wished to serve as a model to His followers in all things; and as He fasted, and prayed, and triumphed over temptation for our instruction, so He remained in Egypt or Nazareth, unknown and uncared for, before preaching the words of life, to teach all who are called on to instruct others in the Gospel truths, that they must not rush into the ministry with presumptuous haste, nor until they have laid deeply the solid foundations of success in meditation, and prayer, and humility.

Two years previous to his elevation, Dr Dixon had grounds for apprehending that even then he would be appointed to the See of St. Patrick. But when the vacancy was filled, and that he thus escaped for the time, his sense of relief from the threatened honour, which he regarded as a crushing weight, displayed itself in a more than usual flow of spirits and a joyous playfulness of conversation. However, this was but a short respite. In the year 1852, the commands of that supreme authority, to which he was always obedient, laid on him the necessity of preparing for episcopal consecration; yet so reluctant did he feel to accept the dignity, that he earnestly wished for death to deliver him from its dangers. Was it the labours and the many heart-aches inseparable from the office, the crown of thorns beneath the mitre, that appalled him? No; for his was too unselfish, too generous a spirit to shrink from evils or afflictions in the service of his crucified Master. It was the tremendous responsibility of a bishop which overwhelmed him with affright, the knowledge that if a single soul perished through his neglect, God would demand the blood of that individual at his hands. Yet, fully persuaded that our Lord, through His vicar on earth, required his submission, he cast himself unreservedly on the divine mercy for support, convinced that, however deficient his own abilities, however inadequate his own resources for discharging the duties of so exalted and important an office, still he could do all things with the strengthening and enlightening grace of the Holy Spirit.

It was a happy day for the archdiocese of Armagh when Dr. Dixon was called on to preside over it. For in his life the clergy and people could view clearly mirrored every virtue which should adorn a Christian and especially a bishop. Humility is the indispensable foundation, the sure safeguard of a virtuous life. The Scriptures in three several places assure us that to the humble God gives His graces, while He resists the proud. And if God resist us, can we, miserable offspring of the dust, contend against the all powerful? If God should withhold His graces, what will

remain to us but sin and wretchedness? Our Saviour declares that every one who exalts himself shall be humbled, and that he who humbles himself shall be exalted; and has not the history of the Church at all times fully verified this declaration? Many who were once the ornament of Christendom, men gifted with brilliant talents, and possessed of extensive learning, miserably fell through mortified pride—witness Tertullian in a former age, De Lamennais in our own; while it pleases the Almighty to select oftentimes the most humble instruments for effecting the greatest amount of good. Without referring to the days of the apostles, and confining our view to the present century, think of the Association for the Propagation of the Faith, so wide spread and so beneficial. Who was its foundress? A poor bed-ridden woman of the city of Lyons. Think of the College of All Hallows, whose missionaries are labouring for the salvation of souls through so many regions of the earth: and who, under God, was the originator of a work productive of blessings beyond the power of calculation? A poor priest, whose project was derided, and who was by no means remarkable for either abilities or information. Humility, indeed, has always been, as it shall be to the end, the chief element of success in whatever is undertaken for the glory of God and the eternal welfare of man. It always has been, as it ever shall be, the surest sign of perseverance in the paths of rectitude. Now, humility was the characteristic virtue of Dr. Dixon, the very atmosphere in which he breathed. A clergyman who lived with him for a considerable number of years declares that he was unable to detect even a single deliberate venial fault in his conduct, and yet he was convinced that God had laid on him the burthen and responsibility of a most extensive diocese in punishment of his sins. Every one who enjoyed his intimacy was astonished at the low estimate which he, and certainly no other person, formed of his theological knowledge. A nun who was accustomed to give instructions on the catechism, having been asked for an explanation of some apparent difficulty, answered unhesitatingly, to her own satisfaction, but on speaking to the Primate about it, how confused did she not feel, when, after giving his opinion, he added: This is my view of the question, but I will not decide for you to-day, until I consult some of the priests, who are excellent theologians: and he took care to go back to her with the answer. Such was the humility of one who, even before his elevation, was invited—nay urged—to assist at national synods in Ireland and England, in order to give to the assembled bishops the benefit of his well-known learning. He was accustomed when in Armagh to walk, at an early hour, every morning, even during the darkness and inclemency of the winter,

to the convent he so much loved, for the purpose of celebrating the holy sacrifice of the Mass. He often arrived drenched with rain, as if he were some poor missionary priest. The superioress grieved to see him in such a plight, and fearing the consequences for his delicate health, ventured, on one occasion, to send the steward to hire a covered car, and see it taken to the Primate's residence. He was prevailed on to enter it, but he made the steward go in before him, and on leaving the vehicle he said: "I have used the car for once, but tell the superioress, that if this be done again, it will cause me to give up coming to the convent". Another time he replied to remonstrances on the same subject: "It is not so difficult as to ascend the hill of Calvary". From his humility proceeded the attractive simplicity of character—simplicity in its highest and most beautiful sense—which won not only the esteem, but even the affection of all who had much intercourse with him. There was no concealed afterthought, no covert inkling for human esteem, no returns on self; for God was uppermost in his mind and his heart, and it was of God's honour, and not of his own, that he was constantly thinking. His amiability of disposition was shown, among other ways, in his considerate kindness towards children. When examining them in the Christian Doctrine, preparatory to administering the Sacrament of Confirmation, he was accustomed, where it was at all possible, to go amongst them and question them at their seats, "lest", as he said "they might be frightened by being brought up to the altar rails". None can be better judges of a man's character than those of his own household; and the deep grief which the clergymen who resided with him in Drogheda or Armagh felt and still feel for his loss, proves how many endearing qualities he must have possessed. Yet, however amiable and kind, his meekness and humility never degenerated into pusillanimity, or a sluggish weak-minded toleration of faults, which it was his duty to condemn, as far as lay in his power to correct. He knew too well the fate which befell the high priest Heli for neglecting to punish his sons, who by their misconduct turned away men from sacrifice; or rather his heart was too full of the love of God, and of his flock, not to be inflamed, like another Phineas, with a holy indignation, when scandals threatened the spiritual ruin of souls purchased by the blood of Calvary, and created to honour and praise the Almighty for all eternity. He could truly say with the apostle: "Who is weak, and I am not weak? who is scandalized, and I am not on fire?"—II. *Cor.*, xi. He who was lamb-like in every trial which regarded himself, started up into a lion whenever the faith or morality of his people was to be protected. And when he looked abroad from his own flock to the afflictions of the universal

Church, around which every fibre of his being was intertwined with a tenacity which no human power could relax, what scathing denunciations of burning condemnation issued from his lips, as he beheld not only the violence of brute force, but also the craft of insidious treachery, directed against it. His clear and upright judgment could not understand how robbery on an extensive scale was laudable or excusable, while the theft or swindling of a small sum will consign to the treadmill or the galleys.

As one of the most recent instances of the zeal which animated him throughout his whole career, I shall mention a fact which has come to my knowledge. A project beset with difficulties, and requiring the utmost prudence and delicacy of management, but which, if successful, was likely to prove a source of spiritual blessings for more than one country, was brought under his notice by members of his flock, who were asked to coöperate, or rather to take a leading part in forwarding it. Many would have looked on the obstacles as insurmountable, or perhaps have scouted the scheme as altogether visionary. Not so the lamented Primate. "This", said he, "is a great work: you must give it every encouragement. It would be very wrong for you not to take it up warmly, when Providence has laid it at your door. How delighted I am, and grateful to God, that such a work for His honour should be commenced in my own diocese and in my own day. It is a great grace". May his prayers in heaven obtain for the still pending enterprise the blessing before which every difficulty must eventually disappear!

It was his zeal for the honour of God, and for the beauty of the temple where He condescends to dwell in the sacrament of His love, which induced him to undertake the formidable task of completing the magnificent cathedral begun by his predecessor, Dr. Crolly. It needed extraordinary courage, or, more correctly speaking, extraordinary confidence in Divine Providence, to recommence a work requiring so great an outlay of money, after the wide spread misery occasioned by years of famine. But, assisted by the generosity of his priests and people, and the munificence of warm hearted benefactors in other parts of Ireland, in America, in England, and in Scotland, to whom the name of St. Patrick was a passport, he overcame all difficulties, and would have opened this great edifice next year for public worship, had God spared his life.

Devotedness to the Holy See was a ruling passion of his heart, and where is the wonder? Was he not the successor of a brilliant array of bishops, who endured the mortifications and humiliations of poverty, and exposed themselves to the constant danger of imprisonment, and even of death, in order to preserve unbroken the links that bind this country to the rock against

which the waves of error shall ever beat in vain? Was he not an Irish Catholic, who derived from his ancestors an attachment to the Chair of Peter, as an invaluable heir-loom, consecrated by their sufferings and blood—an heir-loom which, with God's blessing, we shall transmit uninjured to other generations, despite the tricks of mis-called statesmanship, the blind hostility of fanatical zealots, the conceited vituperation of the half-learned, who blaspheme the things they know not (*Jude*, v.), and the servile fawning on power of the worldly-minded and mercenary?

If the late Primate felt the warmest attachment towards the successor of St. Peter, the Pope in turn showed a great partiality towards him. His Holiness, who is said to possess a quick perception of character, conceived a singular esteem for him almost from the very first time that he honoured him with an audience. He condescended to consult with him about some matters, on which he was anxious and troubled. He gave him power to appoint a chapter, unfettered, at least for a time, by conditions which in similar concessions are invariably annexed. He authorized him to use the Pontifical ornaments in every diocese throughout the world. He bestowed on him one of his own splendid pectoral crosses. In giving him permission to establish a Confraternity of St. Joseph, he wrote to him with his own hand, granting him unusual discretionary powers. The letter was dated on the Primate's birth day, the second of last February. In the joy of his heart on receiving this mark of kindness and confidence, "See", said he, "I have lived sixty years in the world for that to come to me".

He was an ardent lover of his country. Those who knew him in his boyhood testify that even then his young heart glowed with the fire of patriotic fervour. He mourned through life over the crushing evils which long years of misgovernment as well as of intestine dissension inflicted on Ireland; but he energetically and publicly condemned the wild, hotbrained schemes for its amelioration, the folly of which is surpassed only by their sinfulness, and he never failed to express his abhorrence of those secret societies which, without exception, and under whatever name, have proved disastrous to those who entered into them, and calamitous to the countries where they exist.

Like every other bishop and priest, he ardently longed for the solid education of the young, but also like them, and indeed like every Catholic who reflects maturely and dispassionately on the subject, and is impressed with the all important nature of the question asked by our Blessed Lord, "What doth it profit a man if he gain the whole world and suffer a loss of his own soul?" the Primate felt that the governmental plan of education, so different in this kingdom from what it is in England, must eventuate, at

least so far as the Model Schools and Queen's Colleges are concerned, in that indifference to doctrine, which is generally the forerunner of sensual vice. He therefore joined the other prelates in frequent remonstrances addressed to the ministry, striving to obtain from them redress for the grievances, of which in this, as well as in other particulars, our country has just cause to complain. Meanwhile wherever he could obtain adequate pecuniary assistance, he endeavoured to establish schools under the superintendence of that admirable body of religious men, the Christian Brothers, who educate not only the mind but also the heart, not only by word but also by example. Nor should we forget the pains he took to secure the proper training of the more affluent classes in literature, science, and religion. He induced the Vincentian Fathers, priests imbued with the spirit of their glorious founder, to undertake the direction of the Diocesan Seminary, and he gave a warm approval to the highly esteemed dean of his diocese, the present Vicar Capitular, when he introduced the Marist Community into Dundalk, to conduct a classical and scientific academy. He was a principal supporter of the Irish Catholic University, that great and courageous undertaking, which, like every other work destined to endure, has had, and still has to force its way through many formidable obstacles, but which, under the blessing of Christ's Vicar on earth, the patronage of the ever Immaculate Mother of God, and the protection of the Almighty, shall yet flourish, and prove a source of blessings both temporal and eternal to many a generation.

His charity for the poor was so great, that he could not refuse them anything within his power. They knew his tenderness for them, and beset him whenever he made his appearance. Associations for visiting and relieving them, enjoyed his special patronage. Unless indispensable duties interfered, he never absented himself from meetings of the lay society of St. Vincent de Paul; he took a lively interest in their proceedings, and by his encouragement stimulated their exertions in favour of the indigent. He was not only charitable, but, what is far less frequent, he was respectful to the poor. He showed to them the same courtesy as he would have paid to the first gentleman in the land, proving how lively was his faith in the words which our Redeemer will address to all on the last day: "Amen, I say to you, as long as you did it to these my least brethren, you did it to me".

But his most tender solicitude was displayed towards the nuns of his extensive diocese. He knew how those devoted ladies, in the morning of their days, when the world was glistening in its most attractive hues, abandoned the home of which they were the most cherished inmates, to walk more closely in His footsteps by following His counsels, and carrying on within their

sphere the great work for which He shed His Blood on Calvary. The Primate saw them penetrating into the filthiest abodes of misery to assuage the pangs of the sick and dying, and to hallow their last moments by the hopes of a glorious immortality; or he beheld them training with fond assiduity the ductile affections of the young around virtue and piety, preparing them to pass safely through the snares and pitfalls of the world, and to transmit to their descendants the religious feelings which secure happiness not only in the next life, but to a large extent even in the present. Appreciating the self-sacrificing spirit of those ladies and their labours in the service of God, he loved them with parental kindness, and always manifested the deepest interest in their welfare. In his death they have lost a true friend and a most affectionate father. Lost a father, did I say? Ah! if they had lost him altogether, their grief would be agonizing. But they are consoled by the soothing conviction that in heaven he will be a father to them still, watching over them, praying for them, and obtaining the graces which will protect and guide them, until they arrive where they shall sing a new and eternal canticle of joy before the throne, and follow their Immortal Spouse, the Lamb of God, whithersoever He goeth.

To evince his esteem for those admirable ladies, and his confidence in the efficacy of their prayers, he begged that his body should be buried amongst them, and when the request was readily though sorrowfully granted, to make some return for what in his humility he considered a great favour, but which they regarded as the gaining of a great treasure, a treasure, however, to be purchased at too high a price by his death, he bequeathed to them the costly pectoral cross which the Pope had bestowed upon him.

He met with many bitter afflictions, but he knew that "whom God loveth, He chastiseth", "that if we suffer here with Christ, we shall be glorified with Him hereafter"; and "that it is necessary to pass through many tribulations into the kingdom of heaven". Hence with meek acquiescence in the visitations of Divine Providence, he bore uncomplainingly the cross which was laid upon him, ready at all times to exclaim: "Not my will, but Thine be done": and he never suffered his sorrows, however poignant, to disturb his calm union with God, or to alter his habitual cheerfulness of conversation.

We should not be surprised at the numerous and exalted virtues which God bestowed on this holy prelate, for he was pre-eminently a man of prayer. The clergymen who lived with him say that he spent many hours both of the day and of the night in prayer; that though oftentimes he did not retire to rest until eleven or twelve o'clock at night, he habitually, when in health,

arose at four, and remained in prayer until the hour arrived for celebrating the Holy Sacrifice of the Mass. He himself was accustomed to declare that when difficulties like so many icebergs blocked up his way on every side, prayer was sure to open for him a path. Indeed, his own faith in prayer, and his desire to enkindle it in others, was not merely ardent; it was intense. Prayer it was which enkindled in his soul the fervent love for Christ which pervaded all his actions. And as every one who truly loves the Son of God, and who reflects deeply on the fruits of His Incarnation, will assuredly love and venerate His blessed Mother, it is no wonder that the departed Primate manifested the liveliest and fondest devotion to this holiest and most favoured of all creatures. How he delighted to coöperate in whatever might tend to her honour. How earnestly he encouraged the members of his flock, especially young persons of her own sex, to look up to her as a mother and a model! He used to go in his richest episcopal robes to the stable in Drogheda, where the poor girls, who by their modesty and piety had merited to be enrolled as Children of Mary, held their meetings, that he might open for them the devotions of the month of May. But who can describe the joy that thrilled through his whole frame, when, on the ever-memorable eighth of December, 1854, he stood in the grandest of all temples, himself a prominent member of the most venerable assembly which the world could behold, and heard the Vicar of Christ, in a voice tremulous from intense emotion, defining as a doctrine of faith that Mary had been preserved in her conception from the stain of original sin! How enthusiastically did he join in the canticle of delight which burst from the lips of thousands in that vast edifice, from illustrious cardinals and bishops, learned priests, dauntless missionaries, holy religious, pious laymen, all enraptured at witnessing the last and most brilliant gem placed in the earthly crown of their mother, the ever spotless virgin! He himself relates, in a little work which he published after his return to Ireland, many interesting details of that glorious event, and also mentions his solicitude and trusting belief, which God did not disappoint, that though the weather was most inclement before, as indeed it was afterwards, there should be an unclouded and brilliant sun to shine on the triumph of Mary.

He had also a great veneration for the patriarch whose name he bore, St. Joseph, who lived so long in the society of the Redeemer and of His blessed mother, and to whom the Son of God was pleased to owe not only a fostering protection, but also the preservation of His life from the murderous cruelty of Herod. The Primate was mainly instrumental in obtaining a decree that thenceforward a collect of St. Joseph should be recited in the Mass of the Espousals; and when this was arranged, "if", said he,

"I had been created, and called into being for that one act, it would be a sufficient reason for my existence".

Who that speaks of Dr. Dixon can help thinking of his fervent devotion to St. Catherine of Sienna. Her ardent love for God, her burning thirst for the salvation of souls, her devotedness to the Holy See, her noble and fearless spirit, her grief for the sins of the people, grief which broke her heart at the early age of thirty-three, all struck a sympathetic chord in the Primate's breast, and inspired an enthusiastic admiration and reverence for this wonderful Virgin. Her name was constantly on his lips, her works daily in his hands. Wherever he went, he took with him the history of her life or some portion of her writings. It appeared as if he could not preach a sermon, or pay a visit, or say a few words, without mentioning St. Catherine. The splendid eminence on which the Convent of the Sacred Heart nuns is erected he called after her name, Mount St. Catherine. It was a cheering consolation to him, ere he parted from this life, to learn that she had been chosen co-patroness of the city of Rome. He used to say St. Catherine did everything for him, and then he would always add: "She always does things in a grand way". She truly acted grandly by him, as was observed since his death, in obtaining his release from the trials and dangers of this life on her own birth day to heaven. May we not hope that it was also his?

He appears to have had a presentiment of his approaching end—indeed he spoke as if he received a warning of it. Three days before he took to that bed from which he was never more to rise, after assisting at the anniversary Office and High Mass for the late lamented Right Rev. Dr. Browne, on parting with the present Bishop of Kilmore, he said: "This is the last Office at which I shall attend; the next time you will be assisting at one for me". On the following Sunday, although the fatal sickness lay already heavily upon him, he said Mass, and preached with his usual loving earnestness; but immediately afterwards he found himself compelled to retire to his bed, and the eminent physicians who were soon called to visit him, perceived at once that he was in great danger. When he himself became aware of his state, he wished to have his chapter assembled, that in compliance with the rules prescribed by the Church for dying bishops, he might read in presence of his canons, the profession of that faith which he held firmly, without the shadow of a doubt during life, and on which he rested his hopes of happiness throughout eternity. The physicians, however, considered that the excitement would be too dangerous: perhaps, also, they dreaded infection for the clergymen who would have had to attend. In this, as well as in all else, the Primate submitted

humbly and edifyingly to their directions. On Friday there was a gleam of hope, but during the night a change for the worse took place, and at an early hour on Sunday morning, in full consciousness, breathing acts of sorrow and divine love, with eyes raised to heaven, he resigned his pure soul into the hands of his Creator. "May my soul die the death of the just, and may my last end be like unto theirs".

Dr. Dixon was born on the Feast of the Purification of the Blessed Virgin, the second of February, 1806; he was consecrated Archbishop of Armagh on the Feast of her Presentation, the twenty-first of November, 1852; he said his last Mass, and preached his last discourse, on Sunday the twenty-second of April, the Feast of the Patronage of his name saint in the present year; and he died on the following Sunday, the anniversary of the happy death of his special patroness, St. Catherine. You all know the inscription, so characteristic in its simplicity, which he wished to be placed over his remains: "Joseph, expecting the resurrection of the body. St. Catherine of Sienna, pray for me".

This great prelate, truly great, for he was great before the Lord, has been taken away, most opportunely, as we fondly trust and believe, for his own speedier entrance into Heaven; but, alas! too prematurely for his sorrowing flock and his numerous friends. No more shall we behold in this world his beloved form, for it must moulder in the tomb, until the archangel's trumpet calls it into renovated life and effulgent beauty. No more shall the bishops of the land be assisted by his wise and prudent counsels, in which firmness was so happily blended with moderation. No more shall his people hear from his hallowed lips the persuasive and loving accents in which he won so many souls to the service of their Creator. But his example is not buried with him. Though he has disappeared from sight, he has left the moral horizon still glowing with the lustre of his virtues. He preaches even from the grave. He tells you to be imitators of him, as he was of Christ Jesus. But how can you expect to imitate virtue so exalted? "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you". Learn to pray as he did, and all the rest will follow. Prayer is the key which unlocks the rich treasury of God's graces, and with the grace of the Almighty you shall be humble, sincere, single minded, patient, chaste, pious, lovers of God and of your fellow creatures. Pray in affliction, and prayer will console you; pray in perplexity, and prayer will enlighten you; pray in danger, and prayer will protect you. Life is a battle field, where you must conquer or perish. Innumerable and malignant foes, "the spirits of wickedness in the high places", are thirsting for your destruction. Prayer will be an impenetrable shield, a sword flashing victory.

If your prayers cannot be so long as those of the lamented Primate, let their frequency supply for that deficiency. "Pray, then, watching at all times". Pray humbly, pray perseveringly, pray confidently, pray fervently, pray in the name of the Lord Jesus; and your life, like the Primate's, shall be holy, and your death, like his, happy; and on the day of doom you shall once more meet him at the right hand of the Great Judge, and thence ascend with him into that Kingdom, where every desire of your heart shall be filled, even to overflowing.

THE SEE OF CASHEL.

The See of Cashel has many special claims on the Irish Church. When some iniquitous laws were introduced by the early English adventurers, excluding Irish ecclesiastics from the ecclesiastical benefices in Ireland, and subjecting Irish witnesses even in the civil courts to most unjust disabilities, the Archbishop of Cashel was foremost in disclosing to the world the wickedness of these enactments, and in soliciting from the Holy See a solemn condemnation of them. The *Monumenta Vaticana*, or collection of documents from the Vatican archives, published by Theiner, presents some important letters of Honorius the Third and of John the Twenty-first, elicited by the repeated remonstrances of the Archbishop of Cashel, condemnatory of these abuses of the Anglo-Irish legislation. Regarding the ecclesiastical benefices, the Holy See published its first decree in 1220, and again thus wrote in 1224:

"Honorius Episcopus, etc., Dilectis filiis clero Ybarniensi salutem.

"Sicut ea quae rite ac laudabiliter fiunt, decet per sedem Apostolicam roborari, ut solidius in sui roboris firmitate consistant, sic ea quae temere ac illicite presumuntur, infirmari convenit per eandem, ne processu temporis robur indignae firmitatis assumant. Sane nostris est jam frequenter auribus intimatum, quosdam Anglicos inauditae temeritatis audacia statuisse ut nullus clericus de Ybarnia, quantumcumque honestus et litteratus existat, ad aliquam dignitatem Ecclesiasticam assumatur. Nolentes igitur tantae praesumptionis et iniquitatis abusum sub dissimulatione transire, statutum hujusmodi omni juris et honestatis auxilio destitutum, praesentium auctoritate decernimus irritum et inane, districtius inhibentes ne quis vel inherere illi vel decetero simile attemptare praesumat".

A similar condemnation of the other unjust enactments was addressed by the same Pontiff to his legate on the 6th of the Ides of August, 1220:—

"Venerabilis frater noster Archiepiscopus Cassellensis exposuit coram nobis, quod in provincia sua detestandae consuetudinis vitium per Anglorum insolentiam inolevit, quod videlicet si Anglicus aliquid de suis amittat et jurat illud ab aliquo Ybarniensi furtim sibi esse surreptum, sex Anglicis juramento firmantibus, quod credunt ejus verum existere juramentum, Ibernenses licet innocentes sint et bonae opinionis ac vitae suamque super objecto crimine innocentiam pertriginta testes vel plures sint purgare parati, ad restitutionem coguntur nihilominus tamquam fures. Si vero aliquid Ybarnienses amittunt et pro certo sciunt quod Anglicus surripuit illud eis, idque suis velint astruere juramentis, Anglici eorum juramenta recipere contradicunt et sic utroque casu conculcata justitia, ecclesiis ac eorum hominibus grave prejudicium generatur. Cum igitur pondus et pondus, mensura et mensura, utrumque sit abominabile apud dominium discretionis tuae per apostolica scripta mandamus, quatenus non obstante praefata consuetudine vel potius corruptela, quam censemus penitus abolendam, dictis Anglicis expresse inhibeas, ne talia de caetero attemptare praesumant sed prorsus ab hujusmodi perversitate cessantes, pusillum et magnum pari permittant judicio judicari et examinari divitum causas et pauperum equa lance, cum, in judicio divinitus interdicta sit acceptio personarum. Quod si contra prohibitionem tuam per abusionem hujusmodi aliquos praesumpserint molestare, tu presumptionem ipsorum auctoritate nostra compecas".¹

Through the influence of the English Government this last constitution was for a while suspended, and new instructions were expedited to the legate, authorizing him to inquire into the reasons which had been advanced in justification by the counsellors of the young monarch, and commanding him to give them all due weight when publishing his decree regarding the abuses which we have mentioned. When the question was reopened, difficulties and delays again presented themselves on every side, supported by all the influence of the English crown. Still the cause of justice triumphed, and Innocent the Fourth, in 1252, addressed to the Archbishop of Cashel another important brief, in which, after recapitulating almost in the same words as we have already cited, the grievous injustice to which the Irish natives were subjected, he thus concludes:

"Cum igitur pondus et pondus, mensura et mensura, utrumque sit abominabile apud Deum, nos vestris praecibus inclinati hujusmodi consuetudinem perpetua prohibitione dampnantes, praesentium auctoritate statuimus ut ea non obstante, cum censenda sit bonorum morum perniosa corruptio, pusilli et magni, Anglici et Ibernici, equo judicio absque juris injuria judicentur et tam divitum quam pauperum causae sine acceptione personarum equo libramine dirimantur".

¹ *Monumenta Vatic.*, pag. 16.

The firmness with which the clergy of Cashel clung to the faith of their fathers, during the trying period of the reigns of Henry the Eighth and Elizabeth, is another claim which that diocese justly possesses to our gratitude and esteem.

The sixteenth century was ushered in by the episcopate of Dr. David Creagh, who, having ruled the diocese for twenty years, died in 1503. His successor, Maurice Fitzgerald, was appointed by Pope Julius the Second in the following year. He held two provincial synods, in 1511 and 1514. A list of the decrees of the former synod is preserved in Trinity College, entitled, "*Registrum statutorum Cassiliae, A D. 1511*,"¹ and some canons of the latter one are also said to be extant. He died in 1523.

Edmund Butler, Prior of the Abbey of St. Edmund of Athassel, near Cashel, was promoted by Pope Clement the Seventh in October, 1524. The king at first opposed his taking possession of the see, and impeded his consecration till 1527. In 1529 Dr. Butler convened a provincial synod at Limerick, at which the Bishops of Lismore and Waterford, Limerick and Killaloe assisted, and in which power was given to the Mayor of Limerick to imprison ecclesiastical debtors until they made satisfaction to their creditors. Throughout the continual disturbances of the subsequent years, the southern province seems to have enjoyed many intervals of calm, and it is commemorated as an almost unique event in the history of the Pale, that an unarmed traveller might make a journey there without certain risk of assassination or robbery. In 1539 the Lord Deputy made an excursion, or as it is styled in the language of the period, a *progress* through the island. Oaths of allegiance were then exacted from some of the bishops, as well as from the southern chieftains, but these formulas were regarded in Ireland as matters of civil ceremony which left their consciences wholly untrammelled as to the doctrines of faith. Many of the acts of Dr. Butler, probably dictated by his close family connection with the ministers of the crown, betray a suspicious subserviency to the wishes of Henry the Eighth; but, nevertheless, he seems never to have severed the bonds of unity with the Catholic Church. It is from his death that the vacancy of the see is dated in the Consistorial Records, which proves that he died in communion with Rome. Even his allegiance to the crown in the temporal order seems to have been questioned by the agents of Henry, for Cowley writes:

"The Archbishop of Cashel by subtle sinister means, without knowledge of your Grace, and in manner in contempt of your Grace's

¹ M.S. Trin. Col., F. 3. 16.

mind and assent, maketh at court immediate and importunate suit for sundry unreasonable grants and privileges, extending to the maintaining, fortifying, and erection of the Earl of Desmond and his confederates, and to the confusion and utter destruction of my Lord of Ossory and his son, and all other the King's true subjects, as I shall evidently prove".

He adds, that the Archbishop and his chaplain fraudulently obtained the King's letters also in support of Sir James Butler, who "transgressed the King's sundry commandments"; and he concludes, praying for a commission to examine "the said Archbishop, with his chaplain, Gerald Aylmer, and the Irish Priest".¹

Though Dr. Butler died March 5th, 1559, it was only on the 1st November, 1553, the first year of Queen Mary's reign, that the *conge d'élire* was issued to the Dean and Chapter of Cashel, to elect Roland Baron as his successor. Dr. Baron belonged to that branch of the Fitzgeralds which enjoyed the title of Barons of Burnchurch in the county Kilkenny, and was consecrated in December, 1553. Though his appointment to the see was not made in conformity with the canons, it nevertheless was tacitly recognized and sanctioned by Cardinal Pole, and no doubt is entertained as to the orthodoxy of this prelate. He died on 28th October, 1561, and on account of some peculiar circumstances of the see, his successor was not appointed till 1567. The individual then chosen by St. Pius the Fifth, was Maurice MacGibon (or Fitzgibbon), Abbot of the Cistercian Monastery of St. Mary of Mayo, and his appointment was proclaimed in consistory on the 4th of June, 1567:

"Die Mercurii 4^o Junii 1567, referente Cardinale Morone, Ecclesiae Metropolitanae Cassellensi in regno Hiberniae vacanti per obitum extra Romanam curiam defuncti de persona fr. Mauritii Macgibon ordinis Cisterciensis Abbatis monasterii S. Mariae de Mayo presentis in Urbe, et cum retentione in commendam praefati Monasterii ad unum annum tantum a die adeptae possessionis Ecclesiae Cassellensis et cum clausolis opportunis".

Dr. Fitzgibbon was present in Rome at the time of his appointment, and having received the episcopal consecration at the Shrines of the Apostles, he set out for the perilous mission of combating the efforts of heresy in our island. On the 19th of September the same year, the pallium was granted to him, as appears from the following entry:

"Die 19^o Septembris, 1567, Archiepiscopus Cassellensis in Hibernia per suum Procuratorem et unum ex advocatis consistorialibus petivit a sanctitate sua tradi sibi pallium sumpsum de corpore Beati Petri Principis Apostolorum ad plenitudinem potestatis; et sua sanc-

¹ Irish St. Pap., Henry the Eighth, vol. i. pag. 141.

titas mandavit Remo. Dno. Cardinali Simoncello tamquam Archidiacono ut illud ei cum solitis et consuetis caeremoniis traderet”.

On his return to Ireland, Dr. Fitzgibbon had to endure many trials from the agents of Elizabeth, and after a short time he was compelled to seek a refuge on the Continent. James McCaghwell had received the temporalities of the see from Elizabeth a few months after the consecration of our archbishop. This Protestant claimant had more than once been recommended for an Irish see. On the 16th of May, 1565, Loftus of Armagh and Brady of Meath recommended him for some such favour, alleging as their motive, that Her Majesty had already conferred on him the Bishopric of Down, which appointment he was unable to enjoy through the dread of Shane O’Neil. Similar requests were repeatedly urged by the Lord Deputy and others; however, as Cotton informs us, it was only on the 2nd of October, 1567,¹ that he received his appointment to Cashel, that is, only a few months after the canonical appointment and consecration of the Catholic Bishop for the see. There is some mystery about the subsequent career of the Protestant nominee. Ware, whose narrative is adopted by Cotton, writes, that “soon after his advancement he was severely wounded with a skeine by the rival candidate appointed by the Pope”. A somewhat different account is given in the State Papers, in which a letter of Dr. Loftus of Armagh is preserved, written soon after the appointment of MacCaghwell, and acquainting Secretary Cecil with the sad event “that Morishe Rige MacGibbon, who came from the Pope, had taken the Archbishop of Cashel (MacCaghwell) traitorously out of his own house and carried him into Spain”. The true circumstances of this event are yet a mystery; but it seems not at all improbable that Dr. MacCaghwell, anxious like many of the other early reformers to secure his salvation, sought a refuge in that Church which he had before abandoned, and subjected himself to the mild yoke of the legitimate pastor of Christ’s fold.

Whilst in exile, Dr. Fitzgibbon did not neglect the interests of his flock, and amongst the records of that period is preserved a letter addressed by Pope Gregory the Thirteenth, at the instance of our Archbishop, commending to the powerful Duke of Alva the cause of our suffering people. This short but important letter is as follows:

“Dilecto Filio Nobili viro Duci Alvae, Gregorius PP. XIII.

“Dilecte fili Nobilis vir salutem, etc., charitas Jesu Christi quae nobis commendat Catholicos omnes, qui ubique terrarum sunt, quâque etiam Nobilitatem Tuam affectam esse non dubitamus, facit, ut tibi commendemus Catholicos eos, qui in Hybernia misere opprimuntur.

¹ Cotton’s *Fasti*, vol. i pag. 11.

De quibus accepimus, tecum egisse venerabilem patrem Episcopum Casselensum, utque satis esse existimemus eorum tibi miseriam indicare, inque eis Christum ipsum, qui sese in suis vexari, juvarique affirmat, pietati tue proponere. Commendamus igitur eos tibi quantum Christi causa flagitat, charitas cogit, tua pietas pollicetur. Datum Romae apud sanctum Marcum sub annulo Piscatoris, die 12 Augusti, MDLXXIII., Pontificatus Nostri anno secundo".

Some years later, in 1575, whilst still suffering the effects of the imprisonment and many hardships which he had endured in Ireland, Dr. Fitzgibbon addressed a beautiful letter to the Holy Father, praying him to dispense with the visit *ad limina*, and deputing F. Cornelius O'Ryan,¹ of the order of St. Francis, to perform that visitation in his stead. This paper has never been published, and we give it in the original text from the Vatican Archives:

Beatissimo Patri Sanctissimoque Domino Nostro Gregorio PP. XIII.
BEATISSIME PATER,

Spondebam Romano Pontifici et eius successoribus atque iuramento vinctus eram in tempore meae consecrationis, ut de triennio in triennium conferrem me Romam, ut debitam reverentiam et obedientiam Suae Sanctitati tribuerem, habita tamen a Pio quinto Pontifice Maximo Dispensatione septem annorum, dum illic egi Romae, censui ac prorsus rationi consonum esse duxi compos iuramenti et debitae obedientiae existere, dilapsis iam illis septem annis. Sed quia debilitas corporis post creberrima vincula et labores, quae propter fidem Catholicam his praeteritis turbulentissimis temporibus perpessus eram, non sinit me adire Romam in propria persona, mitto proinde Sanctitati vestrae perdoctum fratrem Cornelium Ryanum minoritam, ex gremio nostrae Diocesis Cassellensis inter nostrates maxime idoneum, ut vices meas praestando Sanctitati Vestrae obedientiam promptissimam fungetur. Quare in Christi ardore obtestor Sanctitatem Vestram, ut hanc promptissimam obedientiam meam ex manibus praedicti fratris et mei procuratoris suscipere dignemini, dispensando ulterius propter intercapedinem locorum et viarum pericula mecum, ne in posterum astringar ad iuramenta illa praestita in tempore meae consecrationis comparendi. Deus optimus maximus conservet Sanctitatem Vestram in multos annos ad gubernandam suam sanctam ecclesiam. Ex civitate Portuensi 29 Novembris, 1575.

Beatissime Pater,

Sanctitatis Vestrae,

Minimus creatura

MAURITATIS CASSELLENSIS Archiepus.

Dr. Fitzgibbon, till his death in 1578, was obliged to devote himself at a distance from his flock to promote their interests and those of our island. It was at this time that preparations were

¹ A few months later this Franciscan was appointed by the Holy See Bishop of Killaloe.

extensively carried on in Spain, Portugal, and Italy, to afford some military assistance to the Earl of Desmond and his brother chieftains, who were in arms against Elizabeth. All these preparations, however, were frustrated by the agents of Walsingham, who insinuated themselves into the confidence of the various courts, and sowed dissensions amongst the leaders of the expeditions. There was one individual named Stukely, who, despite the opposition of Dr. Fitzgibbon and the other Irish representatives, procured for himself the leadership of the forces destined for the Irish coast. By many he was regarded as a secret agent of the English minister, and the complete ruin which he brought upon his followers in this enterprise seemed to many to fully justify the suspicions which were entertained as to his complicity with the enemies of Ireland. Arriving in Portugal, he joined his forces with those of King Sebastiano, who was then setting out on an expedition against the Moors. The preparations of the Portuguese monarch promised an easy triumph, but the agents of Walsingham had secretly whetted the swords of the Mussulmans, and whilst Stukely and his forces disappear from history, Sebastiano and his troops found a grave upon the coasts of Africa.

Regarding Dr. Fitzgibbon, many further particulars may be seen in the *Renahan Collections on Irish Church History*, 241, seqq. We learn from Bruodin that he died on the 6th of May, 1578. "Maurice Gibbon", says this writer, "was a native of the province of Munster, archbishop of Cashel, and endowed with every virtue; he was arrested by the Queen's officials for refusing to take the oath of supremacy, and confined in the prison of Cork many years; he died on the 6th of May, 1578, after enduring many hardships".

The name of an illustrious martyr is next found on the roll of the Archbishops of Cashel, viz., Dermotus O'Hurley. We will merely add for the present the short sketch of his life which is given in the introduction to the first volume of the *History of the Archbishops of Dublin*, published by Duffy, 1864, pag. 132, seqq:—

"Dermot O'Hurley is one of the most glorious names on the roll of Irish martyrs. He was distinguished in the literary circles of the age as a rhetorician and canonist. For four years he taught philosophy in Louvain,¹ and subsequently held, with great applause, the chair of canon law in Rheims. Proceeding to Rome, his merits soon attracted the notice of Gregory the Thirteenth, and in 1580² he was

¹ "Postquam Lovanii docuit sublimia sensa humanæ sophiæ patris Aristotelis". —*Elogium Elegiac.* It is by mistake that O'Sullivan reckons him among the professors of canon law in Louvain.

² Ex Act. Consist.

advanced to the metropolitan see of Cashel. He was of imposing stature, writes O'Sullivan, noble in his deportment, and none more mild had ever held the crozier of St. Cormac. For a little while he tarried amidst the monuments and sanctuaries of Rome, and then set out for his afflicted church. From a peaceful sojourn in the Catholic lands of Belgium, France, and Italy, his lot was now changed to a province well nigh a desert waste, and still infested by marauders, who were stimulated by a worse frenzy and fury than the Iconoclasts of old. Burning with desire to trim the lamp of faith, he hastened from district to district, 'administered the sacraments with incredible zeal, and imparted the doctrines of salvation to his spiritual flock'.¹ In 1583, being beset on every side by heretical spies, he found it necessary to bend before the storm of persecution, and seek a refuge in the castle of Slane, in the county Meath. Here he for some time enjoyed a happy and undisturbed retreat,—God so disposing to prepare him for the terrible trial, in which he should so soon be called on to seal with his blood the sacred truths which he taught. A singular circumstance, minutely described by O'Sullivan, led to his arrest. One day the lord chancellor, Robert Dillon, came on a visit to the castle of Slane. During dinner, some heretics who were present, seized an opportunity of charging the Catholics with the most revolting doctrines; and so licentious were their remarks, that the archbishop, though in disguise, felt himself constrained to refute their calumnies. This he did with such grace, eloquence, and learning, as filled the whole party with reverence and surprise. The chancellor at once surmised that he was some distinguished personage sent to our island to oppose the progress of heresy; and on his return to Dublin, informed the Protestant archbishop Loftus, and Sir Henry Wallop, both of whom as royal commissioners, governed the kingdom in the absence of the viceroy. A troop was at once sent to arrest the unknown stranger, but before their arrival, Dr. O'Hurley had made his escape, and taken refuge in Carrick-on-Suir. Thither he was tracked, and being soon arrested, was hurried to the capital. Being asked if he were a priest, he replied in the affirmative, and added, moreover, that he was an archbishop. He was then 'thrown into a dark and loathsome prison, and kept there bound in chains till the Holy Thursday of the following year' (1584),² when he was again summoned before Loftus and Wallop. At first they received him kindly, and sought by entreaty to induce him to subscribe the oath of supremacy, and reject the spiritual authority of the Holy See; they promised him, should he comply, not only a full pardon, but, moreover, ecclesiastical preferments and all the smiles of court favour. 'Dr. O'Hurley replied, that he had resolved never to abandon, for any temporal reward, the Catholic Church, the Vicar of Christ, and the true faith. The lords justices, seeing that promises would not avail, had recourse to reasoning, and proposed the usual arguments against the Catholic doctrines. The archbishop smiled at their simplicity, and told them they should blush to propose what they knew

¹ O'Sullivan's *Hist. Cath.*, 124.² O'Sullivan, *ibid.*

to be frivolous sophistry, to one who had been educated in the first universities of the continent. On hearing this, they were filled with rage. If arguments fail to convince him, they said, we shall try other means to change his purpose':¹ they hoped thus to extort from him by torture, if not a denial of his faith, at least a confession of some complicity in treasonable designs.²

"The torture to which he was subjected recalls the worst days of Nero and Domitian: 'the holy prelate being thrown on the ground, was bound to the trunk of a large tree, with his hands and body chained; his legs were then forced into long boots'³ (reaching above the knees) which were filled with salt, butter, oil, turpentine, and pitch; and thus encased, his limbs were stretched on an iron grate, under which a fire was kindled, causing a terrible and cruel agony. For an hour he was subjected to this torture: as the pitch, oil, and other materials boiled, not only did the skin fall off, but the flesh itself melted away; the muscles, veins, and arteries were gradually contracted; and when the boots were pulled off, particles of the broiled flesh being torn off with them, not a small portion of the bones was left quite bare, presenting a horrid spectacle, which no words can describe. Still the holy martyr, having his mind fixed on God and holy things, never uttered a word of complaint, but endured the dreadful torture with the greatest courage, maintaining to the very end the same serene and tranquil countenance. The tyrants had vainly thought to subdue his spirit by these torments, but, at length, they ordered him to be again thrown into his former dark and loathsome dungeon, for he was ready to endure still greater suffering, if such could be devised.⁴ In prison no means were left untried to shake his constancy; even his sister was sent to induce him to alter his resolution, but he reproached her for her temerity, and implored her to fall on her knees and ask forgiveness of God for this great crime.⁵ A worthy priest, named Mac Morris, skilled in medicine, found access to the archbishop, and treated his wounds with such skill, that in a few days his strength began to return. This made the lords justices resolve on his immediate execution; 'and lest there should be public excitement, or any attempt made to rescue the archbishop, the soldiers were instructed to bring him to the place of execution immediately at day-light, and to hang him before any people could assemble. These orders were strictly carried out; only two of the citizens followed the martyr, together with a friend, who had watched over him with intense anxiety from the first moment of his arrest. It is said that the holy bishop, as he was led forth, seized the hand of this friend, and pressing it closely, imprinted on it a red sign of the cross, as a lasting token of his gratitude, and that this

¹ O'Sullivan, pag. 124.

² Roth. *Analecta*: also letter of Geoghegan, 4th June, 1584.

³ The letter of Geoghegan just referred to, calls them leather boots; however, the bishop of Killaloe describes them as *ocreas plumbeas* (letter of Oct. 29th, 1584), that is, boots made of tin.

⁴ O'Sullivan, pag. 125.

⁵ Roth. *Analecta*.

mark could never be effaced'.¹ At early dawn on Friday, the 6th of May, 1584, Dr. O'Hurley, being in the sixty-fifth year of his age, consummated his martyrdom, and his mangled remains were deposited in the old church-yard of St. Kevin.²

"One circumstance connected with the heroic constancy of Dr. O'Hurley deserves to be specially commemorated. The bishop of Ferns had wavered in his allegiance to the Holy See, and hence, at this period, stood high in court favour. Witnessing the triumph of Dr. O'Hurley, he was struck with remorse for his own imbecility and criminal denial of his faith,³ and hastening to the lords justices, declared that he was sorry for his past guilt, and now rejected with disdain the spiritual supremacy of Elizabeth: 'he, too', writes the bishop of Killaloe in October that same year, 'is now confined in a most loathsome dungeon, from which every ray of light is excluded'.⁴

"We shall conclude this sketch of Dr. O'Hurley's martyrdom with the words of his own suffragan bishop, who, in the letter just referred to, thus attests the immoveable constancy of the archbishop: 'The archbishop of Cashel endured martyrdom in Dublin with most glorious firmness and heroism; and although subjected to the most dreadful torture, yet could never be induced to subscribe to the iniquitous innovations of Elizabeth He died fearlessly and gloriously confessing his faith; but what afflicts me is, that our martyrs are no longer led publicly to execution, but are put to death in private without the presence of the people: it was thus the archbishop was executed by only three soldiers, fearing lest he should exhort and inflame the people to constancy in their Christian faith'".⁵

Whilst thus the uninterrupted succession of the Catholic Prelates was perpetuated in the See of Cashel by men whose heroism and spirit of sacrifice were worthy of the early Church, two Protestant Archbishops received their appointment from Elizabeth, viz., James Mac Caghwell and Miler Magrath, whose names do not recall the memory of any special virtue. As they were both appointed to this see whilst the canonically constituted bishop Dr. Fitzgibbon, was living and ruling it by divine authority, neither of them can have even the shadow of any claim to be reckoned amongst the Archbishops of Cashel.

¹ O'Sullivan, pag. 126.

² Rothe, loc. cit.

³ Lettera di Geoghagan, 4th of June, 1584; and letter of Cornelius Laonensis from Lisbon, 29th October, 1584. See *Ecclesiastical Record*, vol. i, p. 475, seqq.

⁴ Epist., cit.

Letter of Dr. Cornelius O'Mulrian, loc. cit. ex Archiv. Secret. Vatican.

NAPLES.

PART II.

"Nullus in orbe sinus Baïis praelucet amœnis".

HOB., *Ep.* i. 1, 83.

"What place on earth with charming Baiaë vies?"

FRANCIS.

We have attempted in the previous part to give some idea of the impressions which Naples itself, and the scenery of the eastern side of the bay, made upon us. We would now record our rambles along the western shore, and amid the volcanic regions which hedge it in. The space to be traversed is not nearly so extensive as that which we have already ran over; indeed it is nearly all included in the Bay of Baiaë and the Solfatara, but so crowded are the relics of man's works in the midst of nature's grandest and sweetest operations, that our difficulty will be in selecting what to record, rather than in finding materials for our notice.

The low ridge which shuts in Naples on the west, and terminates in the Punta di Posilipo, forms the eastern arm of the Bay of Baiaë. From the extreme point across the bay to Cape Miseno, the distance is about six miles, while the depth of the Bay is about five miles. Beyond Miseno to the south-west, lies the beautiful island of Procida, while again beyond it in the same direction, and forming as it were the western side of the great Bay of Naples,

"tower the bold heights of rocky Ischia".

Our first days in Naples were spent in these delightful regions, where, wandering without a guide, and almost without a purpose, we strayed wherever fresh beauties invited us, and only found heart to return to the city in the resolution of renewing our rambles on the following days.

All combined to make these excursions things of unmixed delight. We had been dwelling in Rome during the previous Advent and Christmas, willing captives in that vast treasurehouse of art and religion, traversing its narrow streets from Palaces to Basilicas, and from Museums to Galleries, ransacking its stores of unsurpassed richness and beauty, and feasting to our hearts' content on all that the mistress of the world offers with right royal hand to those who come within her influence. But, like wayward children, we had even then began to tire of our voluntary captivity, and had more than once found ourselves turning from the Laocoon and the Apollo in the Vatican Belvidere, to gaze longingly from the Balcony upon the Sabine Hills, and to think of the sweet south which lies beyond. And so when the time

came for our departure, and we took our last look of Rome, the sorrow of leaving was lessened by the anticipations of what lay before us, as we hastened over the Campagna towards the Neapolitan frontier.

And now we are at Naples. We have taken our first view of the Bay from our lofty Balcony in the Albergo dei Forestieri, and turning our back upon the yet unexplored city, we hasten out in the bright morning sunshine wherever our steps may lead us, certain that we cannot go astray when in search of beauty in the environs of Naples.

Passing through the gardens of the Villa Reale, we find ourselves quickly at the entrance of a long tunnel, the Grotta di Posilipo, which pierces the heights of that name, and forms the high road to the Bay of Baiae and its capital, Pozzuoli, better known to scholars by its ancient and more euphonious name, Puteoli. This tunnel is nearly half a mile long, and varies in height from seventy feet at its entrance to twenty-five feet in its centre: it is badly ventilated, and still worse lighted; and having no footpath raised above the road, walking through it is decidedly sensational, especially when one is fresh to the noise and uproar of Neapolitan driving. Cardinal Wiseman has recorded, what every one must have observed, that the Neapolitans never talk, but shout, and when one moreover bears in mind the number of small bells with which every horse is adorned, and which each steed shakes and rings with true national spirit, it is obvious enough that if one is ran over, it will not be for lack of warning; but when bells are ringing, and drivers shouting on all sides, and every beast is urged to his utmost speed, and the poor pedestrian is blinded with dust and dazzled by lights which serve no other purpose, he may well be excused if he takes some little credit to himself for reaching in safety the end of the Grotta, when he will certainly resolve to prefer the risk of an upset from a carozzello, to the dangers of a return on foot. In our case we solved the difficulty in another way, and scaled the heights of Posilipo, almost as soon as we escaped into the bright sunlight. It hardly needed the contrast which was thus afforded to give more beauty to the landscape which gradually opened before us, as we climbed the vine-clad sides of the range which separates Naples from Baiae, and which forms the extreme eastern limit of the hills which close in the beautiful little Bay and its classic shore, and terminate to the west with the promontory of Miseno.

Working our way just below the crest of Posilipo towards its extreme point, which overhangs the little crater isle of Nisita, every feature of the bright scene passed as in a panorama beneath us; Bagnoli skirting the shore, on a spot which evidently has been raised from the sea itself by some convulsion of the neigh-

bouring Solfatara, shut in by cliffs, high up whose sides the ancient water mark may yet be traced; Pozzuoli on its bold headland in the very midst of the Bay, pushing out from the shore on so abrupt a height, that its streets are scarcely traversable by carriages; while beyond it stretch the crowded ruins of ancient Baiae, occupying not only every available spot, as we should now judge, but overspreading the adjacent hills, and running down beyond the shore into the very waters of the Bay; so that he who would investigate all that remains, must climb the mountain sides, and row out from the shore, to search either amid old forest trees for the sites which Romans loved, or to gaze through the bright placid waters into the depths below, to trace the ruins of those marine villas in which the conquerors of the world delighted. Or looking inwards, the lofty Camaldoli crowns the heights with its white convent, while Astroni and the Solfatara tell of the mighty power which once worked with as great an energy as Vesuvius itself, and which even now in the latter, gives tokens of what it can do; while all around in upheaved mountain and buried city, lie the tokens of that overwhelming might which has from time to time changed the very face of nature, and given new features to a scene as wild as it is beautiful.

On turning the Promontory of Posilipo, a new scene suddenly breaks upon the sight. Baiae disappears, and Naples, with all its bright and glowing accessories, rises as from the sea.

What a pleasure is it, on such a bright, sunny day, to stroll along the winding road which rises high enough above the rocky coast to command all the varied beauties of the spot, and yet is overhung by the villa-clad heights which shut out the scene which hitherto had beguiled us. To look down upon the quaint dwellings which below terraced and vine-festooned gardens, in which sweet spring flowers, and (to us) choice exotics are blooming in rich abundance, nestle into the very waves; or to watch the quaintly-rigged pleasure boats which skim the rippling waters, and dart from point to point, as swift and impulsive as gay summer birds; or to bask in the bright effulgence of Naples now glowing in the afternoon sun, so rich in colour and so varied in form, that the eye, fascinated by its influence, almost forgets to look beyond, where Vesuvius raises its bold outline, softened and toned down by distance, and crowned with a bright wreath of vapour, now a halo of glory rather than a symbol of destructive power; or where Sorrento in its orange orchards, over which S. Angelo towers as guardian of this garden of the Hesperides, closes in a scene on which neither the eye tires in gazing, nor the mind in recalling.

And as we near the city, what gay equipages pass us, what.

bright sunny faces look out pleasantly upon us, as though to welcome the strangers, and to rejoice with them at the good fortune which has led them amid scenes so fair. All is in keeping, and the traveller's heart warms towards the children of the South, and returns with a glad smile the courteous greeting.

Another day we started with a more definite plan, to visit the extinct volcanic craters which form the northern boundary of the Phlegraean Fields. The first of these we reached is now the Lake of Agnano, which fills a crater nearly three miles in circumference. It is enclosed by well covered hills, and has little to mark its volcanic origin, at least to the uninitiated eye; but the gas (sulphuretted hydrogen) which bubbles up through its waters tells the tale.

Near the lake are the Stufe di San Germano, where are some small cells in which the sulphurous vapour issues at a temperature of 180° Fahr., and in which poor patients enjoy gratuitously the luxury of a vapour bath. But a spot which attracts more observation, is a small cave at the base of an adjacent hill, which a custode is careful to keep closed and locked, perhaps lest any unwary traveller might incautiously seek repose therein, and sleep his last, as assuredly he would, did he lie down on its floor. This charitable care is not always appreciated, and the suspicious tourist often takes alarm, when the guardian with his key and dogs approaches, experience dearly purchased having long since taught him that neither nature nor art can be enjoyed gratis in this land of beauty. But let him not grudge his two carlini for the experiment which gives its name to the Dog's Grotto (*Grotta del Cane*).

When the door is opened, a small recess is discovered, from the sides and floor of which vapour is constantly pouring forth. This vapour contains a large quantity of carbonic acid gas, whose greater specific gravity causes it to accumulate on the floor, which, being a few inches lower than the ground outside, allows it to remain there in great strength. One of the dogs which accompanied (somewhat unwillingly) the custode, was brought into the cave, laid at full length on the floor, and thus exposed to the influence of the vapour. After a few struggles, it sank under the effects of the gas it had inhaled, and apparently died: but on being brought out and laid in the fresh air, it speedily recovered, and frisked about as though with a consciousness that its duty had been done at least for the present, and kept close by our side, as it were claiming our protection in case of an arrival of fresh travellers.

The experiment is more striking in this form, but it may be as completely made (as we tried it) with a lighted taper, which burnt brightly until brought near the floor, when it quickly

went out; or, if the tourist wishes, still following our example, to test the influence of the gas upon himself, he has but to stoop down and disturb the invisible vapour with his hand, and he will quickly hasten, with his brain whirling, out of the cave, to recover as best he may from this carbonic acid intoxication. A walk of about half a mile led us along the margin of Agnano, and up a steep incline to the entrance of Astroni. This is by far the largest and most perfect volcanic crater of the district. The top of the crater is about four miles in circumference, and down its side winds a road of a quarter of a mile in length, which leads to its plain. It has none of the gaunt and rugged features of Vesuvius, but is instead a beautiful sylvan scene. Its interior is covered with the rich and luxuriant timber of the South, magnificent illexes wave on its sides, and overshadow the small lakes which bask within its calm bosom: while the wild boar and deer range its well guarded precincts safe from all hunters but those of royal race. Such another scene must Vesuvius have presented, when Spartacus, some nineteen hundred years ago, entered into its rocky crater, and was shut in by the forces of Clodius, who thought to hold him within its vine-clad recesses by guarding the approach through which the rebel chief had entered. Whereupon the bold and skilful gladiators wrought the vine branches into ladders of such strength and length, that by their aid they scaled in safety its precipitous sides, and attacking the unsuspecting foe in the rear, put them to an ignominious flight.

Perchance some day, Astroni will awake, like Vesuvius, after a sleep of ages, and scatter far and wide the tokens of sylvan beauty which now so gracefully clothe its once rugged and barren slopes.

Leaving this strange preserve, which is probably unique of its kind—for where but in Naples would men dream of turning craters to such account?—we set out cross country to find our way, as best we may, to the last surviving member of this volcanic family, the Solfatara. Working our way among the hills which skirt Agnano, we reach the foot of Monte Siccio, and quickly come upon the Pisciarelli (Fontes Leucogaei of Pliny). These waters, strongly impregnated with alum, gush out of the sides of a narrow ravine, and are heard boiling up in the depths of the mountain below. Here we are close upon the Solfatara, though we shall have to climb these heights ere we can reach its crater; but here we are perhaps nearer to its heart than we shall then be, and here the mighty pulsations of that seat of life may be distinctly heard, while all around are the unmistakeable tokens of its power: the hot soil, the *fumaroli* or crevices, out of which the vapour rushes, and the mineral deposits.

Here, fortunately, we met a peasant who offered to show us a short cut over Monte Siccio, and following our courteous, but

somewhat too rapid guide, we scrambled up what was in truth a portion of the ancient cone, and in due time, and with scant breath, found ourselves on the top, looking down into the wide-spread crater of the Solfatara.

Here a scene presented itself unlike Vesuvius, and still less like Astroni, a crater in an intermediate stage between the two. A large, irregular, somewhat oval plain is shut in by lofty and rugged hills, and from many points vapour is pouring forth strongly impregnated with sulphur; all is barren, stern, and desolate. We descend the hill side, and cross the floor of the crater; it is hot even where the vapour is not steaming forth, and the hollow footfall tells plainly enough that we are passing over the thin crust which alone separates us from the fiery power below. We attempt to enter into one of the *fumaroli* or crevices which open their cavernous mouths on all sides, but we are quickly stopped by the sulphuretted hydrogen which fills the cave, and issues forth from its sides with the whizzing sound of steam from an engine. The first impression certainly is that Solfatara threatens a speedy eruption, being so much more life-like than Vesuvius; and yet no one seems to expect this; and we are told to our surprise, that with all this noise and vapour, it is nearly seven hundred years since its powers concentrated themselves into an effort which left its record on the page of history.

There is one obviously connecting link between Solfatara and Vesuvius, which is, that they alternate in signs of life and threats of convulsion. And now that Vesuvius is silent, and well nigh vapourless, Solfatara is rumbling with deeply buried thunder, and snorting like a war horse eager for the fray. But no one heeds the power which has for so many centuries threatened, and done nothing more; and so speculators built their alum manufactory in the very heart of the crater, and laid hands upon the noisy vapour, and robbed it of its mineral wealth. Perhaps the lovers of the picturesque will not be sorry to hear that these invasions of the solitude and majesty of the volcano have proved abortive, and that the ruins of these works are now crumbling into harmony with the wild, stern scenery around them. Amid these mouldering ruins, however, one token of human life remains; there is a gate which barred our exit from the crater in a part where the side is broken down, and here we met a custode. A custode of what? we exclaimed. Surely not of the dilapidated sheds, and still less of Solfatara itself; for who ever heard of a volcano in charge of a keeper: but reason as we might, there was the custode, with his closed gate, key in hand, and loud in noise and gesticulation for a fee—cinque lire, five francs, for showing us the volcano. In vain we politely hinted that he had not shown it to us, for we had the honour of

making his acquaintance after having paid our respects to Sol-fatara. But this would not do; he held that we ought to have entered by his gate, and have been lionized in the legitimate manner, and so we compromised the matter at last, and had the gate unbarred for a small gratuity with which the custode, with national good humour and indifference, seemed quite contented. For your true Neapolitan makes the most exorbitant demands, and accepts whatever he can get with a merry laugh. Apparently he satisfies his conscience with making an attempt at extortion, and rests on his laurels with little else besides.

But the day is advancing, and so we hasten on past most inviting ruins to Pozzuoli, not to explore that centre of classic attractions, which must be reserved for another long day, but to secure a *carozzello* to carry us back to Naples. Down its precipitous streets we hasten at the necessary quick pace, for it is impossible to walk slowly down such inclines, and are hailed with a shout of triumph by the drivers, who see their victims approaching. We put ourselves up to auction, and are knocked down to the lowest bidder, who carries us off at a price which a passer by assures us is not about twice the legitimate charge. What a luxury it is, after a long ramble through scenes so interesting as these, when mind and body are just sufficiently fatigued to enjoy repose, to lounge in a comfortable carriage, and whirl along the sea shore by Bagnoli, with the pretty island of Nisida lying off the coast, rattling along the sandy beach, till the Cape di Posilipo stops us, and we turn inwards under its picturesque heights, till we reach the famous Grotta, which, in the sudden transition from the bright sunlight of the cloudless afternoon to its dusty and gleamy dimness, has a sort of a grim, weird-like attraction. Through it we dash, and once more are dazzled by the bright sunset, which is now lighting up Naples in its rainbow glow, and painting it in its most gorgeous colours.

Another day we devoted to the exploration of the Bay of Baiae, strictly so called. Driving over to Pozzuoli on a bright sunny morning—our readers must excuse the constant reference to the weather, but really so much of the effect of the scenery depends upon the brightness, that in justice to ourselves, and the impressions we have brought away, we must insist upon the fact that our transcripts are sun pictures. We subsequently saw Baiae under very different circumstances, when we were weather-bound there in the mail steamer for some six-and-thirty hours, and so we can speak with authority on the point.—So, on a bright, sunny morning, with just enough freshness in the air to make rambling agreeable, but not sufficient to make driving uncomfortable, we dashed over to Pozzuoli, and as we neared that venerable city or citadel, as its position on a rocky eminence,

and its scarcely accessible streets would lead one to call it, we were stopped, and silently taken possession of, by a person who touched his hat politely, as he mounted beside the driver. As we drove on, he condescended to inform us that he was the chief cicerone of the place; that many impostors were on the look out for travellers; and so that he had taken us in hand to protect us from extortion, etc. Of course we expressed our gratitude for his consideration, and as he showed us testimonials from preceding tourists, we thought he would not plunder us more than any one else, and on we went under his escort. He turned out to be a very intelligent fellow, and amused us by his real or pretended disputes with the local proprietors, who claimed remuneration for every ruin, cave, or historic spot we visited, never failing to enlarge upon our good fortune in falling into the hands of such a prudent person, who, at his own showing, saved us lire innumerable; though, it must be confessed, his taxed charges at the end of the day, still amounted to a sufficient sum.

Probably the most interesting ruin in Pozzuoli, is the Temple of Jupiter Serapis, or the Serapeon, as well on account of its architectural features, as for the physical changes to which it has been subjected, and of which it bears such evident tokens.

It consists of a quadrilateral Atrium 140 feet long by 122 wide, and is entered by a triple doorway in the centre of the side facing the bay. The Atrium was surrounded by an internal portico of marble and granite columns, beneath which were a number of small chambers, half of which had entrances from the court, and the rest from the outside only. One of the sides of the Atrium is semicircular in form, and had originally a Pronaos of Corinthian columns supporting a richly decorated frieze; three of these columns still stand erect, and are monoliths upwards of forty feet high. In the middle of the Atrium is a circular temple elevated above the floor of the court, and surrounded by a peristyle of sixteen Corinthian columns of African marble, now removed to one of the royal palaces. Between the pedestals which still remain, are small cylindrical vases which held either the lustral waters, or the blood of the victims. Four flights of steps, facing the four sides of the Atrium, led into the Temple, in the centre of which was found a rectangular altar. There are pedestals for statues both in front of the columns of the Pronaos, and between the columns of the portico.

At once the resemblance of this Serapeon to the Iseon at Pompeii, strikes the observer. The arrangement is the same in both. It scarcely needed an inscription to tell us that it is the *Aedes* of Serapis, or, as it is worded in another inscription, *Dusari Sacrum*; Dusaris being the Phoenician Bacchus, the Serapis of

the Egyptians. Add to this, that a statue of Serapis was found in the semicircular recess, and an inscription in Pozzuoli, wherein the Tyrian merchants resident in the city refer to the expense of maintaining their paternal worship in the Temples, and all doubts as to the character of the worship herein celebrated at once pass away. The Egyptian superstition still held on, though Roman laxity could not stretch so far as to give it place amid its sanctioned worship.

But yet more interesting is the history of the physical changes which is written on the ruins of the Serapeon.

We have said that of the cipollino monoliths which originally supported the frieze of the Pronaos, three still remain erect, and on them is written in characters which can scarcely be misread, the chronicle of the changes of which this Aedes has been the silent witness. What are these significant symbols? Simply these. The lower portion of the columns for about twelve feet above the pedestals has a smooth surface, but showing at different heights distinct traces of ancient water marks. For nine feet above this portion, the columns are perforated with holes drilled deep into their substance by the *lithodomus*, a shellfish still existing in the adjacent Bay. The upper half of these columns,—they are upwards of forty feet high,—are uninjured, except by exposure to the weather and the action of the waves. Here is the record: what are the physical changes to which it testifies? Obviously the site of the Temple, and with it the adjacent coast, must have undergone alternate changes of subsidence and elevation since the building of the Serapeon. Beneath the present marble pavement of the Atrium, at a depth of six feet, was found a more ancient one of mosaic, with a channel underneath for carrying off the water of the springs. This must evidently have been the ancient level of the court, which the channel shows must have been at least some feet above the level of the sea. A subsidence must then have taken place, and in time the present upper pavement was laid at a higher level: then came Christianity, and the old fane was deserted and left to decay: gradually did the subsidence go on, until in the twelfth century, the eruption of the Solfatara seems to have filled the court to the height of twelve feet with scoriae. Then, as these sunk with the columns, they protected them from the influence of the water, which was left to work its influence upon the parts above, which must have stood for centuries nine feet deep in water, while the *lithodomus* buried itself in the deep holes it bored within. Then, in the sixteenth century, came the convulsion which threw up Monte Nuovo in a few days, and elevated the whole coast from Misenum to Coroglio; and under this influence, the Temple rose once more, perhaps to its ancient level, certainly to that of its

second pavement. And now for about a century, its gradual subsidence has been noted; the tide once more overflowing its court, and gradually creeping, as of old, up the ancient columns. Scientific men have studied carefully these ancient records, and comparing them with other historic documents, believe that from first to last the Temple has sunk and risen again through more than thirty feet.

And while we gaze in reverence upon these ancient columns, these truthful records of nature's great work in this land, where her power is as significantly marked by destruction as by creation, let us not fail to note how "the whirligig of time brings in his revenges", in that the columns which man had raised to his own glory, and decorated in his pride of heart, are reappropriated by nature, and turned to her own use as the monument on which she records, in hieroglyphics as significant as those of Egypt, her own irresistible force.

The amphitheatre on an adjacent hill is the most perfect of the ruins that remain, but yet is sufficiently destroyed to have become interesting. In itself, an amphitheatre has as little claims to beauty as can well be imagined: but when it is mouldering in decay, nature clothes its broken arches and cavernous recesses with graceful foliage, and twines around it festoons of ivy, working with cunning hand wondrous effects of light and shade, and forming vistas of exquisite beauty, to which the original building was quite a stranger. Nature has done much in this way for the amphitheatre here; but man in his antiquarian research has undone the gracious work to some extent by his excavations and outclearings. Luckily, it is too far decayed to be worth much restoration, and so we are spared such grim, gaunt, and unbeauteous sights as we have in Verona, where all is as perfect as in pagan times, or in that still less endurable, because less honest work, the pseudo-classic amphitheatre which Napoleon erected at Milan.

Nothing can be simpler in its design than these amphitheatres. A large ellipse, or oval of great height, is formed of arches upon arches, with numerous staircases within the recesses leading to the different ranges of seats which fill the interior from the area to the topmost wall. At the two ends, nearly in the foci of the ellipse, are the raised seats for the chief spectators, crowning lofty archways which lead from the dens and prisons that underlie the public seats into the level arena in which the combats took place, which occupies the centre of the building. This amphitheatre is very large, 480 feet in the major axis, and 382 in the minor; the length of the arena being 336 feet, the width is 138 feet. This size will be best understood by comparing it with one far better known, the Coliseum at Rome, whose dimen-

sions are: major axis of building, including the thickness of the walls, 620 feet; minor axis, 513 feet: the length of the arena, 287 feet, the width 180 feet.

Nero distinguished himself in this arena by transfixing two bulls with the same javelin, to the astonishment and (perhaps) disgust of his royal guest, Tiridates, the king of Armenia; but the amphitheatre of Pozzuoli has other memories than these, and like the Roman Coliseum, has been sanctified by the presence of martyrs.

It was hither that St. Januarius was brought, in company with those zealous Christians whose faith he sacrificed life itself to sustain, and amid the yells of a brutal mob, was exposed in the midst of the arena to be devoured by wild beasts: but the savage animals, less brutal than the spectators, crouched at the saint's feet, and paid that homage to purity which has so many times astonished and perplexed the world.

Two of the small cells beneath the arcades in which St. Januarius and his companions were confined, have been consecrated as chapels to the martyrs who gained their crown in fact in the Solfatara, as they did here in spirit and intention.

And this, indeed, is the key to the mysterious spell which these amphitheatres inspire. The blood of martyrs has consecrated every one of them into a Christian temple, and has thereby crowned them with a glory which is not naturally their own.

Byron was touched by the glory of the Coliseum, and wonderfully did he discourse thereon; but how completely did he miss this its chief glory! The grandeur of the ruin impressed him, and nobly has he embodied the idea:

"Arches on arches! as it were that Rome,
Collecting the chief trophies of her line,
Would build up all her triumphs in one dome":

and he can dwell, in lines we all so well remember, upon the dying gladiator and the brutal sports; but no one word has he for the grandest spectacle these amphitheatres ever witnessed—a St. Ignatius in the Coliseum, or a St. Januarius at Pozzuoli. Strange that so true a poet should so miss the most poetic of all themes, and thus fail to rise "to the height of this great argument".

H. B.

LITURGICAL QUESTIONS.

1. We have received the following question from an esteemed correspondent:—"In several parts of Ireland there is benediction of the Most Blessed Sacrament immediately after Solemn Vespers. Is it necessary then to wear a white cope during Benediction, or should the celebrant retain the cope used at Vespers, whether red, violet, etc.?"

1. We have been unable to find a decree in direct answer to this question. Very probably the reason may be that the case in this form has never been proposed to the Sacred Congregation of Rites. However, we consider that we have sufficient grounds to come to a satisfactory conclusion on the subject, and in the first place, we have the following question proposed to the Sacred Congregation:—

“Dum¹ vesperae solemniter celebrantur cum expositione SS. Sacramenti, et concione ad populum, ac postea, recitatis precibus, fit SS. Sacramenti reservatio sollemnis, quinam color in paramentis sacris est adhibendus pro tali reservatione?

“Resp. Quatenus Sacerdos, qui vesperas paratas celebravit, *non recedat ab altari* et assistat tum concioni, tum precibus, reservationem faciendam esse cum paramentis coloris *respondentis officio diei*, et *velo humerali albi coloris*, si illud adhibeatur. Quatenus vero recedat, et reservatio habeatur tanquam *functio omnino separata et distincta* ab officio vesperarum, utendum esse paramentis coloris albi”.

The same reason seems to have influenced the Sacred Congregation in the emanation of a decree in answer to a similar question regarding the procession of the Blessed Sacrament, which took place in a certain church on the third Sunday of every month. The question proposed was as follows:—

“An² in tertia Dominica Mensis in qua juxta statuta, et consuetudinem societatis, Corporis Christi fit processio, cantata Missa sollemni de Dominica cum commemoratione Sanctissimi Sacramenti, celebrans et Ministri debent uti paramentis coloris dictae Missae convenientis, non obstante quod sit violacei, ut in Quadragesima, et Adventu, et solum uti velo supra humeros albo: an vero post Missam exui violaceo, et albi coloris Sacramento convenientis indui, et ita in albis processionem facere?

“Resp. Quando in casu proposito cantatur missa de Dominica cum commemoratione Sacramenti, celebrantem et ministros uti debere paramentis dictae missae coloris convenientis; et etiam posse in processione, sed *albo* utendum *super humeros velo*”.

Again in the ‘Clementine Instruction’ for the ‘Quarant ore’ it is stated that the celebrant should wear a white cope during the procession, unless he has celebrated Mass in vestments of a different colour, in which case he continues the function with vestments of the colour of the day, using, however, the *white veil*. In a note to the appendix to the Synod of Thurles, we also read:—

“Si expositio Sanctissimi Sacramenti immediati sequatur aliud officium Divinum, et Sacerdos, pluviali coloris respondentis officio diei

¹ Manuale Decret., n. 1061. Gardellini, n. 4503.

² Gardellini, n. 2864, ad 6. Man. Dec., 638.

indutus, non recedat ab altari, tunc paramentis non mutatis, velum humerale albi coloris, . . . assumatur. Quatenus vero recedat, et expositio habeatur tanquam *functio distincta* ab officio praecedenti, paramenta albi coloris adhibeantur”.

The reason in the above-quoted authorities for the various conclusions seems to be the same in all, viz., that the reposition or procession of the Blessed Sacrament is considered one function with Vespers or Mass preceding. We think, then, that we are justified in concluding, that Benediction of the Most Blessed Sacrament may (in accordance with the Roman custom) be given by the celebrant, vested in the cope of the colour corresponding to the office of the day, *immediately* after Vespers or Mass; “*nec tamen inprobandus usus assumendi pluviale album pro expositioni Sanctissimi, etiamsi ipsa immediate sequatur officium cui competit color diversus*”.

2. On what days are the Collects ordered by the Ecclesiastical Superior to be recited at Mass?

In answer to this question we give a number of decrees bearing on the subject, from which we shall draw our conclusions.

“Utrum¹ Oratio, praescripta a Superiore necessitatis publicae tempore, locum habeat in diebus primae et secundae classis? An praedicta oratio dici debeat sub distincta conclusione?”

“Resp. *Si oratio praecepta sit pro re gravi, dicenda erit in duplicibus primae classis sub unica conclusione; et in duplicibus secundae classis sub sua conclusione; si non sit pro re gravi, omittenda in duplicibus primae classis; in dup. vero secundae classis arbitrio sacerdotis.*

An² in Duplicibus primae et secundae classis recitanda sit collecta a majoribus imperata?

“Resp. *Negative in duplicibus primae classis ut alias responsum fuit. Quoad duplicia vero secundae classis poterit ad libitum celebrantis legi, vel omitti collecta imperata in Missis privatis tantum; in conventuali et solemnibus omittenda*”.

To the same question when again proposed the Sacred Congregation of Rites returned the following answer:—

“*Detur³ Decretum Regni Hispaniarum . . . nimirum: Negative in duplicibus primae classis ut alias responsum fuit: quoad duplicia vero secundae classis ad libitum celebrantis legi, vel omitti poterit Collecta imperata in Missis privatis tantum; in conventuali et solemnibus omittenda*”.

From these decrees then we deduce, that the ‘Collects’ are to be said on doubles of the first class, if ordered strictly *pro re gravi*, and a *fortiori* on minor festivals.

Otherwise they are omitted on doubles of the first class, as also

¹ Gardellini, 4526, ad 22, 23.

² Gard. Decr. 4560, ad 2.

³ Gardellini, 4746, ad 1. q. 8.

at Solemn Mass on doubles of the second class. At private Mass on doubles of the second class they may be recited or omitted "ad libitum" by the celebrant. On other days, as a general rule, they are to be said.

But here there arises a new difficulty: are the Collects ordered by the Superior to be recited on those days for which the missal prescribes, "et dicitur haec oratio tantum", or "non dicitur tertia oratio", or again where only two prayers are prescribed without either of the preceding "formulas"?

We say then the "Collects" are not to be said whenever the rubric prescribes, "et dicitur haec oratio tantum". This is evident from the following decree of the Sacred Congregation of Rites.

"Collecta" . . . imperata potestne dici in duplicibus primae classis, et in missis quae unicam orationem admittunt?

"Resp. Negative . . . et detur decretum in una Namurcen. diei 23 Maji, 1835".

Again:

"An in Dominicis Adventus et Quadragesimae omittenda sit collecta a Superioribus imperata?"

"Resp. Negative, exceptis Dominica Palmarum et Dominica IV. Adventus in hujus occurso cum vigilia Nativitatis D. N. J. C. in quibus omittenda est collecta imperata".

The reason of this is, that the vigil of the Nativity D. N. J. C. and Palm Sunday are the only two days in Advent or Lent on which the rubric "et dicitur haec oratio tantum" is prescribed. Coming now to the next formula "non dicitur tertia oratio", we say this does not by any means exclude the Collects. This may be deduced from the decree quoted above. On Passion Sunday the Missal prescribes "non dicitur tertia oratio", and yet the S. Congregation declares that the collects are to be recited. Of course they should be said also when two prayers are given in the Missal without the explanatory rubric.

Should the collects be said on the vigil of Pentecost?

We have been unable to find any decree in direct answer to this portion of the question. We, however, consider that the collects should not be recited. Our reasons are, first, the words of the rubric of the Missal:

"Commemorationes in Missis fiunt sicut in officio Excipitur Dominica Palmarum et Vigilia Pentecostes, in quibus nulla fit commemoratio, etiam in Missis privatis de festo simplici occurrenti licet facta sit in officio.

Rub. Mis. Vig. Nat. D. ² Rub. Mis. Dom. de Pas. ³ Gard. 5183, ad 15.

⁴ Gard. 4586 ad 2. Man. Dec. n. 5.

The same may also be deduced from the great analogy between the Liturgy of the Mass on Holy Saturday and on the vigil of Pentecost. In the ancient discipline these two days were set aside for the solemn reception of the sacraments of baptism and confirmation. The ceremony of blessing the candle took place on both days, as also the blessing of the baptismal font, which latter custom is still preserved. In a word the Liturgy on the vigil of Pentecost, like Holy Saturday, is altogether special. As we read in Benedict the Fourteenth, from an ancient canon:

"Non¹ minore laetitia celebravimus diem Pentecostes, quam Sanctum Pascha curavimus, tunc enim sicut modo fecimus jejunavimus sabbatho vigiliis celebravimus".

And again from the sixth synod of Paris:

"Sicut antem² duobus temporibus, Pascha videlicet et Pentecoste Baptismus, ita etiam traditio Spiritus Sancti per impositionem manuum Fidelibus tribuebatur".

Moreover the Mass of the vigil is the commencement of the feast itself, which is a double of the first class. Nor can it be similarly said that all "vigils" should enjoy the same privilege, since there is this peculiarity about the vigils of the Resurrection and Pentecost, that the Mass of the vigil was in reality the midnight Mass of the festival. Besides we may again recur to the decree of the Sacred Congregation given above, which states that in Masses which admit but one prayer, the collects are to be omitted. We do not wish to assert absolutely from the decree alone that they should be omitted; but the rubric of the Missal is clear, and we think we are fully justified in concluding from the above reasons, that the collects should be omitted on the vigil of Pentecost.

3. In answer to the question, whether the feast of the Patron or Titular of each parish should be celebrated with an octave, and if so, should the Credo be recited during the octave, we beg to refer to the rubric of the Breviary (Tit. vii. de octavis), where we read:

"Fit de octava in festo principalis Patroni, et Titularis loci vel Ecclesiae, nisi illa festa venerint in Quadragesima, quo tempore omittitur officium cujuscumque octavae. Quod si aliquod festum quod celebrari solet cum octava, paulo ante Quadragesimam venerit, et jam per aliquot dies factum sit officium de ejus octava, adveniente Quadragesima, nihil amplius fit de ea, nec commemoratio".

With regard to the second part of the question the rubric³ of

¹ De Festis D. N. J. C. Lib. I. Cap. xi.

² Ibid.

³ Tit. xi. de Symbolo.

the Missal states clearly: "Symbolum dicitur . . . in festo patroni alicujus loci, vel tituli ecclesiae . . . et per eorum octavam". Whence it is clear that the feast of the Titular of each parish should be celebrated with an octave, and that the Creed should be said every day during the octave.

CORRESPONDENCE.

ST. CIARAN AND THE BISHOPS OF OSSORY.¹

In the November issue of the *Record* three pages are devoted to a discussion respecting sundry subjects of history connected with the diocese of Ossory, in connection with a review of that very creditable production, by Messrs. Graves and Prim, the "*History, Antiquities, etc., of the Cathedral Church of St. Canice*". To two of the points then discussed, I wish to direct attention, namely, first—Did St. Ciaran precede St. Patrick as a missionary in Ireland? Second—Were the comharbas of Saighar and Aghabo bishops of Ossory?

I. THE BIRTH OF ST. CIARAN.

According to the calculations of Ussher and O'Flaherty, St. Ciaran was born about the year 352. Mac-Geoghegan (quoting War. de Præsul-Hib.), asserts that Lugny, the father of St. Ciaran, was descended in the ninth degree from Aenghus Osraigh, the patriarch of the Valley of the Nore. This important testimony in favour of the remote antiquity claimed for St. Ciaran, has been altogether overlooked by the writer in the *Record*, and the point itself has been most egregiously misstated, or rather mistaken, by Dr. Todd, in his introduction to the *Life of St. Patrick*, p. 202, note 6. The quotation from Dr. Todd will enable us to throw much light on the matter. The doctor writes: "It may be as well to mention that the genealogy of his (Ciaran's) father, Luaigre, is preserved in nine descents from his ancestor, Aenghus of Ossory, who was expelled from his lands by the Desii, in the reign of Cormac Ulfada (A.D. 254-277), Colgan, *Actt. S.S.*, p. 472, cap. 3. If this be so, St. Ciaran's father could not have been born much before A.D. 500". Any statement coming from Dr. Todd will ever be received with becoming respect, and it is in this spirit that I now demur to his conclusion. In the first place, Aenghus Osraigh was not driven from his lands by the Desii, but he himself expelled the Munster men out of the territory then called "*Laighin deas Gabhair*", i.e., Leinster, south of Gouran; he conquered from the Barrow to the Suir, and out of the two primitive provinces of Feimhin and Reighna he founded the petty principality of Osraigh. In the early part of the fifth century, Aenghus Mac Nadhfrach expelled the Ossorians out of Feimhin, but this must

¹ We beg to thank the esteemed correspondent, who, by this communication has enabled our readers, in a question of much interest, to fulfil the well-known precept—*Audi alteram partem*.

have been more than two hundred years after the death of Aenghus Osraigh, as we shall now demonstrate. According to a learned Dissertation, ("written by Dr. Matthew Kennedy, wherein we find a rare collection of choice Irish monuments of antiquity, dated at St. Germain's, the first of June, 1704, signed ✠ Dominick, Arch-Bishop of Ardmagh, and Primate of all Ireland"), Aenghus Osraigh was married to Kingit, daughter of Curio Mac Daire, a famous chieftain of south Munster, who was living at the time of our Lord's crucifixion. If this be true, Aenghus would be ruling in the Valley of the Nore about the middle or latter half of the first century. But, we can approach this remote period through the medium of more direct authorities. One of the most valued and respected documents of ancient Ireland is that known as the "Will of Cathier Mor", a document purporting to be as old as the second century. Of this venerable authority there are now three versions accessible to the English reader. The first is that embodied in the *Book of Rights*, and translated with that valuable manuscript by the late Dr. O'Donovan; the second is that preserved by O'Flaherty, in the *Ogygia*, and translated into English by Rev. James Healy, Dublin, 1793; and the third is preserved in the handwriting of Michael O'Cleary, the most distinguished of the annalists known as the *Four Masters*. This last has been translated and published by Dr. Todd in his appendix to the introduction to the *Martyrology of Donegal*. A comparison of these versions will convince an inquirer that the two copies of O'Flaherty and O'Cleary are but modifications of the original form, preserved in the *Book of Rights*. From Dr. Todd's translation of O'Cleary's copy we make the following extract:

"He (Cathier Mor) also gave to Nia Corb, son of Loaghaire Bernmbuadhach, son of Aongus of Ossory, 100 white speckled cows, etc., etc.". According to the *Annals of the Four Masters*, Cathier Mor was slain in the year 122, and if at that time the grandson of Aenghus Osraigh was living, it becomes a matter of certainty that Aenghus himself was alive as already stated in some part of the latter half of the first century, and therefore he could not have been expelled from his lands two hundred years later, as Dr. Todd asserts. This point being thus arrived at, we now descend nine generations from Aenghus, who, as we may safely calculate, would live till about A.D. 80. Nine generations from this date, allowing thirty years to each, according to the rule agreed on by genealogists, will bring us to Lugny, the father of St. Ciaran, at the year 350, just two years before our saint was born. These statistics ought to convince both the writer in the *Record* and the learned author of the memoir of St. Patrick, that it is not altogether "folly to cling to the antiquated notion that St. Ciaran preached the faith in Ossory before the arrival of St. Patrick". With these authorities before me, I refuse all faith in the "antiquated notion" that St. Ciaran was ever a disciple of St. Finnian of Clonard. He may have been named as one of the twelve apostles of Ireland, but that does not necessarily imply that he was a contemporary of the others. If, as Dr. Todd calculates, Lugny, or Luaigre, the father of St. Ciaran, could not have been born much before the beginning of

the sixth century, the birth of the saint himself must be assigned to the year 520-530. According to the *Annals of the Four Masters*, St. Cainneach or Kenny, was born in the year 513, so that in this case the two saints must have been contemporaries, and both must have been preaching together in the kingdom of Ossory; but if this be so, Feradagh, prince of Ossory, who conferred on St. Cainneach the lands on which he erected the monastery of Aghabo, must have been a blood relative of St. Ciaran, as both would be descended in the ninth degree from Aenghus Osraigh. Now no enemy of the antiquity of St. Ciaran has ever ventured to advance this; it is altogether incredible; far in the lives of the two saints there is no reference whatever to the existence of each other. From the life of St. Cainneach we learn the pious familiarity which he cultivated with St. Finton of Clonenagh, St. Brendan of Bir, St. Columcill of Hy; but if St. Ciaran then lived at Saighar, and united with the founder of Aghabo in spreading the light of the Gospel amongst the tribes of Ossory, the total silence respecting him is unaccountable. Tradition has preserved the reminiscences of the interviews and conferences which took place between St. Patrick and St. Ciaran, but neither in written or traditional history has it ever yet been advanced that Ciaran and Cainneach ever saw each other in this world. Much might be advanced in illustration of this point, but I have already exceeded my contemplated limits.

II. THE BISHOPS OF OSSORY AND THE COMHARBAS OF SAIGHAR AND AGHABO.

The Bishop of Ossory is not the *comharba* of either Ciaran or Cainneach, in the original acceptation of that word. We have recorded the names of the abbots, comharbas, and other ecclesiastical dignitaries at Saighar, from the year 730 down to 1079, and we have an almost unbroken list of the abbots, comharbas, etc., at Aghabo, from the death of the founder, St. Cainneach, in the year 598, down to 1154, and those who assert that these ecclesiastics were bishops of Ossory involve themselves in the difficulty of being obliged to recognize two cathedrals in the one diocese, and two bishops of Ossory living at the same time. If the cathedral was not transferred from Saighar to Aghabo till the year 1052, how does it happen that there were eight comharbas of Cainneach in the church of Aghabo before that date? Were these ecclesiastics bishops of Ossory before Aghabo became the head of the diocese? If this translation from Saighar to Aghabo ever took place (which has yet to be proved), and if from that period the comharbas of Aghabo were bishops of Ossory, how then does it happen that the comharbas of Ciaran still continued in the church of Saighar? were these also bishops of Ossory, and did Saighar still remain the head of the diocese? There is no authority to show that either the comharbas of Saighar or Aghabo, or any one of them, was ever bishop of Ossory. Donald O'Fogharty is said by some to have been originally comharba of Ciaran; but if this was so, Cardinal, or Paparo, ignored both the office and the title in the synod of Kells, where diocesan jurisdiction was finally established.

in Ireland. In the acts of this synod, copied by Keating from the book of Clonenagh, O'Fogharty is set down not as comharba of Ciaran, but as vicar-general of Ossory, the vicar-general being probably amongst the ecclesiastical titles the best fitted to express the ancient office of comharba. O'Fogharty was raised to the episcopacy in this synod, after which he is no longer recognized as comharba of Ciaran, but as bishop of Ossory. Anterior to the episcopacy of O'Fogharty, there is but one bishop of Ossory on record, and he was not comharba of either Ciaran or Cainneach. We read of other bishops who lived in various churches in Ossory, but none of them was bishop of that diocese. At the year 948, Colman, bishop and abbot of Fiddown, died. Fiddown was a monastic establishment of great reputation at that period, but the bishop of that church was no more bishop of Ossory than "Gillacassia", the comharba of Fiddown, who died in the year 1073. We also read of "Findeach Duirend, bishop of Cill-Finchi, in Ossaighe". The church of Cill-Finchi appears to have been identical with the old pre-English edifice known as Sheepstown church, near Knocktopher, but the bishop of this church has never been recognized as bishop of Ossory. At the year 867, "Cormac, abbot of Saighar, bishop and scribe, died". And again at the year 907, Cormac, bishop of Saighar, but neither abbot or comharba, died, but these two Cormacs are no more styled bishops of Ossory than are the bishops of Cill-Finnchi or Fiddown. Even St. Ciaran himself is not styled bishop of Ossory in any ancient authority, and for this reason, that though his blood relations and kindred then peopled the primitive Osraigh, which in his time was bounded on the north by the ridge of hills called Drumdeilgy, or Thornback, three miles above the city of Kilkenny, his own church was fixed at Saighar, and therefore he is always denominated "St. Ciaran of Saighar"; but he is venerated as patron of the territory of Ossory, because he was descended in the ninth degree from Aenghus, the founder of that kingdom, and because he laboured to convert his own relatives to the faith, when he had carried that blessing home from Rome; but yet he was not bishop of Ossory, because his church was not in Ossory, but in Saighar.

At the year 972, we read of the death of "Dunchadh (i.e., O'Dunphy), distinguished bishop and chief ollamh of Osraighe". The word Osraighe does not here imply the diocese or kingdom of that name, but the chief town of that territory in which the king of Ossory then kept the seat of his government, and which was also the site of the church of this, his favourite bishop. This distinguished bishop and doctor (for so the word *ollamh* is to be understood when applied to an ecclesiastic) has not as yet been accorded his position in the church of Ossory, simply because his name does not occur amongst the comharbas of Saighar or Aghabo; he was not a comharba, and he did not belong to the church of either place. He is described as the "*daltha*", i.e., the favourite or protegee of Diarmaid the Tanist, or elected successor to the throne. Both the tanist and the bishop died in the year 972. Donnchadh, the then king of Ossory, and father to the tanist, was a most reli-

gious prince. He is recorded to have frequently washed away the stains of his soul in confession, and to have received as often as possible the holy communion; he ordained that on the vigils of the apostles large alms should be collected for the relief of the poorer churches in Osraigh; and he founded a most singular institution which existed down to the English invasion, viz.: He ordained that in every house three leathern satchels should be kept; in the first of which were to be deposited the tithes of all the provisions received into the house—this was for the support of the church. The second was to receive the alms allotted to the poor, then called *Mir Michael*, i.e., St. Michael's portion, evidently the name of some charitable institution then in existence; and in the third were preserved the crumbs and fragments, which were to be collected by the solicitude of the good woman of the house. This good old king kept his court on the site of the present castle of Kilkenny, and this institution of his appears to have been observed there down to the English invasion, for Felix O'Dullany granted to Prior Osbert and the brethren of St. John, beyond the bridge, *the tithes of all the provisions received into the castle of Kilkenny*. The daughter of this old king, named Sabdth or Sabia, is thus commemorated by a bard of the tenth century for her charitable munificence, as well as for her piety and prudence:

“Sabia of Beulach Gabhran, district of Glens,
Has surpassed the women of Erin
In chastity, in wisdom, in purity,
In giving, in bestowing”.

This lady was married to Donnchadh, king of Ireland, son of Flann Sionna. When she saw the desecrated state of the grave yard of Saighar, where many of her ancestors had been buried, she procured workmen out of Meath to construct round it the stone *septom* or wall, part of which still exists. Whilst this wall was being erected, Donnchadh, her father, king of Ossory, died. He is said to have been remarkable for the “honesty of his aspect”, and his religious foundations are still traceable in the ecclesiastical topography of the city of Kilkenny. He died in the year 974, and as his father, Kellach, was slain with Cormac Mac Cuilleanan, in the battle of Bealach Mughna, A.D. 909, he must have been a venerable old chieftain before his departure out of life. He was conveyed from his mansion in “Gabhran”, as the district was then called, and buried in the church yard of Saighar, and if, at that time, the comharbas of either Saighar or Aghabo were bishops of Ossory, they surely would have assisted at the obsequies of this religious prince; but we are told that the funeral office was performed by priests, and there is neither abbot, comharba, or bishop, named in connection with it. There was no bishop in Ossory since his own namesake, Bishop Donnchadh, had died two years previously; and no doubt can be entertained that the priests of his own church followed his remains to Saighar, and performed the last offices of religion at his sepulture.

This digression has carried me outside of my intended limits. I will only observe here that the bishops of Ossory are more properly the successors of this distinguished prelate and doctor, than they are of either the comharbas of Saighar or Aghabo. There was no such office as that of comharba known in the Irish church before the invasion of the Danes. The office and name grew up out of the evils of that time; some of these comharbas were, no doubt, holy men; some of them were bishops, some of them were abbots, and some of them were laymen. With them was introduced into the church the source of those abuses which even the illustrious Malachy O'Moirghar found himself unable to reform. The abuses were the scandal of the Irish church, and provoked the severest animadversions of St. Bernard. The only remedy for these national evils was the establishment of diocesan territories and of episcopal jurisdiction. These were the objects of Cardinal Paparo's mission to Ireland, and these were the points of discipline discussed and ordained in the synods of Kells and Rathbrasel. With the establishment of episcopal jurisdiction, the comharbas gradually disappeared, and with them the abuses which grew out of their origin; and to that period only can be traced the succession of the bishops of Ossory, and from that period downwards the city of Kilkenny has been the head of the diocese.

DOCUMENTS.

MATRIMONII.

(Continued from page 337.)

Defensio Agnetis pro matrimonii nullitate.—E contra mulieris Orator contendebat ostendere matrimonii nullitatem, praesertim ex capite raptus. Animadvertēbat Agnetem fuisse abductam de loco ad locum, et raptus impedimentum locum habere, etiamsi mulier raptui consensisset. Etenim quando non praecedunt tractatus de matrimonio contrahendo, seu sponsalia, si mulier contra eos sub quorum potestate extat, voluntarie etiam abducatur, haec voluntas praesumitur extorta fraudibus et machinationibus viri, et ideo cum iniuria irrogetur tum ipsi mulieri, tum iis sub quorum potestate mulier est, verificatur ratio raptus. Confirmabat autem hanc doctrinam auctoritate Card. De Luca *par. 2 discept. 5 de matrim. 10 et seqq.*, aliorumque. Praesertim vero sequentibus resolutionibus S. Cong. C. Cum enim eidem Congregationi propositum fuisset dubium: an raptores mulierum quae raptui consenserit, comprehendantur quoad poenam et matrimonii prohibitionem decreto Concilli Tridentini *cap. 6 sess. 24 de reform. matrim.* Sacra Congreg. audito Iurisconsulti voto,¹ die 24 Ianuarii 1608 censuit respondere "*Concilium procedere etiam in muliere volente, dum tamen sit raptus iuxta ter-*

¹ Vid. Riganti ad regulam 49 cancell. n. 71 seqq.

minos iuris civilis".³ Proposito insuper casu eidem S. Congr. *his* verbis expresso "Felix de Gagliarda laicus, decem ~~ant~~ duodecim hominibus armatis associatus, Orsettam ~~filiam~~ Clementis Thealdini, in domo Angeli Masini et sub ~~eius~~ tutela degentem ad hoc tamen *ea consentiente*, eduxit, et ~~matrimonium~~ cum ea contraxit. Mode idem Angelus in *constitutione* et assignatione dotis praedictae Orsettae, eam ~~ipsamque~~ Felicem, poenis in decretis Sac. Concilii Tridentini ~~ana~~ 24 c. 6 in raptos comminatis, illaqueari praetendit. Quae-ritur, an stante ipsius Orsettae *consensu*, dictus Felix poenis adstrictus existat, dictumque matrimonium subsistat, dictaque dos ei assignari debeat. Sacra Congregatio etc., censuit huius modi raptorem, secundum ea quae proponuntur comprehendendi, tum quoad poenas, quam matrimonii prohibitionem, Decreto dicti cap. 6 *sess. 24 de refor. matr.*" Quam decisionem refert Riganti *in reg. cancell.* 49.

Et secundum hanc S. Cong. doctrinam S. Rota (aiebat) pluries indicavit, uti videre est in *Decis.* 250 *part.* 16 n. 3 *et alibi*.

Atqui, subsumebat Agnetis defensor, in praesenti casu non solum Agnes raptui non consensit, sed talis vis machinatio et fraus contra ipsam ordinata est, ut in Sempronii potestatem deveniret, cui resistere nulla ratione poterat. In hac autem violentia nunquam dubitatum est quin obtineret veri raptus ratio.

Dato etiam, subiungebat Orator, quod non ex mandato Sempronii, Mater in Sempronii domum duxerit Agnetem, demonstrabat, eamdem violentiam illatam censeri, tam ei qui e domo propria violenter deicitur, quam ei qui e sua domo discessus, vi detinetur. Cicero *pro Cecina*. Ulpianus *const. in l. I. §. 24 ff. de vi*. Porro Agnes quae Sempronium naturali instinctu repudiaverat, e domo fraudibus extrahitur, eaque ducta in potestatem Sempronii ab eo iugiter quamvis per educatricem dolosis machinationibus detinetur. Perinde autem est haec per se, vel per alium facere. *Reg. 72 de reg. in 6.*

Post haec autem ad alterum caput demonstrandum descendebat Agnetis orator; videlicet ostendere contendebat, raptum nunquam fuisse purgatum. Praemissa enim erudita notitia de Ecclesiae oeconomia circa raptum mulierum habita, quem semper Ecclesia odio habuit; quamvis ante Tridentinum, non distingueretur raptus, ab impedimento vis et metus, tamen exigebatur ut mulier rapta in loco tuto et libero poneretur, priusquam iniret coniugium cum raptore *cap. 14 de spons. et cap. 10 de procur.* Et quamvis ex *cap. 7 de rapt.* rapta puella, legitime contrahere potuisset cum raptore, si prior dissensio transiisset in consensum, tamen in Concilio Trid. sancitum est: "inter raptorem et raptam quamdiu ipsa in *potestate* raptoris manserit, nullum posse consistere matrimonium. Quod si rapta a raptore *separata* et in *loco tuto ac libero constituta* illum in virum habere consenserit, eam raptor in uxorem habeat". Conc. Trid. *sess. 24 c. 6 de reform. matr.*

Ex iis autem quae superius in facti compendio adumbravimus ostendere defensor studebat, Agnetem mansisse iugiter sub Sem-

³ Vid. append II. in qua ample, haec S. C. C. resolutio declaratur, adiecta praxi eiusdem S. C.

pronii potestate per Educatricem quae erat Sempronii mandataria : neque positam fuisse in *loco tuto et libero*. Ad diversorium enim pervenerat Agnes ex praeeordinata machinatione, quod neque *tutum* erat utpote *publicum*; neque *liberum* in quo detinebatur ad instar carceris sub Educatricis custodia, et liber aditus e contra Sempronio patebat, ad illud accedendi.

Difficultati praeterea quam sibi proponebat defensor, scilicet quod Agnes poterat ad paternam domum redire, inter cetera respondebat non esse heic locum quaerendi *quid facere poterat* Agnes, sed dum, *taxat quid factum fuerit*. Ex indole enim loci in quo rapta puella ponitur, post Tridentinam legem, pendet consensus validitas. Cum itaque de facto, Agnes non fuerit a raptore separata, neque in loco tuto ac libero constituta sive ipsa hoc omiserit, sive alii, matrimonium sic contractum, irritum est censendum.

Neque obicias, subiungebat defensor, quod Agnes nonnullos actus libere exercuit eo quod accesserit ad confessarium, ad *advocatum*. Etenim conciliaris sanctio, quae exigit *locum liberum*, non considerat aliquos actus liberos qui interdum emitti possunt etiam ab iis qui sunt ad triremes damnati, quin idcirco in loco libero dicantur constituti. Ex quo fit etiam, quod quaelibet rapta puella in loco non tuto neque libero posita, etiamsi in matrimonium libere consentiret, ipsum tamen non subsisteret.

Repellebat denique obiectionem ex mutua cohabitatione quadriennali depromptam, tum ex eo quod puella itineribus defatigata, semper manserat in Sempronii potestate, tum praecipue ex eo, quod convalidari non potest matrimonium ex vi et metu contractum, ubi viget lex tridentina, quando impedimentum est publicum. Giraldis *ius noviss. part. I. sect. 658*, qui referens doctrinam S. C. C. ait "Sacra etc. saepius respondit, hodie post Concilium Tridentinum, matrimonium metu contractum, et purgato metu per cohabitationem cum carnali copula aliosque actus, non convalidari, nisi iterum contrahatur adhibita rursus eiusdem concilii forma". Nec aliter refertur in Rotali decisione 900 *in princ. cor. Seraphin.* in qua legitur "Quaesitum fuit quid servandum in iis qui per vim et metum, adhibitis omnibus solemnitatibus a Sacro Concilio Tridentino *sess. 24 cap. I. de reformat.* contraxerunt. Congregatio (Concilii) respondit, si huiusmodi impedimentum sit occultum, et partes postea in matrimonio sic contracto permanere libere consentiunt, consuevisse Papam ex stylo Poenitentiariae, quamvis matrimonium sit nullum, ratione etiam occulti impedimenti, ita ut de novo possint inter se contrahere non adhibitis, seu repetitis solemnitatibus a Concilio requisitis, si vero impedimentum sit manifestum, iterum contrahendum est, repetitis omnibus solemnitatibus in primo contractu adhibitis".

DUBIUM.

"An constet de nullitate matrimonii in casu".

Resolutio dubii. Sacra Cong. Concilii, causa discussa die 25 Iunii 1864 censuit matrimonium esse irritum respondendo ad propositum dubium "*affirmative*" quae sententia fuit iterum confirmata, die 27 Augusti eiusdem anni.

EX HIS FAS EST COLLIGERE :

I. Perinde esse rapere vi puellam e propria domo, ac dolo eam circumvenire ut in manus meditantis rapinam inscia deveniat.

II. Imo perinde esse videtur, rapere puellam e propria domo ac fraudibus eam circumvenire ne ad suam redeat domum, posteaquam libere exiverit.

III. Neque interest si puella his fraudibus consentiat. Consensus enim fraudibus extortus, apertae violentiae aequiparatur.

IV. In hoc autem statu raptus puellam manentem, inhabilem ex iure esse, ad contrahendum cum raptore.

V. Posse tamen habilem fieri, si a Raptoris potestate separetur, et in loco tuto ac libero constituatur.

VI. Nihilominus non censi puellam ab ea *potestate* separatam, si raptor potius per alium, quam per se, potestatem in puellam exercent.

VII. Neque locum censi *tutum* qui publicus sit neque *liberum*, quamvis in eo nonnulli actus libere exerceri posse videantur.

VIII. Neque valere matrimonium hoc in statu contractum, etiamsi ante celebrationem, prudenter praevideatur, quod puella in idem matrimonium consensisset, licet in loco tuto ac libero constitueretur.

IX. Quare ex indole loci in quo rapta ponitur, pendet matrimonii *validitas*.

X. Denique erues, matrimonium *sic* invalide contractum non convalidari, ubi viget lex tridentina, per longam cohabitationem.¹

¹ Ex eo patet coniugium, raptus impedimento contractum, convalidari per cohabitationem non posse; quia tale impedimentum cessare non potest, nisi mulier legitime separetur a raptore. Porro per cohabitationem manet iugiter in potestate raptoris.

THE IRISH ECCLESIASTICAL RECORD.

JULY, 1866.

THE IRISH CARDINAL.

In the Consistory of the 22nd June, our Holy Father, Pope Pius the Ninth, conferred upon the Archbishop of Dublin the honour of the Cardinalate. In this event the Irish Church has a legitimate subject of great joy. The entire Catholic Church on earth, to use St. Augustine's words, is like a pilgrim whose pathway lies between the persecutions of the world and the consolations of heaven; but for the Catholic Church of Ireland, during several centuries, the persecutions have far outnumbered the consolations. To-day, however, we salute with gladness the beginning of a happier period; and in the creation of an Irish Cardinal we recognize the sure pledge of its approach.

To form a correct estimate of the value of an honour conferred upon another, we should take into account the character of him who confers it, the measure of honour bestowed, and the order of merit of which it is the acknowledgment. Considered under each of these respects, the honour conferred upon the Irish Church, in the person of Cardinal Cullen, will be found so remarkable as to justify us in regarding it as one of the happiest events in the later history of our Church.

The creation of an Irish Cardinal is exclusively the work of Pius the Ninth himself. It is not necessary in this place to lay stress upon the sublime dignity of the Roman Pontiff, nor to speak of the power he exercises over the entire earth. When we have said that he is the Vicar of Christ, the Centre of Unity, the Head of the Church, we have said all we need to say. But it should not be forgotten, that there is hardly one of the titles and offices of honour now in existence in Europe, which does not derive, directly or indirectly, from the Roman Pontiff. He has been at all times for the civilized world the chief fountain of honour. How truly honoured, then, is he whom the Roman Pontiff delights to honour! And how singularly honoured, when, of all the long line of Roman Pontiffs, it is Pius the Ninth who delights to honour him! Between Pius the Ninth and every form of baseness, and of meanness, and of wrong, there exists uncompromising hostility. Between Pius the Ninth and all that is noble and truthful, and loyal, and holy, there is closest sympathy. Of all living men, not one loves justice and hates iniquity with greater energy than Pius the Ninth. It is, then, a legitimate source of gratification to Irish Catholics that a Roman Pontiff, and that Pontiff Pius the Ninth, should bestow upon their mother Church so signal a mark of his esteem.

But it is even more than a mark of esteem. It is a solemn act of recognition on the Sovereign Pontiff's part of the loyal devotion ever exhibited by Ireland to that chair, which is the centre of unity in the Church. From the Synod of St. Patrick to the Synod of Thurles, an intense, unswerving devotion to St. Peter's successor has been the distinguishing mark of the Irish Church. Not now for the first time has this devotion been recognized by the Holy See, but now for the first time with so splendid a requital.

The Cardinalate is the highest honour in the gift even of the Roman Pontiff, who is the most august ruler in the world. Its functions are the noblest that man can be called upon to discharge, namely, to take part with the Vicar of Christ in the government of the Universal Church. Its purple makes those

who wear it the equals of kings. The flower of the human race, the men who were conspicuous above all others for singular gifts of sanctity and learning, are upon the roll of the Cardinals of the Holy Roman Church. And what in the present case enhances the honour is the character of the time in which it has been conferred. The war which the gates of hell incessantly wage against the Church was never more deadly than at present. It is no longer this or that part of the House of God, but the entire Christian revelation, which is assailed. Persistent efforts are being made all over the world to uproot the very foundations of religion; in the intellectual order by means of a philosophy which makes the Christian demonstration impossible; in the social order by sharply separating secular from religious education, and refusing to admit the Church's rights in matters of teaching; and in an especial manner by destroying the temporal independence of the Roman Pontiff, who is the rock on which Christianity is built. From his watch-tower on the walls of the city of God Pius the Ninth beholds these assaults, and gathers around him a sacred band of the most devoted, the ablest, and most prudent among the prelates of the Church. If the Cardinalate be at all times and under every circumstance an honour beyond the honours of earth, how much more brilliant does it become when it is at once the place of honour and the post of responsibility and danger!

Of the personal merits of Cardinal Cullen we may not venture, for obvious reasons, to speak at any length in these pages. That we owe in a great measure to those merits the honours conferred upon the Irish Church in his person, is plain from the language of the allocution itself. We are at full liberty, however, to speak of the merits he has now acquired in the eyes of his countrymen as the man who has restored Catholic Ireland to her place in the public opinion of the world, as one among the Catholic nations of the earth. For several centuries our history has been a uniform recital of incessant efforts towards contradictory solutions of the question: shall Ireland continue to exist as a Catholic nation? On the one hand, to destroy our Catholic nationality were arrayed a thousand forms of brute force, cruel laws, and state-craft, while

to defend it we had but heroic faith and heroic patience. It was a modern rendering of the unequal battle of old, between the mighty who came with sword and shield and spear, against those whose only weapon was the name of the Lord of Hosts. Those who have watched the conflict from close at hand have long since seen upon what side the victory has remained. In spite of all the power of her foes, Ireland has preserved her Catholic nationality distinct and entire. That she remains a Catholic nation is now admitted even by Protestant publicists, whose ingenuity is every day more and more tasked to invent philosophic theories by which to explain away the fact which they cannot deny. But the creation of an Irish Cardinal is a public acknowledgment in face of the world that Ireland has been victorious in her arduous struggle. It is the world's verdict that the weak has vanquished the strong, that every attempt to rob her of her faith has been a shameful failure, and that, as a Catholic nation, Ireland is worthy to have one of her sons seated as her representative in the Sacred College of Cardinals.

And as if to make this testimony the more eloquent, it is not a little remarkable that the church which has been assigned to the new Cardinal as his title, is the very spot, of all others, on which the past and present of Ireland may best be contrasted. The Church of San Pietro, in Montorio, is the last resting place of Prince Hugh O'Neill, and of Eugene Mathews, Archbishop of Dublin. The cloisters of the adjoining convent were often trodden by the feet of Fr. Luke Wadding, who, before St. Isidore's was built, lived at San Pietro, and there commenced his great work. These three men are worthiest types of the three best glories of Catholic Ireland; of the princely valour, of the priestly zeal, and of the sacred learning which have ever been the characteristics of her sons. During a struggle of three hundred years, valour, and zeal, and learning, were lavishly expended in the glorious cause of Ireland's Catholic nationality, and for that crime, prince, and bishop, and scholar, were driven to find an exile's grave in a foreign land. But at length the just God, in whom they trusted when oppressed, has been

mindful of His great mercy. From their very ashes He has caused to spring a throne upon which an Irish Cardinal—at once prince, bishop, and scholar—is the living proof that at length their cause is triumphant.

Nor does the glory of the Irish Church, thus triumphant to-day, pale before the glories of the Irish Church of past ages. If in the days of persecution her scattered children went weeping from their home, with their tears they cast the seed of the faith; and now coming, they come with joy, carrying their sheaves of the new churches they have founded. In America, in Australia, in Africa, in Asia, in the missions watered by Irish sweat and Irish blood, the name of the Irish Cardinal will be honoured and blessed by millions of his race. Their interests shall be his care, their spiritual welfare his solicitude. And not least among the merits of Cardinal Cullen do we account it, that through him it has been given to the Irish exiles, dispersed over the world, to find close to the throne of the Sovereign Pontiff a powerful protector, whose prudence will guide them in their doubt, whose lips will plead for them in their distress, and whose heart will ever turn towards them in love, as a father ever turns in love towards his children.

THE CATHOLIC CHURCH IN THE UNITED STATES.

The condition of the growing young Church in the United States is interesting to all Catholics, but it must have a special interest for the Catholics of Ireland, whose kindred have contributed so much to its growth. It is, moreover, destined to be the home of many yet living in Ireland, or of their children. All that regards this Church may be said, therefore, to have a special claim on their attention.

It has been said, I think with truth, that the feeling of power or strength does not arise so much from what we have, as from the consciousness that we are advancing. I think it best, therefore, to present a sketch of the condition of the Church here, in the form of a comparison between its present state and what it was a quarter of a century ago. This is not a very long period of time, yet it is long enough to allow for a notable development, where one is taking place. One need not be far advanced in years to judge by his own recollection of events, how far changes have taken place in various localities. He will thus be able to form a better idea of the value to be attached to what has occurred here. By presenting my sketch in this form, the reader will conceive an idea of the state of things as they now exist, and at the same time of the course by which it has been reached.

It has been the experience of this country from the beginning that population here doubles itself in about twenty-five years. The other elements of natural greatness have increased in still greater proportions. I am sorry to be obliged to add that evil of every kind has been equally on the increase, so that every thing, we may say, good, bad, and indifferent, has been growing in giant proportions. It is some consolation that the Church is not only keeping pace with the rest, but has been advancing probably in greater proportions than almost any other interest or institution that can be referred to. It is true that great losses have also taken place, so that our growth is not what it might and should have been. I may write you another letter on this subject. Let us, however, in the mean time congratulate ourselves that the foundations of a great Church have been laid, that it is growing up in a manner that promises a still greater future, and that thus in this nation, so conspicuous before the world, the Church of God has taken a position which promises to be most important in the future.

Taking, then, a quarter of a century as the period during which to state our progress, I might in a few words say how things stand, by telling you that twenty-five years ago, *i.e.* at

the beginning of 1841, we had in the United States 418 churches or public chapels, with 478 clergymen, counting those employed in every kind of labour; and that now we have about 2,600 priests, and over 2,700 churches and public chapels within the same territory, with about 200 more priests and 300 more churches in the territory acquired since that time, with public institutions of every kind increased in still greater proportions.

But your readers will be glad, no doubt, to know how these are distributed, and to learn how the growth has taken place in the different localities. I will therefore go over the dioceses existing at the former period one by one, and say something of the development that has occurred in each.

We had, in what formed the United States in 1841, one archbishopric and fifteen bishoprics. One of the latter (Richmond) was then administered by the Archbishop of Baltimore, and practically formed a part of his diocese. The dioceses of Dubuque, Nashville, and Natchez, had been erected only a short time before; indeed I might almost literally say they were *founded*, for each had but one church, and at most one priest, when bishops were sent to them, though that of Dubuque had grown to five churches and eight priests in 1841. There are now in the same territory five archbishoprics and thirty-four bishoprics, and two archbishoprics and five bishoprics in the territory since acquired, counting Oregon as a part of the latter, making in all seven archbishops and thirty-nine bishops in the present territory of the United States.

Of these, Baltimore is the oldest, and an honorary precedence without jurisdiction over the other archbishops, was granted its incumbent when the new provinces were created. The see of Baltimore was erected in 1789, and was made an archbishopric in 1808. The first settlers who came to Maryland in 1634 were Catholics. They were served up to the time of the Revolution chiefly by Jesuit fathers. Those in the country at the time of the suppression of the society remained here as missionaries. Bishop Carroll, chosen to fill the new see in 1789, was one of their number. There were but few Catholics in the United States, out of Maryland, at the time of the Revolution. These latter were to be found chiefly in Pennsylvania. I have seen the whole number in the country at that time estimated at 40,000, but I find it hard to assign any proof of their having been much over half that number.

Various estimates were made of their number in or about 1841. Many, considered of good authority, placed them at over a million. But all this was guess-work. There were no certain data to rely upon. From what has been ascertained since, I

cannot believe that they came near that number. We are a good deal at a loss to make an accurate estimate even now, as no data on which a reliable estimate can be based, are even yet obtained. I think the number of Catholics in this country must be between three and four millions, though many good judges place the figures much higher.

The diocese of Baltimore had, in 1841, sixty-eight churches and chapels, and sixty-nine clergymen. Now it has about one hundred churches and chapels, and about one hundred and sixty clergymen. Its territory is the same now that it was at the former period, excepting the parish of Alexandria, ceded to the diocese of Richmond.

This diocese has a theological seminary and a preparatory one, both under the care of the Sulpicians. There is a large Jesuit college at Georgetown, the first founded in the country. The Jesuits have also two colleges for externs in this diocese, one in Washington, the other in Baltimore. Mount St. Mary's College and Seminary, near Emmitsburg, conducted by secular priests, has been long one of the most prosperous institutions in the country. The Christian Brothers have an academy at Rock Hill, which has many boarders. The Carmelite nuns have a convent, in which their rule is strictly observed without any external duties. The Visitation nuns have five convents, three of which have boarding schools attached to them. The Mother House of the principal branch of the Sisters of Charity in the United States, is at Emmitsburg. They have there a large boarding school. In other parts of the diocese the same sisters have three hospitals for the sick, one for the insane, and several asylums and day schools. The Sisters of Mercy have two houses; the Sisters of Notre Dame, a convent and boarding school, and several day schools; the Sisters of the Good Shepherd, a Magdalen asylum; and a community of coloured sisters (the Oblates) has a boarding and a day school for children of colour.

The diocese of Charleston, which was formed in 1820, Bishop England being appointed its first bishop, had in 1841 fourteen churches and twenty priests. The diocese of Savannah, comprising the state of Georgia, was separated from it in 1850. The old diocese, which extends through North and South Carolina, has now nineteen churches, fifteen priests, and that of Savannah ten churches and thirteen priests.

I must here remark that for these latter and other dioceses in the states engaged in the late revolt, I must depend chiefly on returns made before the war. Few returns made since have been published. But no improvement has, of course, taken place in that time. Everything in the Church as well as in the state has suffered severely during that calamitous season.

- It is also to be remarked that Catholicity made much less progress in the slave than in the free states. Immigration of persons devoted to labour has been the chief source of our increase everywhere. But immigrants were naturally unwilling to settle down when their occupation brought with it the contempt attached to the servile condition. Hence in the dioceses of Richmond, Mobile, Charleston, Natchez, and Nashville, little advance was made. Baltimore, Bardstown, now Louisville, and St. Louis, being in what were called Border States, and, therefore, less influenced by slavery, suffered less in this respect, while the commercial importance of New Orleans attracted strangers to that city in spite of slavery.

The diocese of Richmond, then, comprising the whole of Virginia, had, in 1841, seven churches and six priests; in 1860, Western Virginia being detached from it, it had twenty-three churches and sixteen priests. Natchez, comprising the state of Mississippi, in 1841 had, I believe, two churches and two priests; it has now sixteen churches and eighteen priests. Mobile, comprising the state of Alabama, had, in 1841, seven churches and fourteen priests; in 1860 it had twelve churches and twenty-seven priests; and Nashville, comprising the state of Tennessee, which in 1841 had but one priest and one church, in 1860 had fourteen churches and thirteen priests. The diocese of Wheeling, comprising Western Virginia, separated from that of Richmond in 1850, has now twenty-three churches and sixteen priests.

The churches, however, in these dioceses, late slave states, as well as the congregations attending them, with few exceptions, are small, so that the progress of Catholicity is not as great as might be supposed from the foregoing statements. Eighty thousand would be a liberal allowance for the aggregate Catholic population of the present dioceses of Charleston, Savannah, Richmond, Wheeling, Nashville, Natchez, Mobile, with that of Little Rock and the vicariate of Florida; that is, of all the dioceses where slavery existed, except Baltimore, Louisville, St. Louis, New Orleans, and Galveston, which on account of special circumstances were to some extent exempted from the impediment to Catholic growth occasioned by slavery.

Philadelphia in 1841 had forty-nine churches and seventy-nine priests. It then embraced all Pennsylvania and Delaware, and one-half of New Jersey. Religion had suffered much in this diocese in consequence of the struggle of the ecclesiastical authority with lay trusteeism. The diocese had been founded in 1808, and with Boston, New York, and Bardstown, created at the same time, formed the province subject to the new archiepiscopal see of Baltimore. Dr. Egan, its first bishop, had died in

1814. Dr. Conwell, the second bishop, was living in 1841, but the diocese was administered by Dr. Kenrick, who had succeeded by this time in completely putting down the trustee system. Everything was then springing into life. A new diocese, comprising Western Pennsylvania, taken from that of Philadelphia, was erected in Pittsburg in 1843; another, taken from this and extending over its northern portion, was established at Erie in 1853. The part of the state of New Jersey which belonged to the diocese of Philadelphia was detached from it in 1853 to form the diocese of Newark, which now embraces the whole of that state. In the three dioceses of Philadelphia, Pittsburg, and Erie, which include the whole of the state of Pennsylvania and that of Delaware, there are now 350 churches and over 300 priests, viz., 215 churches and 177 priests in Philadelphia, 90 churches and 100 priests in Pittsburg, and 45 churches and 30 priests in Erie. Ten different orders of religious women, some having several houses, and in the aggregate nearly 500 members, are found in the diocese of Philadelphia. In that of Pittsburg there are nine religious houses of women, having about 130 sisters, to which one hospital, two boarding schools, three asylums, and various day schools are attached. Seven of these belong to the Sisters of Mercy. There are three religious houses in the diocese of Erie. There are three seminaries for secular ecclesiastics in the state of Pennsylvania, viz., a preparatory one, and another for advanced students in Philadelphia, and one for students of all grades in Pittsburg, besides the Benedictine monastery in the latter diocese, which has attached to it a college for lay and ecclesiastical students. There are also two lay colleges for boarders in the diocese of Philadelphia, and one for externs, and another for boarders in that of Pittsburg, under the care of the Franciscan Brothers, in addition to the Benedictine institution alluded to. With the exception of the College at Wilmington, Del., the seminary in Philadelphia, and a few institutions under the care of the Sisters of Charity, all three have sprung up in the period of which I am treating.

The diocese of New York in 1841 had sixty-four churches and sixty-six priests. The diocese itself comprised the whole state of New York and one-half of New Jersey. It was raised to an archbishopric in 1850. The dioceses of Albany in North-Eastern, of Buffalo in Western New York, and Brooklyn in Long Island, have been erected within the limits it had in 1841, and the half of the state of New Jersey which belonged to it in 1841 was detached from it in 1853, to form the diocese of Newark. In these five dioceses there are now 377 churches and 488 priests, as follows: In New York itself there are over 80

churches and public chapels, and 161 priests; in Buffalo, 160 churches and 112 priests; in Albany, 120 churches and 95 priests; in Brooklyn, 45 churches and 50 priests; and in Newark 75 churches and 70 priests. There were in the whole in 1841 five asylums and a few schools, under the care of the Sisters of Charity. There are now twelve religious communities of women in the diocese of New York, with seven asylums, almost all very large, two hospitals, several large boarding and day schools. In Buffalo there are seventeen literary, and fourteen charitable institutions, including hospitals, asylums, houses of protection, etc., many of them quite extensive, under the care of religious women. In Albany there are three asylums for boys, under the care of Christian Brothers, three for girls under the Sisters of Charity, and many academies conducted by both. In Brooklyn there are six religious communities of women, some of them having more than one house, and having charge of several schools. There are three asylums in the diocese. In Newark there are four religious communities also, with several houses each, particularly the Sisters of Charity, who direct seventeen establishments.

A large seminary has lately been established near Troy for several dioceses in the province, which have united in the foundation. One hundred students are returned this year. There are several colleges, such as that of the Jesuits at Fordham, and that of the Christian Brothers at Manhattanville, diocese of New York, one at Seton Hall, diocese of Newark, a college and seminary under the care of the Lazarists, and one under the care of the Franciscans, in the diocese of Buffalo, and several collegiate institutions attended by day scholars, such as that of St. Francis Xavier, conducted by the Jesuits in New York, and several schools of a high grade conducted by the Christian Brothers.

The dioceses of Albany and Buffalo, detached from that of New York, were formed in 1847, those of Newark and Brooklyn, in 1853.

The diocese of Boston, as already stated, was formed in 1808. It then embraced the six New England States. Three new dioceses have since been formed within its first limits—that of Hartford, comprising the states of Connecticut and Rhode Island, in 1844; those of Portland for New Hampshire and Maine, and Burlington for Vermont, in 1853. In 1841 it had 30 churches and 31 priests. In what yet belongs to the diocese of Boston, viz., the whole of the state of Massachusetts, there are now 109 churches and 120 priests, while in Hartford there are 80 churches and 70 priests, in Portland 45 churches and 29 priests, and in Burlington 35 churches and 18 priests, making in all 270 churches and 237 priests in what constituted the

diocese of Boston in 1841. There is a Jesuit College at Worcester. There are several religious houses having boarding or day schools and asylums attached to them. The Sisters of Notre Dame, the Sisters of Charity, and the Sisters of Mercy, the latter particularly in Hartford and Portland, are the chief religious bodies.

The diocese of Cincinnati was established in 1821, and raised to an archbishopric in 1850. There were but few Catholics in it at the time of its first erection, and no priests, I believe, but the Dominican Fathers at Somerset. There was no church in Cincinnati itself at the time, but a lot having being procured, a small frame church a few miles from the city was moved into it. It was said facetiously that the new bishop put his cathedral in a wheelbarrow and brought it into town. This was in 1822. In 1841 there were 38 churches and 35 priests in the diocese, which then comprised the whole state of Ohio. In 1847 the diocese of Cleveland, in the northern part of the state, was detached from it. There are now 170 churches and 163 priests in what remains to Cincinnati, and 125 churches and 90 priests in Cleveland. Religious communities and charitable and literary institutions abound in both dioceses. There is a seminary for ecclesiastics in each diocese, a Jesuit college for day scholars in Cincinnati, several boarding and day schools, hospitals, and asylums under the care of the Ursulines, the Sisters of Charity, and other sisterhoods, almost all established or greatly enlarged within the period of which I have been giving an account.

The diocese of Detroit was founded in 1832. In 1841 it had 25 churches and 17 priests, and comprised the state of Michigan and Wisconsin territory. I do not find that there were then any religious communities or institutions in the diocese. It has since been divided, the dioceses of Milwaukee, comprising Wisconsin, and Sault St. Marie for Western Michigan, having been established, the former in 1844, the latter in 1857. Detroit itself has now 64 churches and 54 priests, Sault St. Marie 32 churches and 20 priests, Milwaukee over 300 churches and 150 priests. The Sisters of Charity have charge of an hospital, several schools, and asylums in Detroit. The ladies of the Sacred Heart and other sisterhoods also have establishments there, and Sault St. Marie has others. But Milwaukee is probably the most remarkable in the country for growth in everything connected with the Church. There were not more than four or five small churches and about six priests, with few Catholics, in its territory in 1841. I have already stated what the numbers are now. Besides these, we have a flourishing seminary, colleges, boarding and day schools, hospitals, several numerous religious communities, and a Catholic population of over 250,000.

The diocese of Vincennes, comprising then the whole of Indiana and one-half the state of Illinois, was formed in 1834, when there was, I believe, only one priest in its territory. In 1841 it had 27 churches and 30 priests. The diocese of Chicago in Northern Illinois, detached from it, was formed in 1844, and Fort Wayne, in Northern Indiana, in 1857. Vincennes itself has now 110 churches and 62 priests, Chicago 140 churches and 108 priests, and Fort Wayne 70 churches and 52 priests. The Sisters of Providence and those of St. Francis have several institutions in Vincennes; those of the Holy Cross have their chief establishment and other institutions in the diocese of Fort Wayne. There is also the important establishment of the university of Notre Dame at South Bend in the same diocese. In Chicago there is the university of St. Mary of the Lake, and several boarding and day schools and charitable institutions, under the care of the ladies of the Sacred Heart, the Sisters of Mercy, the Sisters of the Holy Cross, and other sisterhoods, there being 16 convents and 229 sisters of different communities in the diocese. The city of Chicago itself, which in 1841 had only a small frame church and one priest, who visited several other stations, has now 17 churches, several of them very fine buildings.

The diocese of St. Louis, established in 1826, and raised to an archbishopric in 1847, in 1841 had 40 churches and 66 priests. The following dioceses and vicariates have been since established within what was then its territory:—Little Rock, for the state of Arkansas, in 1844; the vicariate of Kansas in 1851, that of Nebraska in 1859, and the bishopric of Alton, for Southern Illinois, in 1857. The territory of the latter, more or less, was first ceded to form part of the diocese of Chicago in 1844, but has since been erected into a separate diocese as stated. There are now in the diocese of St. Louis itself, which includes the whole of the state of Missouri, 80 churches and 125 priests; in Little Rock, 11 churches and five priests (at least there were in 1860, since that time we have no return); in Kansas, 26 churches and 21 priests; in Nebraska, 6 churches and 8 priests; and in Alton, 100 churches and 75 priests. St. Louis itself had already in 1841 a theological seminary and college under the care of the Lazarists, and the university of St. Louis, conducted by the Jesuit Fathers. The ladies of the Sacred Heart, the Sisters of the Visitation, the Sisters of Charity, of Loretto, and of St. Joseph, had boarding and day schools, asylums, hospitals, and other establishments. All these have been much enlarged and their number increased, and other sisterhoods introduced, such as the Sisters of the Good Shepherd, the Sisters of Mercy, and the Carmelite Nuns. St. Louis is justly considered the most Catho-

lic city in the United States, and the best provided with Catholic institutions of every kind. Several institutions under the care of various sisterhoods, are to be found also in Alton and Kansas.

The diocese of Bardstown, as before stated, was founded in 1808. The see was afterwards transferred to Louisville. In 1841 it embraced the whole state of Kentucky, in which there were 40 churches and 51 priests. It was at that time already well provided with ecclesiastical institutions, having two colleges, and various sisterhoods in charge of important educational establishments. The Sisters of Charity and of Loretto were the principal. Their establishments have all been much enlarged, their number increased, and other communities introduced, such as the Sisters of the Good Shepherd, etc. The number of members in religious communities of women was returned in 1865 as being over 500. The diocese of Covington was detached from Louisville in 1853. In Louisville itself there are now 85 churches and 80 priests, and in Covington 22 churches and 25 priests. The diocese of Covington has also several institutions, under the care of various sisterhoods. A large Trappist monastery founded by French fathers exists in this diocese. The diocese has also a preparatory seminary, an hospital, and several asylums under the care of religious communities.

The diocese of Dubuque, formed a short time before, had in 1841 only 5 churches and 8 priests. The diocese of St. Paul was detached from it in 1850. The former, now extending over the state of Iowa, has 20 churches and 60 priests; the latter, extending over the state of Minnesota, has 72 churches and 43 priests. An important branch of the Sisters of Charity has been established in Dubuque, in which diocese there are in all fourteen religious communities of women, and several are to be found also in the diocese of St. Paul. The Trappist monastery, founded by members from Mount Meleray, Ireland, is located in the diocese of Dubuque.

The diocese of New Orleans was erected in 1793, before that territory was acquired by the United States. Its bishop was never subject to the metropolitan see of Baltimore, though he attended the councils held in that city. In 1850 the see became an archbishopric. In 1841 it embraced the whole of the state of Louisiana, and had 38 churches and 50 priests. The diocese of Natchitoches, in the northern part of the state, was established in 1853. New Orleans itself has now 85 churches and 123 priests, and Natchitoches in 1860 had 17 churches and 15 priests. An Ursuline convent has existed in New Orleans since the country belonged to Spain. There were already in 1841 some flourishing institutions also under the ladies of the Sacred

Heart, and an hospital and two asylums kept by the Sisters of Charity. Other sisterhoods have been since introduced, and the number of institutions very much multiplied. Two colleges have also been established there by the Jesuits, a theological seminary by the Lazarists, and another college by the Society of Mary.

In the foregoing I think I have gone over all the dioceses that were in the United States in 1841, and glanced at the changes that have taken place in them. Since that time Texas, New Mexico, and California, have been acquired from Mexico, and Oregon acquired, or our title to it established.

In this acquired territory there are now two archbishoprics, that of Oregon, established in 1846, and that of San Francisco, founded in 1853. The former has only one suffragan, viz., the Bishop of Nesqually. The bishopric of Monterey, and the vicariate of Marysville, belong to the province of San Francisco, and the three dioceses are in the state of California. The bishop of Galveston, in Texas, is subject to the archbishop of New Orleans, and the vicariate of Santa Fè, New Mexico, is in the province of St. Louis.

The following are the latest returns of these dioceses: Oregon, 17 churches and 14 priests; Nesqually, 16 churches and 14 priests; San Francisco, about 60 churches and 60 priests; Monterey, 25 churches and 25 priests; Marysville, 35 churches and 17 priests; Galveston, 55 churches and 44 priests; Santa Fè, 108 churches and 50 priests. Almost all these have been procured since the annexation of the country to the United States, as scarcely any priests and few churches of Mexican times are found there.

There are in the diocese of San Francisco two colleges for boarders, a theological seminary, one college for externs, several convents with boarding schools attached, and various other institutions under the care of different sisterhoods. There is a college under the Lazarists, and some institutions under the care of religious ladies in the diocese of Monterey, and some of the latter also in the vicariate of Marysville. There are five convents and two establishments under the care of the Christian Brothers in Galveston, and about a similar number of institutions in Santa Fè.

You have here what is but a *sketch* of the condition of the Church of the United States at present, but your readers may, I think, form from it an idea of the course things are taking. I am happy to say that the movement is onward, and everything would seem to indicate that it is likely to move on in similar proportions in future. The *number* of churches is not sufficient to give an adequate idea of the progress which has taken place,

as the majority of those which existed at the beginning of the period which I have referred to, have been taken down to make way for larger structures, and most of the churches of these days are far superior to what existed twenty-five years ago, and are attended by more numerous congregations.

To give a proper idea of our position, a more detailed account of the condition of our literary, religious, and charitable institutions would be necessary. But this would require much more space than I could venture to demand. Let the following suffice. Leaving out establishments belonging to private individuals, we have in the country about twenty-two purely ecclesiastical seminaries. Four or five of them are small or temporary institutions. Of the others, one (that at Troy) is a provincial seminary with one hundred students; six or eight of the others are merely preparatory; the others are for theological students or for students of every grade. Besides these, several of the colleges have departments for ecclesiastical students. There are in all about forty colleges, including those for day scholars exclusively. About half a dozen of those returned under this title are but incipient and experimental. The others are fair colleges. There are about one hundred boarding schools for young ladies, of which about a third are small establishments having but a few boarders; the others are good, well established institutions, under the care of religious communities, several having a numerous attendance. There are over one hundred asylums for children; one or two dozen for widows and other adults. There are about forty hospitals for sick or insane, under the care of religious communities, and about twelve establishments for penitents, almost all the latter under the care of the Sisters of the Good Shepherd.

It would be desirable also to give you a statement of the number and condition of the religious orders. But I find it impossible to make out anything approaching to a correct return. I will confine myself to the following brief outline.

There are in the first place the Jesuits, the first who came to this country. They accompanied the first Catholic settlers to Maryland in 1634. They have now eight colleges for boarders, externs being admitted to two of them, and nine for interns exclusively. They have also several churches in different parts of the country. The Dominicans settled in the west at an early day. They have establishments in Ohio, Kentucky, at Washington, and in California. The Augustinians have their headquarters in Philadelphia, near which city they have a college at Villanova. They have other establishments in New York and Massachusetts. The Redemptorists have four houses and six churches in Maryland, two in Pennsylvania, three in New York,

one in Illinois, one in Michigan, and one house with three churches in New Orleans. They occupy themselves chiefly with the Germans, for whom they have churches. One of their churches in New Orleans is for those who speak French, another for those who speak English. They give missions, however, also in English. The Lazarists have their head quarters in Missouri, but have houses in Baltimore, Buffalo, New Orleans, and other places. Different branches of Franciscans have houses in New York, Ohio, Illinois, Wisconsin, and other places. The Fathers of the Congregation of the Holy Cross have a large college at South Bend, Indiana, and other establishments elsewhere. The Oblates of Mary have two house in the state of New York. The Benedictines have a large monastery and college at St. Vincent's, in the diocese of Pittsburg; they have a college also in Kansas, and other establishments in Texas, Minnesota, New Jersey, St. Marystown, diocese of Erie, and Covington. Another community of the same order has various establishments in Indiana. The Trappists have monasteries in Iowa and Kentucky. The Passionists have houses in Pittsburg, Dunkirk, New York, Hoboken, New Jersey, and one near Baltimore. The Priests of the Most Precious Blood have houses in Ohio; and the Fathers of the Society of Mary, in Louisiana. The Christian Brothers, and other brotherhoods of a similar character, have many houses and schools in different parts of the country. The greater number of these orders or congregations have novitiates and scholasticates in this country.

It would take me too long even to give the names of the various orders of religious women, of whom there must be from 3,000 to 4,000 in the country. More than three-fourths of all the establishments alluded to have been founded since 1841.

You will see from this that we have much reason to thank God for the good that is done. We are suffering many losses, it is true, from various causes. But it is consoling to know that so much is done to resist the tendency to evil, and provide the multitudes flocking to this country with the means of salvation. All those which I have pointed out are evidently destined to increase in the future as they have in the past, and under the blessing of God and the protection of His Blessed Mother, to whose patronage the Church of the United States is specially dedicated, a flourishing Church is being built up, which, growing with the growth of the country, at least will render great glory to God, and may yet be the means of bringing into the fold many who do not now know the truth.

M.

THE SEE OF RAPHOE.

Menelaus (or Meanma) M'Cormaic held this see in the beginning of the sixteenth century. He was educated at Oxford, and Anthony Wood tells us that in their imperfect records he was styled *Carmgan Hibernicus*. He subsequently held the dignity of Dean of Raphoe, and was consecrated bishop of the see on the 16th of July, 1484. He died on the 9th of May, 1515. Before death he wished to be clothed with the habit of the order of St. Francis, and according to his direction was buried in the famous convent of the same order in Donegal.

The next occupant of the see whose name has been preserved to us is Cornelius O'Cahan, who is commemorated as Bishop of Raphoe in the year 1527, and is supposed to have lived till 1550. A manuscript of the British Museum, written in the year 1600, says of him: "Connor Cahan was the first bishop that made a pension with the Frineaghies, and he was the first that brought the bishop's thirds into his own hands".¹

The consecration of this bishop seems to have been delayed for a long time, probably through fear of the Irish chieftains of Tyrconnell. The diocese being represented to the Holy See as vacant, Dr. Edmund O'Gallagher was appointed its bishop on Monday, the 11th of May, 1535.² It is probably to this appointment that reference is made in the State Papers of Henry the Eighth (vol. iii. p. 87), where it is said that the Dean of Derry got the see of Raphoe by the recommendation of the King of Scots, though as we will just now see this would be also applicable to another Dr. O'Gallagher, who a little later held our see. The *Annals of the Four Masters* thus record Bishop Edmund's death in 1544:

"Edmund, bishop of Raphoe, the son of Brian O'Gallagher, died on the 26th February, after having received opposition respecting the bishoprick".

The manuscript of the British Museum to which we have already referred, states that the occasion of this controversy was Dr. O'Gallagher's appointment to the see "in Connor O'Cahan's time, but he died before the controversy was ended, so that Connor was bishop both before and after him".

On the death of Dr. O'Gallagher, a Dominican named Con (or

¹ This MS. is often cited in Cotton's *Fasti*. We are indebted for it to the kindness of John W. Hanna, Esq. It is numbered in the British Museum Add. MSS. 4797, fol. 48.

² Ex Act. Consist: "Die lunae 11^o Maii, 1534: ad relationem Reverendissimi Domini de Valle Ecclesiae Rapotensi in Hibernia provisum fuit de persona Edmundi cum retentione onanum et singulorum".

Quintinus) O'Higgins was appointed to our see. He was spiritual father of Hugh Dubh O'Donnell, and obliged that chieftain to go to Rome, to ask absolution there from the censures he had incurred by admitting the oath of supremacy. About the time of his appointment to Raphoe, he incurred the displeasure of some of the Irish princes, by fearlessly denouncing their irregularities, and in consequence O'Donnell resolved not to permit his consecration to take place. Dr. O'Higgins for his part was only too glad to have an opportunity of remaining beneath the hallowed shelter of the cloister, and voluntarily renounced the burden of the episcopate:

"Sicut autem", thus runs the record, "Quintinus dignitatem non ambivit sic etiam consecrationem non expetivit sed administrationis obeundae (quae ab episcopis fieri solet) exercitio se laetanter expedit et intra privati religiosi conditionem se cohibuit".

No other particulars are known to us about Dr. O'Higgins.¹ During the twenty years that he survived, he lived as an humble member of his holy order: he lost his life whilst crossing a river on his way to a chapter of the Dominicans, which was secretly held at Youghal in 1565.

Dr. Arthur O'Gallagher was the next bishop advanced to the see of Raphoe. His appointment is thus registered in the Acts of the Consistory of 5th December, 1547:

"Romae apud S. Petrum, die lunae 5^o Decembris 1547. Referente Reverendissimo Carpensi S. Sanctitas providit Ecclesiae Rapotensi vacanti per obitum bonae memoriae Edmundi O'Galenbait (sic) extra Romanam curiam defuncti, de persona Arthuri etiam O'Galenbait (sic) Decani Ecclesiae Derrensis in aetate legitima et presbyteratus ordine cum retentione Decanatus Ecclesiae Derrensis".²

The British Museum catalogue of the bishops of Raphoe gives the following particulars connected with this bishop whom it styles *Art McFelimy Fyn* O'Gallagher:

"He was a spirited gentleman, and went always with a troop of horsemen under his colours: he maintained wars with Calvagh O'Donel for a long time, wherein many spoils and hurts were done, together with the effusion of much blood on both sides".

The entry in the *Four Masters* fixes the precise date of his death, and proves that he was a true pastor beloved by his suffering flock:

¹ The error of De Burgo to which we called attention in *Record*, vol. ii. p. 152, probably had its origin in the similarity of name of the Bishop of Elphin with the Bishop Elect of Raphoe of our present text.

² In the Consistorial Acts on the same day, the following note is added: "Fuit facta eleemosina de viginti quinque ducatis, pauperi Episcopo Hybernensi ut comitatus lares suos repetere possit".

"Art Mac Felim Fin O'Gallagher, bishop of Raphoe, died at Ceann-Maghair (now *Kinnaweer*)¹ on the 13th of August, 1561. He was much lamented in Tirconnell".

The illustrious Donatus MacCongail was without delay appointed his successor, as is thus recorded in the Consistorial Acts:

"Die 28 Januarii, 1562: Referente D. Cardinali Morone S.S. providit Ecclesiae Rapotensi vacanti per obitum bonae memoriae Arturi extra Romanam curiam defuncti de persona D. Donaldi Magongoill Hiberni presentis in curia commendati itidem litteris Reverendi Patris David cum retentione Rectoriae Kyllatay (in another copy *Cilactai*)² Dioecesis Rapotensis".

This illustrious prelate was one of the few bishops of our Irish Church who reflected lustre on the closing sessions of the great Council of Trent. As pastor of Killaghtee he had acquired great fame for prudence and theological skill, and had visited Rome on matters connected with this diocese in 1560. Father David Wolf, S.J., was at this time discharging the duties of Delegate Apostolic in Ireland, and Dr. MacConghaill was one of those whom he chose as his companions in the perilous task of performing a visitation of some of the most disturbed districts of our island. In the autumn of 1561, Father Wolfe commissioned our prelate to proceed to Rome, bearer of important letters, and to lay before the Holy Father the true condition and wants of our Irish Church at this trying period of its history. The letters consigned to him on this occasion by Father Wolfe have already been published.³ A few extracts from them will suffice for our present purpose:

"May the true peace and love of our Redeemer be in our hearts.

"I addressed a letter a few days ago, through Sir William Neon, to your Excellency, on the state of the Church in this district of Munster; but now I deem it better to send in-person the bearer of this letter, Donald MacComghaill, to give full details to you, as he was the companion of my journey through Ireland; and as he is a man of judgment, well acquainted with the circumstances of this country, having also (as I will just now mention) some other particular business there.

"This Donald being my companion in Connaught, we saw there (though we did not visit them) the Archbishop of Tuam and the Bishop of Clonfert, who in the ways of this world are good and honest men. The bearer of this letter, Donald MacComghaill, was my companion in the district of Connaught, and there is no one in Ireland who is better able to give you accurate information about every-

¹ Kinnaweer is a town situated in the north of the parish and barony of Kilmaecrea, in the county Donegal.

² This is the parochial church of *Killaghtee* at present united with *Killybegs*.

³ Introduction to the *Lives of the Archbishops of Dublin*, p. 85 seqq.

thing; wherefore I send him to Rome for a two-fold purpose—1. to give you intelligence about myself, as well as about the bishops and archbishops, etc.; and 2. that as the bishop of Raphoe has lately been taken away from us, I know of no one better suited to be his successor; he is very learned according to the style of literature of this country, and he is beloved by every one; he moreover spent some time in Rome last year.

“About fourteen persons have started from Ireland without any letters from me, to procure that bishopric; amongst them is the Dean of Raphoe, a man who, as I have been informed by trustworthy persons, is far better skilled in the sword than in the cross. I pray your excellency not to give credence to him, should he plead ignorance of my coming to Ireland; for there is not an individual in the whole country, whether heretic or Catholic, that has not heard of my mission hither, in consequence of a notification which I caused to be published in every part of the island. As the vessel is now about to start, I will say no more, but recommend these three travellers to your excellency, as well as Sir William Neon, whom I already sent thither, praying God to preserve your excellency in health of body and mind, to His own greater glory and to the great advantage of this afflicted country.

“From Limerick, the 12th of October, 1561.

“Your excellency’s unworthy servant,

“DAVID WOLF”.

The following day Father Wolf gave to Donald and his companions another introductory letter, thinking that, perhaps, on arriving in France, they might with sufficient safety be able to consign to the courier the letter just cited:—

“The bearers of this note”, he says, “are the same about whom I wrote in my letter of yesterday, and in order that they may be able to despatch that letter by the courier, I gave them also the present lines, praying your excellency to receive them as persons recommended by me. The name of the secular priest is Donald Macgongaill; he is a man well versed in the affairs of this nation, and I wish your excellency would command him, in virtue of holy obedience, to make known to you how Donatus, Archbishop of Armagh, and the other prelates of this country, deport themselves. His companions are Andrew O’Creayn and Eugene O’Hart, whom I have already recommended to you, and whom I now recommend anew. I will add no more, as I leave everything in the hands of Donald. May our blessed Saviour grant me His true love, and preserve your excellency in health of body and mind”.¹

Dr. MacConghail was consecrated Bishop of Raphoe in the Eternal City, and soon after, in the month of May, set out for the

¹ This letter is dated 13th October, 1561, from *Pilchua*, which, however, is written in a most illegible hand, and probably is a mistake of the copyist for *Kilchree*.

town of Trent, to assist at the sessions of the great council which was convened there. In the metrical catalogue of the bishops who assisted at the council, Donald MacConghail receives the epithet of *the just*, and he is at the same time described as in the flower of his age and adorned with the comeliness of every episcopal virtue. His votes are more than once referred to in the Acts of the Council, and he seems to have always ranged himself on the side of strict discipline and canonical observance. At the close of the synod in 1563, Dr. MacConghail hastened back to his flock to share their perils in defence of the Catholic faith, and to break to them the bread of eternal life. Two provincial synods were held in Ulster during the subsequent years for the purpose of promulgating the Tridentine decrees; at the first, held in 1568, our bishop was unable to assist, being prevented by the continual wars which then harassed his diocese, as Dr. Creagh the martyr-prelate of Armagh informs us; but at the second, which was celebrated in 1587, *Donaldus Rapotensis Episcopus* is the second name that is registered amongst those who took part in its proceedings. The chief result of this provincial synod was the publication throughout the greater part of Ulster of the decrees of the Council of Trent:

“Publicari fecerunt”, writes our informant, “coram multitudine cleri ibidem praesente concilium Tridentinum ab omnibus esse recipiendum praecipientes in singulis parochiis recipi decretum de reformatione matrimonii”.

The Roman archives preserve only two additional entries regarding this prelate. In 1569 he is described as commending to the Holy Father a worthy successor in the see of St. Macarten; and the second entry commemorates that the special faculties usually granted to missionary bishops were renewed for him on the 4th of May, 1575. The manuscript of the British Museum, more than once already referred to, gives us some further interesting details connected with this bishop:

“He was the third great bishop”, it says, “that was in the Council of Trent; he was an active and a well qualified man: he could write well and speak both the Latin, English, and Irish tongues: commonly he accompanied O'Donell when he came to Dublin before the state: he dealt much for the business of the Church, and at length he obtained letters under my Lord Deputy Sir Henry Sydney's and the Council's hands, for the immunity of his church, that neither English or Irish should have cess or press upon the Church lands, and if any number of persons should offend contrary to the Lord Deputy and Council's order established in that behalf, that such delinquent shall pay into the Church ten fold as much as should be thus wrongfully exacted”.

The *Annals of the Four Masters* fix the death of Dr. MacConghail on the 29th of September, 1589. He died at *Cealla Beagai*, now Killybegs, in the county Donegal. On the summit of a hill which rises above the beautiful bay of Killybegs, and beside a moss-grown cemetery, there stands a ruin which tradition marks out as the church to which our bishop retired in times of peril to offer up the holy sacrifice for his flock, and the same tradition attests that his venerable remains repose in the adjoining cemetery.

His successor was Niall O'Boyle, of whom the British Museum manuscript of 1600 merely states, "who now liveth". His appointment is registered in the Consistorial Records on the 5th of August, 1591:

"Anno 1591. die 5^o Augusti, Referente Cardinali Senonensi, privisum fuit Ecclesiae Rapotensi in regno Hiberniae vacanti per obitum Donaldi MacComagill de persona Nigellani Obeill cum dispensatione super eo quod non sit Doctor".

In a list of the Irish clergy, drawn up about 1580, and preserved in the Vatican archives, there is a *Cornelius' Builleus* commemorated, who was probably the same as our prelate. He is described as a native of Ulster, about thirty-five years of age, better skilled in the Irish language than in the English, and at the time studying in Portugal, though he was ready at a moment's notice to embark on the mission in Ireland. The episcopate of Dr. O'Boyle embraced some of the most trying periods of the history of our island. The good bishop often shared the perils of the Irish camp, and in 1597 he was arrested by the English soldiery,² but after many hardships was again restored to liberty. He survived for many years the overthrow of the Irish chieftains at the close of Elizabeth's reign, and he lived also to witness the flight of the Earls in 1607. His death is marked by the *Four Masters* in 1611,³ on the 6th of February: "Niall O'Boyle, bishop of Raphoe, died at Gleann Eidhneghe,⁴ and was interred at Iniscooil (now Iniskeel)". Dr. Eugene Matthews, who, as Bishop of Clogher, had been for some years companion of our bishop in the province of Armagh, speaks of him

¹ Dr. Eugene Matthews, in 1623, commemorating our prelate, also Latinizes his Irish name by *Cornelius*.

² O'Sullivan, *Beir. Hist. Cath.*, p. 204.

³ It is perhaps through inadvertence that Cotton places the death of Dr. O'Boyle in 1601, citing the *Four Masters* as his authority. However, this error, a very convenient one for the point which the learned Dean was trying to establish, viz., the Protestant succession, is left uncorrected in the appendix and in the supplemental volume of the *Fasts*.

⁴ It is now called Gleneaney in the parish of Inver, county Donegal. Iniskeel is an island near the mouth of Gweebarra Bay. Mooney's MS. Hist. of the Franciscans, written in 1618, places the death of our bishop in 1611.

in 1623 as "the aged Bishop of Raphoe, who died not very long ago"; and again as one "who lived for some years under James's rule, and faithfully discharged his functions though beset by dangers and persecutions".

Dr. O'Boyle was one of the Irish prelates to whom an important letter was addressed in 1609 by the then reigning Pontiff, Paul the Fifth, confirming to the exiled Hugh O'Neil, Earl of Tyrone, the privilege of *Ius-Patronatus*, which had been long enjoyed by his predecessors in regard of several benefices. As our readers will perhaps be curious to learn the names of the benefices which were thus confirmed in the gift of the great O'Neil, we give in full that portion of the letter of the Sovereign Pontiff which commemorates the various churches and districts to which this *Ius-Patronatus* should extend:

"Exhibita nobis nuper pro parte dilecti filii nobilis viri Hugonis Comitis de Tyrone petitio continebat quod licet ipse suique Majores et Praedecessores Comites de Tyrone qui hactenus extiterunt ab immemorabili tempore semper fuerint in pacifica Possessione seu quasi Juris praesentandi ad Rectorias et perpetuas Vicarias ac alia etiam simplicia Beneficia Ecclesiastica Parochialium Ecclesiarum de Cluainefecioll, Killmore, Teighnan, Duirreninse, Drayinchrie, Inige, Duirribuchie, Sheanchuille, Oiregioll, Omulchierale, Achilonghe, Carrus-hiell, Killishill, Teighnan, Maguirke, Doughemoir, Druymglase, Tollinuskine, Kibraemane, Cluaindee, Balechluige, Cillnaul, Donaghejnrie, Ardheha, Ardbee, Dissartfliuin, Tanlaght, Balledirie, Lessan, Dirrileran, Kildress, Desarteriaghe, Donagheriesk, Dromerathe, Magherliffioll, Bullemhuir, et Bullemachuan, necnon de Lauchuill, Dromore, Drinrathe, Killskire, Termononomonhan, Termonmagraha, Mukcoull, Cuillachie, Ourney, Ardstra, Cammas, Corake, Coppy, Donaghecaufy, Bodonie, Donacheguide, Leyke, Crainas, Magheratke, Killelaghe, Killrie, Inishdeoide, Tanlaught, Ichireelie, Kilhunnecan, Desartmarten, Ballenyskrine, Cammas, Dunboe, Tanlaghe-dearea, Dungruinne, Athlonghe, Druimchare, Balledassayhe, Baineine, Tanlaigh, Troulegan, Firaghuaill, Commar, Banchor, Erregiol, Desartituaghuill, Sgheydea, Athageine, Cluaine et Dungenin, locorum Armachanae et Derensis respective Dioecesis: Nihilominus a nonnullis annis ex quo ob injuriam temporum et bellicos tumultus in statu et ditione dicti Hugonis Comitis causa fidei Catholicae, quam semper fovit, exortos, scripturae et documenta Ius-Patronatus hujusmodi concernentia ab Haereticis exusta fuerant ac propterea dictus Hugo Comes Ius-Patronatus hujusmodi minus exacte probare seu verificare potest. Cum autem non sit justum quod dictus Hugo Comes, ejusque majores praefati Rectoriarum et vicariorum ac Beneficiorum hujusmodi Fundatores qui in id unum dumtaxat insudarunt ut personae habiles et populo gratae eisdem Rectoriis ac Vicariis et Beneficiis ex eorum praesentatione hujusmodi praeficerentur, quique, Patriae et Fidei Catholicae inibi periculi tanti, sua ope et industria succurrerunt, ob praemissa incommoda defraudentur, ac

proinde ne imposterum similibus impetrationibus praesertim durante haeresi in regno Hiberniae aliquis locus relinquatur, neve dictus Hugo Comes et ejus in dicto jure Patronatus successores hujusmodi molestiis de caetero implicentur, quare pro parte dicti Hugonis Comitibus nobis fuit humiliter supplicatum quatenus in praemissis opportune providere de benignitate Apostolica dignaremur. Nos igitur ipsum Hugonem Comitem praemissorum meritorum suorum intuitu specialibus favoribus et gratiis prosequi volentes, etc., etc. Datum Romae apud S. Petrum anno Incarnationis Dominicae 1609. quarto Kalendas Aprilis, Pontificatus nostri anno quinto".

Thus, then, the Catholic episcopate of Raphoe presents an unbroken series of worthy pastors throughout the whole of Elizabeth's reign—pastors, too, who were chosen from the ranks of those who, in season and out of season, had been engaged in ministering to the spiritual wants of their afflicted country. How was it in the Protestant succession? Were we to believe the advocates of an alien Established Church in our island, this succession would be linked in an uninterrupted series with the first fathers of our Church: but, alas for their fanciful theory, there is scarcely a single see of our island that does not still trace in clear detail the legitimate succession of its Catholic bishops, and repudiate in the same indubious manner the hireling pastors whom the government of Elizabeth would intrude upon our suffering Church. As regards Raphoe, we learn from Ware, Cotton, and other standard authorities, that no Protestant appointment was made till the year 1605, when Dr. Montgomery, a Scotchman, was sent to dissipate the darkness of the benighted papists of Tyrconnell. He thus came to Raphoe whilst it was ruled by its legitimate and canonically appointed bishop, and we would wish our friends who uphold the episcopal succession in the Established Church, to tell us what claims that gentleman could have to inherit the spiritual authority of the many sainted successors of St. Eunan in this ancient see.

N A P L E S.

PART II.—CONCLUDED.

Leaving Pozzuoli and its interesting remains, we renew our drive along the shores of Baiae, and traverse the new strand which rose with Monte Nuovo, as we have already related, and which so altered the outline of the beautiful Bay. This broad tract of shore rises from twelve to twenty feet above the level of the sea, and is shut in on the land side by the ancient cliffs which were once washed by the now distant waves. Skirting

the Monte Nuovo, and casting a longing glance towards its cratered head, which we cannot now spare time to visit, we hasten on to what is perhaps the most classic spot in this supremely classic region; for who is there so little versed in ancient literature as not to feel a throb within his breast when approaching those places which Homer, Virgil, Horace, and Lucretius, have combined to immortalize? What memories are conjured up by those names, "familiar in our mouths as household words", Avernus, the Lucrine Lake, the Elysian Fields! Who has not longed, when spellbound by Virgil's graphic page, to visit places he has painted so vividly; and yet withal not without misgivings, lest the poet's skill have drawn from imagination rather than from nature, and so the prose of reality might but dim the bright picture which poetry had made to glow so brightly?

With some such misgivings as these we leave the carriage at the margin of a low swamp, which lies between Monte Nuovo and the hills of Baiae, and pick our way after our loquacious guide along a broken road which leads from the shore towards some wooded heights beyond. And this is the Lucrine Lake; at least this is all that remains of it after man and nature had done their best (or rather worst) to destroy it. First, Agrippa cut his canals through it, when he united by its means Avernus with the waters of the Bay, and made his famous Julian Harbour (Portus Julius); and then Solfatara thrust up its Monte Nuovo into the midst of it, and destroyed alike its ancient glories and its modern uses. It was but a discouraging opening for our classic researches, and we wended our way amidst its ruined dyke and shattered quays towards the Cimmerian shore in a somewhat accordant gloomy frame of mind. And now a winding path leads us to a broad circular lake, shut in by well-wooded heights on all sides, save on the south through which we enter. The sun shines brightly on its placid waters, and the whole scene is rich in sylvan beauty. Can this be the Lake of Avernus? this the mystic spot which Virgil thus describes:

"Spelunca alta fuit, vastoque immanis hiatus,
Scrupea, tuta lacu nigro nemorumque tenebris;
Quam super haud ullae poterant impune volantes
Tendere iter pennis. Talis sese halitus atris
Faucibus effundens, supera ad convexa ferebat;
Unde locum Graii dixerunt nomine Avernum".

And which Dryden paraphrases in his majestic style:

"Deep was the cave; and downward as it went
From the wide mouth, a rocky rough descent;
And here th' access a gloomy grove defends;
And here th' unnavigable lake extends,
O'er whose unhappy waters, void of light,
No bird presumes to steer his airy flight;

Such deadly stench from the deep arise,
 And steaming sulphur, that infects the skies.
 From hence the Grecian bards their legends make,
 And give the name Avernus to the lake'.

Can this be the sunless retreat of those children of darkness,
 the cave-haunting Cimmerii; this the fitting home to which our
 own Milton, carrying on the antique tradition which Homer
 and Virgil conveyed to one as great as themselves, banishes

"loathed Melancholy,
 Of Cerberus and blackest midnight born,
 In Stygian cave forlorn,
 'Mongst horrid shapes, and shrieks, and sights unholy!
 Find out some uncouth cell,
 Where brooding darkness spreads his jealous wings,
 And the night raven sings:
 There, under ebon shades and low-brow'd rocks,
 As ragged as thy locks,
 In dark Cimmerian desert ever dwell".

Certainly this is the spot, though its present aspect so little
 accords with its traditional character.

The antiquity and universality of that tradition are in themselves sufficient proofs that Virgil did not draw altogether upon his imagination for the picture he has left us; but beyond this, if we judge of what nature has done here by her works in other volcanic regions, and bear in mind the effect of Agrippa's engineering operations, we may easily perceive how true the poet's description may be, not of what he himself saw, for in all probability but little of the great change has been wrought since his time, but of those gloomy features which impressed themselves so deeply on the minds of successive generations, and left their record in the traditions of centuries.

Let us briefly trace the successive stages through which Lake Avernus may have passed, each one of which can be illustrated by the present condition of adjacent craters. In all probability, like Agnano, it fills an extinct volcano; its waters have gradually risen, and so for a while may have lain low down in the bottom of a frightful abyss. In time the steep sides would be covered with thickly crowded trees, like Vesuvius in the time of Spartacus, and like Astroni in the present day; the mephitic vapour which bubbles up so freely in Agnano, and gushes forth with such violence in Solfatara, would doubtless rise from the waters of Avernus, poisoning the confined air which brooded over the dark waters, and adding fresh gloom to the deep shadows cast by a rank foliage over the fatal spot. Thus may we easily restore the scene which Homer, drawing on the same venerable tradition centuries earlier, so powerfully painted:

*"Ενθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι,
 Κώκυτός θ'· ὅς δ' ἢ Στυγὸς ὕδατος ἰσὶν ἀπορρώξ·
 Πιτὴν τε, ζύνεσις τε δύο ποταμῶν ἱριδούκων.*

And which Pope renders so well in his sonorous lines:

"There fix thy vessel in the lovely Bay,
And enter then the kingdoms void of day;
Where Plegethon's loud torrents, rushing down,
Hiss in the flowing gulf of Acheron;
And where, slow rolling from the Stygian bed,
Cocytus' lamentable waters spread;
Where the dark rock o'erhangs th' infernal lake,
And mingling streams eternal murmurs wake".

Probably in these dark recesses of the crater's sides, now buried beneath the waters, dwelt that ancient race, the Cimmerii, of whom the poets speak; certainly there are caves enough remaining amid the hills which now shut in the lake, to show the ancient condition of the place, and thus to confirm what early history records, that these people were something more than a poetic dream.

The darkness and gloom which then overshadowed the lake, the poisonous air which made it heavy with death, naturally wrought upon the minds of the superstitious and imaginative race, until they peopled it with direful spectres, and grew to regard its sulphurous caverns as the very jaws of hell (*fauces Orci*).

Thus Homer gives shape to the rude tradition and welds it into immortal verse:

Ἐνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε, πόλις τε,
Ἡῖρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοῦς
Ἡῖλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν,
Οὐδ' ὅποι' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
Οὐθ' ὅταν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτρέπηται·
Ἄλλ' ἐπὶ νύξ ὅλοη τέταται δειλοῖσι βροτοῖσι.

Which Pope thus renders:

"There, in a lonely land and gloomy cells,
The dusky nation of Cimmeria dwells;
The sun ne'er views th' uncomfortable seats,
When radiant he advances, or retreats;
Unhappy race! whom endless night invades,
Clouds the dull air, and wraps them round in shades".

As the waters rose in the lake, the wildest features of the scene departed; and when Agrippa came with his utilitarian scheme for uniting Avernus and Lucrinus by canals with each other and with the bay beyond, the twenty thousand slaves who swept down the gloomy forest and cut the broad trenches until the wide port was formed, demolished at the same time the last remnant of that which gave a local habitation to the ancient tradition, and left to the poet's pen to paint for posterity the scene which had for ever passed away.

It was at that very moment of transition that Virgil visited the spot; his keen eye seized the evanescent features of the scene, his vivid imagination supplied what time and circum-

stances had destroyed, and his genius preserved them for future ages.

It is here, indeed, that the greatness of that genius can be best appreciated; for here we have, as it were, the raw material which it wove into so exquisite a tissue; here we can see out of what poor elements the poet's mind could elaborate such marvellous pictures.

For instance, passing along one side of the lake we come to the mouth of a tunnel, where the inevitable custode awaits us with his key and bearers—for it seems we must cross Acheron, not in Charon's boat, but on human shoulders—we light our torches and mount our guides, and wend our way along the damp and gloomy passage,

“Deep was the cave, and downward as it went,
From the wide mouth, a rocky rough descent”.

After a while we turn abruptly to the right and pass through a narrow opening into the Sibyl's cave. The uncertain light of the torches, the splashing of the waters through which our bearers wade, the half naked forms and wild uncouth manners of the men themselves, the rude aspect of the place, and the traditions which grow so real on the spot itself, all combine to impress the mind with a sense of awe which gives some sort of insight into what men must have felt in days when Paganism bore undisputed sway, and the Sibyl's word was a thing of power.

To sit in one of the recesses, with which the cave is surrounded, where many a heart beat fast betwixt hope and fear while waiting for the voice of fate at the Sibyl's lips; to look across upon that broken stair down which the messenger of the gods so oft descended, while Acheron flowed sullenly at our feet, and flashed back the glare of our rude torches; and to imagine in our grim, stalwart guides, the ministers of the powers which there had so long ruled supreme: this was indeed a new sensation, and to what did we owe it? Surely not to the very commonplace tunnel through which we had been carried, nor to the ruined bath in which we were seated, wherein the useless water stagnated in the clogged courses; but to the intellectual might of the great Enchanter who had seen and transmuted into gold these sordid elements. What was it but another illustration of what a far greater than Virgil has revealed of the power of imagination:

“The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name”.

Recrossing the Styx, like Orpheus and a few other favoured mortals, we once more revisited the realms of day, and quitting a spot so rich in poetic traditions, with increased admiration for the genius which had wrought them into such enduring life, we returned to the seashore and pursued our way towards Baiae. Before we had gone far we were invited by a poor custode, to enter the *Stufe di Nerone*, a dark narrow passage excavated at some height in a rock which there overhangs the road. Let us hope that charity as much as curiosity induced us to accept the poor fellow's appeal, for he seemed in need of much more than Nero's baths could afford him. We climbed up and entered a rude cavern in the face of the rock, and then learned that a dismal passage at the end led down to some hot wells where the temperature stood at 182° Fahr. The practice is to send the custode with eggs in his hand into the heated vapour where he awaits their boiling. While he was absent we explored the passage, as far as our powers of endurance would permit us, but speedily returned bathed in perspiration, to await the result of the egg experiment. Presently the poor, half naked creature returns, panting and steaming with heat, the cooked eggs, the tokens of his success, in his trembling hands. We accept the tokens, test their state, and finding them thoroughly boiled, we eat them.

"Nero's gift is better than Nero's self", we exclaim; and then find that Martial has anticipated our profound remark:

"Quid Nerone pejus?
Quid thermis melius Neronianis?"

Which may be freely rendered:

"What worse than Nero's self can be?
What better than his baths?"

And now at length, after so many pleasing interruptions, we are close upon the Bay of Baiae, properly so called, and beautiful indeed is the scene which opens upon us. The lofty range of hills, which stretches round the whole of the gulf, and terminates on this side in the promontory of Misenum, throws out giant escarpments down into the very sea. One of the boldest of these is crowned with the Castle of Baiae, which overhangs the beach. The seashore is thus narrowed to a mere strip lying between and in front of these romantic crags, and here did the patricians of old Rome build as their vast resources and quaint fancies suggested. But soon the narrow bounds were filled, and then the adjacent heights were crowded with villas, and into the very waters of the Bay did their dwellings extend. Thus is it that the whole range of hills is covered from summit to base with classic ruins, where they must be sought out amid the

abundant foliage which has overgrown them, and which, mingling so gracefully with broken arch and ruined shrine, blends all into one rich harmonious picture, beautiful in its varied outline and rich in its minutest details. But when all this has been explored, Baiae is not yet exhausted, for we must glide over the placid waters and look down into their depths to see the remains of the villas which literally rose in the midst of the waves. Nor must we suppose, as we should naturally be inclined to do, that the convulsions which have at times upheaved the adjacent shore of the Bay, have here sunk what was on dry land into the deep below; for Horace tells us of this strange freak of fancy which led men to build their houses on the very heart of Neptune:

"Tu secunda marmora
Locas sub ipsum funus, et sepulcri
Immemor, struis domos;
Marsique Bais obstrepentis urges
Summovere litora,
Parum locuples continente ripâ".

"And you, with thoughtless pride elate,
Unconscious of impending fate,
Command the pillar'd dome to rise,
Where lo! the tomb forgotten lies;
And, though the waves indignant roar,
Forward you urge the Baian shore,
While earth's too narrow bounds in vain
Thy guilty progress would restrain".

But let us row back to land and explore some few of the innumerable ruins which crowd the wooded heights or cluster in the vineyards which now adorn their base. Carefully avoiding the controversy which ever rages with more or less warmth respecting the original destination of the buildings we visit, we are content to accept the present names which the ruins bear, and follow our guide into the tomb of Julia Agrippina, where we attempt to throw some light from our rude torches—relics of our Stygian expedition—upon the graceful figures and ornaments in relief which decorate the walls and vaulted roof of the semicircular corridor. But so many have been before us who have left their sooty marks upon the delicate work, that we can with difficulty discern what once was doubtless beautiful. What interested us more, both in itself and in the accessories of the scene, was the Temple of Mercury, in form and arrangement a miniature Pantheon, circular, vaulted and with a central aperture in the roof; perhaps the model from which Agrippa built his great Pantheon at Rome, or a small memorial which he here erected of his greater work. Half filled with ruins, its present floor is nearly on a level with the dome itself, and thus it becomes a whispering gallery with a powerful echo. Alas! its

powers were severely tested, and we were made to suffer accordingly; for scarcely had we tried the echo in the usual way by a low whisper against the wall, when lo! the custode with his wife and daughter entered, and, would the Signori like to see the Tarantella danced? Of course we were delighted at the idea; the national dance by real Neapolitans in a ruined temple at Baiae, what could be more correct? At the first bang of the tambourine we at once felt to what we had committed ourselves: the fierce echo took up the notes in a voice of thunder, and intensified the discordant sounds; and when the shrill voice of the player was added, the agony was more than could be long endured. Yet was the scene picturesque after its kind; the bright sun-light, streaming in at the open roof, fell aslant upon the gay costumes of the dancers, and lighted up their really graceful groupings. True the custode was old and weather beaten, yet could he outdance his younger companion; and after all, the Tarantella is the Tarantella, that is, the most joyous, graceful, and telling dance that has ever gladdened our eyes; and so we closed our ears as best we could, and feasted our eyes upon the poetry of motion.

But now our guide suggests that rest and refreshment should follow the morning's long and exhausting work, and dilates with voice and action upon the cuisine of the chief Albergo of the place; so we are led not unwilling captives to what proved to be only an Osteria, which, if not fulfilling all the brilliant promises of our Cicerone, at least provides all we need.

Picturesque indeed are these simple roadside Inns: their solid masonry, deeply recessed doorways, massive external stone staircase, and flat roof festooned and shaded with vines, and graced with gay flowers, combine into a bright, pleasant picture, and have a venerable, antique look which harmonizes well with the scene around.

Mounting the outer stair, we make our way to the upper chamber, and passing through a large and promising kitchen, seat ourselves where the whole sweep of the Gulf is beneath our eyes, from Misenum to Nisida; a scene to make one bear with equanimity a longer interval than was given us between our arrival and the appearance of our luncheon.

Of course at Baiae we could content ourselves only with oysters and Falernian. Horace and Cicero were our authorities, and seldom did mortals err less than we in following such sage counsellors; for Baiae yet retains its old renown for oysters, though one would hardly imagine that the Lucrine Lake could still furnish them out of its marshy shallows.

While we were admiring their size, we could not help wondering within ourselves where Cicero learned his natural history,

and whether, after all, there was any truth in his solemn dictum, at which we had so irreverently laughed, "Ostreis", says he, "et conchyliis omnibus contigit, ut cum luna pariter crescant, pariterque decrescant". Oysters and all shell fish increase and decrease in accordance with the changes of the moon. If so, it was fortunate for us that we had come to Baiae when the moon was full. Allowing all credit to the delicate flavour of the Lucrine oysters, we still hold that we have better ones at home, and lest national prejudice might be held to sway our judgment, we quote a high epicurean authority on our side,—no less than Juvenal himself,—who says:

"Circaeis nata forent, an
Lucrinum ad saxum, Rutupinoque edita fundo
Ostrea, callebat primo deprendere morsu".

Which has been thus characteristically done into English:

"Who,
At the first bite, each oyster's birthplace knew;
Whether a Lucrine or Circean he'd bitten,
Or one from Rutupinian deeps in Britain".

And surely the sage Romans would not have sent all the way to Richborough in Kent—that ancient *Rutupæ* in whose shadowy streets and ruined castle the very form of old Rome yet lingers—for what they could get so much nearer home, had they not anticipated the scientific dictum of Professor E. Forbes, who says in his *History of British Mollusca*, with all the weight of his great name: "The *Ostrea edulis* may be said to have its capital in Britain, for though found elsewhere on the coasts of Europe, both northward and southward, in no part of them does it attain such perfection as in our seas".

Although we had ordered only oysters and Falernian, we took quite as a matter of course a smoking supply of macaroni which preceded them: for your true Neapolitan would as soon think of not dining at all as of omitting this national dish. This set us again speculating as to whether the old Romans with all their epicureanism ever attained to macaroni, and if not, what was that kind of bread which Pliny calls *panis ostreararius*, the bread which was to be eaten with oysters, and whether it was the brown bread and butter which is *de rigueur* with our English whitebait. And what of the Falernian wine? In truth we must confess it "needed a bush". Whether its wonted fire had died out in time, or our host of the Osteria had baptized an inferior vintage with a noble name in honour of our visit (and indeed it tasted strongly of the water), in sooth we needed not to say with Horace:

"nisi Hymettia mella Fa'erno
Ne biberis diluta".

"Then the Falernian grape with pride d'sclaim,
Unless with honey we correct its flame".

But there on that classic spot, so full of genial thoughts, so rich in memories of the amenities of life which philosophers had interchanged and poets chronicled, it were indeed a poor banquet which would not acquire some gusto from the associations so closely interwoven with the history of the scene: and thus the Falernian sparkled with a brilliancy not its own, and the oysters seemed gifted with the truest British flavour.

And now when we are once more ready to start afresh on our expedition, we find that it is time to turn towards Naples. Provoking is it to leave so much yet unexplored. Misenum itself stretches out its arms towards us, and if the Mare Morto repels us by its uninviting name, are there not the Elysian Fields beyond? And when the extreme point itself is reached, are not those syrens, Procida and Ischia, luring us to cross the narrow straits over the rippling waters which, in the bright afternoon sun, glitter in wavelets of molten gold? But resolutely we turn our backs upon all these unexplored regions, and dash over the crisp sands and along the meandering shore, glancing in our rapid transit at some of the points which had marked our morning ramble, and enjoying with fresh zest their varied beauties, because thereto is now added the charm of memory, in that what before won us by its novelty, now holds us with a more enduring bond, as those whom we like at first as acquaintances we have learned in time to love as friends. And thus as we pass along how many a spot has now its personal interest, woven by some trivial incident into our own lives, becoming henceforth a part of ourselves, and living in our recollections of these happy days!

It was not our good fortune to revisit Baiæ, at least under circumstances which admitted of our completing the circuit of the Bay. On quitting Naples on a bright afternoon we sailed into its sheltering haven under a fresh breeze, and were detained there for some thirty hours, closed in for most of the time in a gloomy fog. We had coasted Ischia ere the storm arose, and were looking forward to a pleasant sail in the little post steamer along the romantic shore to Leghorn. But a sudden squall sprung up, and the voyage which should have lasted for little more than a single day was not completed in less than four.

Oh! the misery of that prolonged pitching and tossing! Why had we not gone by land? why had we not read Virgil to better purpose than thus to trust ourselves to the Syren South? Why, when the pleasure of a short voyage was held out so seducingly before us, did we not exclaim with Palinurus:

"Mene salis placidi vultum fluctusque quietos.
Ignorare jubes? mene huic confidere monstro?
Ænean credam quid enim fallacibus austris,
Et coeli toties deceptus fraude sereni?"

"Me dost thou bid to trust the treacherous deep!
The harlot smiles of her dissembling face,
And to her faith commit the Trojan race?
Shall I believe the Syren South again,
And, oft betrayed, not know the monster main?"

But it was now too late; we had committed ourselves to the tiny steamer, and must stand the hazard of the die. Gallantly the little vessel worked its rough way towards Leghorn, overladen with conscripts, and struggling with difficulties, for which its dainty deckings and fragile form seemed little fitted; at one time pushing bravely on its troubled course, and then again putting back into a friendly harbour. Hidden rocks were in its course, and on them we struggled for existence for a brief, trying interval; but at length the brave little steamer rode triumphantly over all difficulties and dangers, and gracefully glided into the calm waters of Leghorn, where we took our farewell at once of the vessel and the Mediterranean.

It is but justice to add that, having tried both, we give the decided preference to the Italian over the French steamers on this line: and this we do after having travelled first class in the latter and second class in the former. We found the accommodation was quite as good in the one as in the other, whereas in civility and cleanliness the Italian far exceeds. In ordinarily fine weather, nothing can be more delightful than a voyage along this enchanting coast in these gay little steamers. Islands and harbours of historic name are frequently in sight, while ever before the eyes are the glorious Apennines, which run in bold outline through the midst of the land, and send out branches that reach in many instances down to the coast. But we must stay our pen, which has already run too fast, and bid farewell to the brightest spot on earth which it has been our lot to visit, in the hope that we may induce some of our readers to judge for themselves of what we have feebly attempted to describe, and then we are sure that they will feel indebted to us for a pleasure which can be enjoyed but never completely expressed.

H. B.

LITURGICAL QUESTIONS.

1. Can a person bound to the recitation of the Divine Office use a Breviary which has not been approved of by the ordinary, without incurring a censure?

1. We have no hesitation in giving a direct answer in the affirmative to this question. The difficulty in the case seems to arise from the very strong terms used by the Supreme Pontiffs, Pius the Fifth and Clement the Eighth, in the bulls published

on occasion of the revision of the Breviary. The former Holy Pontiff, wishing to provide against a repetition of the evils arising from adulterations and corruptions in the text of the Breviary, decreed:

“Ut¹ breviarium ipsum ubique inviolatum et incorruptum habeatur, prohibemus ne alibi usquam in toto orbe, sine nostra, vel specialis ad id Commissarii Apostolici, in singulis Christiani orbis regnis et provinciis deputandi, expressa licentia imprimatur, proponatur, vel **RECIPIATUR**. Quoscumque vero illos secus impresserint, proposerint, vel *receperint* excommunicationis sententia eo ipso innodamus”.

About thirty years (1602) after the publication of this bull by Pius the Fifth, the then reigning Pope Clement the Eighth decreed:

“Ut² autem illius (*Breviarii ab eo recogniti*) usus in omnibus Christiani orbis partibus perpetuis futuris temporibus conservetur, ipsum Breviarium in alma urbe nostra in eadem typographia (*Vaticana*) tantum et non alibi imprimi posse decernimus; extra Urbem vero juxta exemplar in dicta typographia nunc editum et non aliter, hac lege imprimi posse permittimus, ut nimirum typographis quibuscumque illud imprimere volentibus id facere liceat requisita tamen prius et in scriptis obtenta dilectorum filiorum Inquisitorum hereticæ pravitatis in iis locis in quibus fuerint, ubi vero non fuerint Ordinarium locorum licentia; alioquin si absque hujusmodi licentia dictum breviarium sub quacumque forma de caetero ipsi imprimere aut bibliopolæ vendere præsumpserint, typographi et bibliopolæ extra statum nostrum ecclesiasticum existentes excommunicationis lætæ sententiæ penæ subjacent, . . . Et nihilonimus eorumdem breviorum . . . usum . . . *sub eisdem poenis* perpetuo interdiciamus et prohibemus.

Finally, Urban the Eighth, thirty years later, pronounces sentence of excommunication:

“Si³ quis . . . contra præscriptam, breviarium Romanum aut

¹ Constit. *Divinam psalmodiam*. v. Brev. Rom. P. Hiem.

typographus impresserit aut impressum bibliopola vendiderit, excommunicationem . . . ecclesiasticam”.

And further on he declares, “Breviaria sine prædicta facultate impressa aut evulgata *eo ipso prohibita censeantur*”. The expressions used in these constitutions are undoubtedly strong; they acquire, however, greater force when considered in conjunction with the very many decrees of the S. Congregation of Rites on this subject.

We find in substance the one answer given by this S. Tribu-

² Bulla Pii V, “*Quod a nobis*”. Brev. Rom. Pars. Hiem.

³ Constit. Clement VIII., “*Cum in Ecclesia*”. Brev. Rom. P. Hiem.

nal to every question proposed: "*Pontificias constitutiones in suo robore permanere et abusum non esse tolerandum*", etc., etc. Whilst it seems very probable, from the constitution of Clement the Eighth, that the Pope really wished to inflict a censure, as well on those who use as those who print or publish Breviaries which have not been approved of, it seems no less probable that Urban the Eighth, when proscribing the use of a non-approved Breviary, and omitting all mention of censure, wished to interpret the decree of his illustrious predecessor with a greater degree of indulgence, or intended directly to moderate its rigour, by confirming the prohibition, withholding, however, the penal sanction. This alteration in the Pontifical sanction was not without reason; indeed the censure was inflicted not for any *intrinsic*, but rather for *extrinsic* reasons. To one who reflects on the matter for a little while, it must appear self-evident that otherwise the punishment would not be in proportion with the fault. For how can the punishment be said to be in proportion to the fault, if a person reciting the office from a Breviary which has not been approved of, is placed in a worse position than one who wilfully omits it altogether? For whilst the latter avoids all censure, the former in endeavouring to fulfil his obligation incurs it.

Moreover, we must remember that it is the *recitation* not the *reading* of the Divine Office that is of obligation, so that one may fulfil the obligation without a Breviary, provided he recites the various parts of the office.

Again, we all know that persons of most scrupulous habits sometimes write a prayer or a psalm on a sheet of paper to be carried about for their greater convenience. If this is irreprehensible, how is it possible that the use of an unapproved Breviary is prohibited under censure?

We speak of a *case of necessity*, when *ex gr.* an approved breviary cannot conveniently be procured. For beyond doubt every clergyman should do all in his power to procure an approved copy of the breviary, such being commanded by the Pontifical Constitutions. But even in the case of a person omitting to comply with this injunction, we consider that he would not incur a censure; for the grave reason that no censure has been inflicted in the Constitution of Urban the Eighth, the most recent we have had on this subject.

This assertion is fully borne out by the authority of Gavant, who took part in both reforms of the breviary under Clement the Eighth and Urban the Eighth, and who consequently was able to judge of the intentions of the Supreme Pontiffs in the publications of their constitutions. In his esteemed work he gives the censure fulminated against publishers, etc., omitting any mention whatsoever against those who use the unapproved breviaries.

Again, the Pontiff Urban the Eighth makes a distinction between the use of the missal and breviary. For whereas in the former case he renews the censures inflicted by his predecessors, in the latter he omits all mention of them. What can be the meaning of this distinction? To this may be added the authority of the "Accademia Liturgica" of Rome, as manifested in the unanimous decision published in the year 1857 adopting this opinion. Even the very decrees of the Sacred Congregation of Rites produced for the opposite opinion confirm what we have asserted.

For, as we have stated, whenever a question arose, the Sacred Congregation decided: *Pontificias constitutiones in suo robore permanere et abusum non esse tolerandum:—Locorum Ordinarios invigilare debere ut denuo non cudantur libri liturgici sine attestatione a pontificiis constitutionibus requisita.* But in no case was it expressly decided that in case of necessity a person incurred the censure for merely personal use of an unapproved breviary.

Let us, however, suppose our opinion to be doubtful. Is it not the opinion of all canonists, that when there is a doubt regarding the existence of a penal law, the censure is not incurred even when it has been really sanctioned? The same is proclaimed by the principles¹ "*ODIA RESTRINGI et favores convenit ampliari*"; and again:² "*In poenis benignior est interpretatio facienda*".

DOCUMENTS.

I.

LETTER OF THE CHAPTER OF THE DIOCESE OF DUBLIN TO POPE PIUS IX.

Beatissime Pater,

Maxima est laetitia affecta tota gens nostra Hibernica, cum audit 'Te, Beatissime Pater, in Sacrum Purpuratorum Patrum Senatum coöptasse egregium virum Paulum Cullen, hujus urbis Dublinensis Archiepiscopum; tamen peculiari quodam et incredibili nos gaudio afficimur, qui arctiori necessitudinis spiritualis vinculo constricti sumus eidem Eminentissimo Praesuli, qui Ecclesiae nostrae Metropolitanæ per tot annos non tam Antistes quam decus columenque existit. Igitur ad pedes Beatitudinis Tuæ grati animi sensus profundimus, quatenus tantæ laetitiae occasionem Tu, Beatissime Pater, dignatus es tribuere.

Et quidem, cum ii simus, ut verbis B. Columbani nostri utamur, *quibus ideo Roma magna est, quia Petri Sedes est*, dignatio tua, Beatissime Pater, Petri dignatio est, et honos a Te datus ab ipso Apostolo-

^{1 2} Reg. 15, 49, juris in 6.

rum Principe in Ecclesiam nostram Hibernicam derivari videtur. Quamobrem mirum in modum affecti sumus laetitia, novum istud pignus benevolentiae Apostolicae suscipientes: scilicet credimus Petrum per Te esse locutum nosque Beatitudini Tuae, id est Cathedrae Petri consociatos, vel defensos tristibus temporibus, vel ornatos semper esse secundis.

Sane hoc novo facto magnus ad pristina B. Tuae erga nostram gentem studia cumulus accessit. Temporibus enim retroactis decessores Tui sa. mem. vocare solebant in partem sollicitudinis Apostolicae viros ex genere nostro egregios quamplurimos, quorum sonus, jubente Petro, exivit in omnem terram, et verba in fines orbis terrae: quod et Tu quoque, Beatissime Pater, fecisti, missionarios et Praesules haud paucos ex Hibernia nostra mittens ad filios dispersionis. Nunc autem novo et hucusque inaudito in patria nostra modo, perillustrem Archiepiscopum nostrum in partem consiliorum tuorum, et curae quam geris indefessam universi gregis Dominici adsciscis, atque sollicitudinis Apostolicae omnium Ecclesiarum participem facis. Quem honorem ab ipso Eminentissimo Praesule ad Dei et Sedis Apostolicae gloriam ex dignitate insulae nostrae quondam Sanctorum et Doctorum nuncupatae administrari haud dubitamus.

Ceterum nostrum quidem non est, quae provido Apostolicae Sedis consilio decernuntur, ullo exiguitatis nostrae suffragio commendare, nec qui Tibi, Beatissime Pater, probatus existit, ullis nostris laudibus indiget quibus amplius extolli potest. Illud tamen speramus haud ingratum fore Sanctitati Tuae vel humili nostro testimonio accipere: praeclaras nempe illas tum animi tum ingenii dotes, quae Eminentissimum nostrum Antistitem Tibi, Beatissime Pater, haud dubio commendarunt, easdem et nobis, qui, ex quo tempore Beatitudinis Tuae jussu munus Archiepiscopale summo cum Ecclesiae nostrae beneficio inter nos exercere coepit, quotidie fere ante nostros oculos versantem, omnium virtutum Ecclesiasticarum exemplar contempnimus, ipsum apprimè charum reddidisse, imo et in sui imitationem mirum in modum nos excitasse. Ista autem virtutes quis recensere potest? indefessum scilicet in Sanctissimae Religionis nostrae defensione et augmento procurando zelum: cognitionum et doctrinae varietatem et amplitudinem: in consiliis prudentiam: integerrimae consuetudinem vitae; praecipue vero ferventem erga B. Petri sedem et sacram Beatitudinis Tuae personam dilectionem, invictamque in ejus juribus asserendis ac defendendis, miserrimis praesertim hisce temporibus, animi fortitudinem.

Itaque ad culmen evectus S. Principatus nobis haud est dubium, quinsit futurum, ut ante omnium oculos et virtutum gloria et doctrinae laude splendescat, et de die in diem magis magisque Ecclesiam principalem, quae Romae praesidet, illustret ornetque; cumque Sedem Apostolicam semper dilexit amavitque, novo isto beneficio auctus, necesse est ut sit totus tuus, Beatissime Pater, et esse debeat. Ipsius autem Eminentissimi nostri Praesulis animi sensus in nos et singula hujus gentis Catholicae membra dimanantes arctiori in dies vinculo Hiberniam nostram B. Tuae, i. e. Cathedrae Petri devincient

Quorum omnium bonorum pignus certum efflagitantes, Benedic-

tionem Apostolicam, ad Sacros Beatitudinis Tuae Pedes provoluti enixe postulamus.

Actum Dublinii in Hibernia, in Conventu Nostro Capitulari
hac die 18 Junii A.D. 1866.

II.

DECREE OF THE S. CONGREGATION OF RITES.

Die 23 Decembris 1862.

“Quum Rubricae nec Missalis, nec Ritualis determinent numerum genuflexionum quae a Sacerdote fieri debent dum ad altare revertitur cum Sanctissimo Sacramento post distributam Fidelibus sacram communionem, alter ex Apostolicarum Coeremoniarum magistris, de sententia desuper requisitus, post accuratum examen censuit, regulam in casu desumendam a Rubricis determinantibus duplicem genuflexionem antequam Sacerdos Communionem ipsam administret, nimirum primam antequam extrahat a tabernaculo pyxidem, alteram vero post discoopertam super altare eandem pixidem. Cum enim agatur de cultu debito Sanctissimae Eucharistiae, congruum profecto est ut eodem prorsus modo iste cultus praestetur a Sacerdote ad altare redeunte, nimirum genuflectendo primo antequam pyxidem coeperiat, et iterum postquam illam in tabernaculo recondidit, antequam tabernaculi ostiolum claudat. Hanc porro sententiam cum infrascriptus ss. Rituum Congregationis Secretarius retulerit in Ordinario coetu ss. Rituum subsignata die ad Vaticanum coadunata; Eminentissimi et Reverendissimi Patres sacris tuendis Ritibus praepositi rescribendum censuerunt—*Placere seu, iuxta votum Magistri caeremoniarum*—ac proinde decreverunt a Sacerdote redeunte ad altare post Fidelium Communionem genuflectendum, antequam coeperiat sacram pyxidem et iterum genuflectendum antequam pyxide in tabernaculo reposita, ipsius tabernaculi ostiolum claudat. Atque ita ubique servandum mandarunt. Die 23 Decembris 1862”.

Votum Consultoris.—Inter nonnullos presbyteros in Urbem venientes ex omnibus Orbis partibus occasione sollemnis Canonizationis Martyrum Iaponensum quaestiuncula orta fuerat circa genuflexionum numerum, quae a Sacerdote fieri debent, dum sacram pyxidem suis manibus gestans redit post fidelium communionem ad altare. Quocirca auditus fuit SS. Coeremoniarum magister,¹ qui sic breviter mentem suam aperuit.

Rubricae Missalis et Ritualis vix, vel ne vix quidem de hac re mentionem faciunt, quin imo verba prouti iacent rationem dubitandi suppeditant, haec enim in Missali leguntur, *cap. XI. n. 6, tit. Ritus celebrandi Missae*: “Si qui sunt communicandi in Missa, Sacerdos post sumpcionem sanguinis antequam se purificet, facta genuflexione, ponat particulas consecratas in pyxide, vel si pauci sint communicandi super patenam, nisi a principio positae fuerint in pyxide, vel in alio calice. Interim minister facit confessionem dicens,

¹ Cl. Consultor Pius Martinucci.

Confiteor Deo, etc. Tum Sacerdos iterum genuflectit, et manibus iunctis vertens se ad populum in cornu evangelii, dicit *Misereatur. . . .* Postea genuflectens accipit manu sinistra pyxidem etc. Omnibus communicatis revertitur ad altare nihil dicens: et non dat benedictionem, quia illam daturus est in fine Missae". In Rituali autem Romano in *tit. Ordo ministrandi sacram Communionem* habetur: "Sacerdos procedit ad altare facta prius et postea genuflexione extrahit pyxidem, et illam super corporale depositam discooperit (*prosequitur communionis ritus*). Ubi vero omnes communicaverint, Sacerdos reversus ad altare dicere poterit: *O sacrum convivium etc.* Antequam Sacramentum reponat diligenter advertat, ut si aliquod fragmentum digitis adhaeserit etc. Postea genuflectens reponit in tabernaculo et clave obserat".

Rubricae itaque, prosequeretur Consultor, explicite non indicant genuflexiones a Sacerdote peragendas, dum ad altare revertitur post fidelium Communionem. Nihilominus extra dubium est, eas accurate praescribere genuflexiones dictae Communioni praemittendas, quarum prima locum habet statim ac apertum fuerit tabernaculum antequam s. pyxis extrahatur, altera vero antequam Sacerdos, eadem pyxide detecta, se ad populum convertat, ut dicat: *Misereatur vestri etc.*

Extra dubium pariter est genuflexiones indicatas dirigi ad cultum venerationemque debitam SS. Sacramento, et Rubricas harmonice cohaerere, quando agitur, de una eademque actione. Quare si Rubricae vix vel ne vix quidem dicant super genuflexionibus Sacerdotis ad altare revertentis faciendis post fidelium Communionem, ratione habita analogiae earundem Rubricarum, et cultus SS. Eucharistiae debiti, eadem genuflexiones iterandae dicendae sunt, eadem ratione, qua Communioni fidelium praemissae fuerunt. Quare Sacerdos ad altare revertens, ac pyxidem super altare deponens genuflexionem peragere debet, eandemque repetere recondita s. pyxide in tabernaculo priusquam eiusdem ostiolum claudat.

Idipsum praescribitur a scriptoribus veteribus et recentioribus, qui de sacris caeremoniis agunt, qui eo modo quo dictum est interpretati sunt Rubricas, ut videre est Merati in adnotationibus ad Gavantum, Ravalieri, Quarti, Le Brun, Tonelli, Laboranti, et inter recentissimos Cosmée, Herdt, Favrel, Montbache, et Hoeflinger.

III.

DECREE OF THE S. CONGREGATION OF INDULGENCES.

Die 29 Februarii 1864.

Nonnulli Vicarii Generales in Gallia humiliter Sacrae Congregationi Indulgentiarum exposuerunt dubium solvendum, ut infra.

"Constat ex pluribus recentioribus Decretis Sacrae Congregationis Indulgentiarum circa benedictionem Crucium, Coronarum, etc. cum applicatione indulgentiarum, quas Summus Pontifex impertiri solet, signanter ex Decretis die 11 Aprilis 1840, die 7 Ianuarii 1843 et 23 Ianuarii 1848, nec formulae alicuius recitationem, nec aspersionem

cum aqua benedicta, nec alium ritum requiri praeter signum Crucis in Indulto dicatur—*In forma Ecclesiae consueta*,—et ideo Sacerdotem a Summo Pontifice facultatem habentem Cruces, Coronas etc. solo signo Crucis benedicere iisque indulgentias applicare posse et valere.

“Cum vero Decreta supra citata specialiter de benedictionibus cum applicatione indulgentiarum apostolicarum loquantur, ideo dubitatur, num illae declarationes etiam comprehendant benedictionem cum applicatione indulgentiarum Rosarii S. Dominici et Coronae septem Dolorum B. M. V. quae impertiri solet a Patribus Ordinis Praedicatorum et Ordinis Servorum Mariae, ita ut Sacerdotes, qui vel immediate a Summo Pontifice vel a Superioribus generalibus praedictorum Ordinum ex auctoritate Apostolica ipsis facta, facultatem habent benedicendi Rosaria S. Dominici et Coronas septem Dolorum B. M. V., id solo signo Crucis perficere possint et valeant; an vero, pro valore actus, omnino adhibenda sit formula benedictionis simulque aspersio cum aqua benedicta.

“Etsi haec ultima opinio minus probabilis videatur, eo quod Decreta S. C. Indulgentiarum omnino generalia sint nec ullam distinctionem aut exceptionem faciant, tamen pro maiori securitate summopere desiderandum est, ut Sacra Congregatio Indulgentiarum illud dubium solvere dignetur, et in casu quo formula adhibenda sit, ab obligatione illam adhibendi dispensationem implorant cum pro utraque benedictione et indulgentiarum applicatione eadem rationes militent”.

(To be continued in our next.)

NOTICES OF BOOKS.

I.

Eloge on the late George Petrie, LL.D., Vice-President of the Royal Irish Academy, etc., delivered at a meeting of the Royal Irish Academy, on the 12th of February, 1866, by the Very Rev. Charles Graves, D.D., President. Dublin: McGlashan and Gill.

George Petrie was born in Dublin on the 1st of January, 1790. From his father, who was an eminent portrait painter, he inherited a taste for both literature and art. This taste was diligently cultivated. As a boy, he attained such skill in drawing as to gain a silver medal in the Dublin Society School. For several years he devoted himself to landscape painting. His success as an artist was great. His drawings were pronounced matchless in delicacy and grace. The pictures exhibited by him in London and Dublin were admired by the most accomplished critics.

His rambles as an artist helped to develop the archaeologist

out of the painter. The dismantled castles—the ruined churches—the time worn crosses—which furnished subjects for his pencil, excited his curiosity respecting their history and age. But in 1818, a ramble in company with some friends through the west of Ireland, brought him face to face with the Seven Churches at Clonmacnoise.

This visit gave the final impulse which decided the line of his studies. He applied himself to the copying of the inscriptions which marked the graves of the kings and chiefs, bishops and abbots, men of piety and learning, who had been buried in that holy cemetery between the sixth and seventh centuries. He made drawings of above three hundred of these inscriptions. But as few of them had been previously explained in any printed work, he was obliged to investigate for himself the history of the persons whose names were thus preserved. For this purpose he commenced, and from that time continued, the formation of such a collection of documents, whether in manuscript or in print, as he hoped would lead to the illustration of the monuments. Thenceforth he devoted himself to the study of Irish history and antiquities.

In 1828 he was elected member of the Royal Irish Academy, and having been placed on the council in 1830, he applied himself to raise the Academy to a state of activity and efficiency. The museum especially profited by his earnest watchfulness. No less important were the services he contributed towards the formation of the library. At his own risk he ventured more than once to secure Irish manuscripts, which he knew ought to be added to the collection in the Academy.

Petrie contributed numerous papers to the *Transactions and Proceedings* of the Academy. It is enough to mention here the three of his many contributions to which the Academy awarded its gold medal. These were his essay on "The origin and uses of the Round Towers", his essay "On Military Architecture in Ireland", and his essay "On Tara Hill". The second of these remains unpublished:

"The work which is most closely associated with the name of Petrie is his celebrated 'Essay on the Round Towers'. It was originally written for and presented to the Academy, and was rewarded by your gold medal, and a prize of fifty pounds in 1833. This essay is included in the treatise 'On the Ecclesiastical Architecture of Ireland', of which the first portion forms the twentieth volume of our 'Transactions'. The writer, feeling that the question as to the origin and uses of the towers could not be satisfactorily settled except in connection with a systematic review of Christian architecture as it existed in Ireland previous to the Norman invasion, wisely resolved to make his essay the basis on which to erect a more comprehensive work ;

and that work, intended to be exhaustive and decisive on the subject of which it treats, grew under his hand into proportions very different from those of the original design. References had to be made to authorities of different times and in different languages—many of the most conclusive being gathered from our Irish manuscripts and produced by him for the first time; although it might have seemed natural that writers, treating of Irish antiquities, would have looked, in the first instance, to our own history and annals for information. In order to furnish adequate means of judging of the structural features of the buildings described, it was also necessary to supply abundant illustrations. In preparing these, the author was independent of the assistance of other draughtsmen. The volume is enriched by numerous drawings, which are almost as interesting to the artist as to the antiquary. Again, our fellow-academician conceived it to be necessary to examine and confute all the opposing theories as to the origin and uses of the towers. This imposed upon him the obligation of showing, as regards their origin, that they were not Danish or Phœnician; and, as respects their uses, that they were not fire temples; that they were not places from which the Druidical festivals were proclaimed; that they were not astronomical observatories; that they were not phallic emblems, or Buddhist temples; and, lastly, to come to supposed Christian uses, that they were not anchorite towers or penitential prisons. To prove a single negative is proverbially difficult. Can we complain, then, of Petrie as having been tedious, if, in the compass of about one hundred and twenty pages, he has temperately and conclusively disposed of so many erroneous theories? I make bold to say, that he has disposed of them, though there yet remain amongst us—I say it with regret—too many who still cling to their opinions as to the indefinite antiquity and pagan uses of the towers. There is something romantic in the notion of their being monuments belonging to a race wholly lost in the mist of antiquity; and there is something imposing in the parade of Oriental authorities and the jingle of fanciful etymologies, in which Vallancey and his disciples so freely dealt. But I have never yet met any intelligent man, who has taken the pains to read through and understand Petrie's essay, and who has also gone out of his study and examined Round Towers with his own eyes, and compared their masonry and architectural details with those of the ancient ecclesiastical structures beside which they often stand, who was not ready to give his frank assent to Petrie's main conclusions. I am speaking of the most remarkable essay that was ever produced by an Irish antiquary. You will, therefore, permit me to remind you what those conclusions were:—I. That the towers are of Christian and ecclesiastical origin, and were erected at various periods between the fifth and thirteenth centuries; II. That they were designed to answer at least a twofold use—namely, to serve as belfries, and as keeps, or places of strength, in which the sacred utensils, books, relics, and other valuables were deposited, and into which the ecclesiastics, to whom they belonged, could retire for security in cases of sudden predatory attack; III. That they were probably also used, when occasion required, as beacons and watch

towers. If it were possible to overthrow, or seriously to modify, the conclusions at which Petrie has arrived, this essay would still continue to be a pattern deserving the close imitation of writers undertaking to treat of similar subjects. It is philosophic in its method; its style is clear and graceful; without being pedantic, it is copious in references to original authorities; and, what is rare in works of a controversial nature, it is remarkable for the good temper and good taste with which the writer treats the reasonings of his opponents".

II.

A Brief Notice of the Ancient Paintings found in the Subterranean Basilica of St. Clement in Rome, by Rev. Joseph Mullooly, O.P. Rome, 1866.

We have received from Rome an interesting account of the paintings discovered in the subterranean church of St. Clement, by our illustrious fellow-countryman, the Very Rev. Father Mullooly, O.P. We give the following from the introductory portion of the notice:—

"Between the Coliseum and the Cathedral Basilica of the Lateran, *omnium urbis et orbis Ecclesiarum Mater et Caput*: Opposite the fortified monastery of the Four Crowned Martyrs, where Robert Guiscard took up his quarters when he came to succour Gregory VII.: on the site of St. Clement's paternal house, at the foot of the Coelian hill, was erected a Church dedicated to God in honour of that illustrious Pope and Martyr, which was held to be one of the most venerable in Rome, and the most perfect in its ancient Catholic Basilican type. Clement the Pope, Clement the Consul, Ignatius of Antioch, were the Martyrs whose relics hallowed it. Servulus of Rome and Cyril of Sclavonia, were the Confessors whose remains enriched it. St. Jerome spoke of its guarding St. Clement's memory up to his day. It was witness to the condemnation of the Scotch Pelagian Celestius under Pope St. Zosimus. St. Leo the Great, and Pope St. Symmacus, made mention of it. It had resounded to the preaching of St. Gregory the Great. Other Popes honoured and adorned it. It was then a lesson of modesty to the antiquary, and a cause of thankfulness to Divine Providence, when, in 1857, the real Constantinian Basilica, to which alone these facts applied, was discovered, purposely filled up with earth, beneath the present structure. Masaccio's history of St. Catherine of Alexandria had seemed ancient: here below are fragments of paintings, and some admirably preserved compositions dating from the third to the ninth or tenth century: marble columns precious and unique: the ruined walls, and portions of the mosaic pavement, of a primitive Basilica abandoned and unknown for nearly a thousand years. The task of removing the rubbish, with which it was filled, was much less than that of supplying masonry to support the upper church. It is however now, in 1866, almost completed,

thanks to the munificent donations of Pius IX., and the generous contributions of many lovers of archaeological science, Protestant as well as Catholic.

Beneath, and accessible to the visitor, have been discovered three walls that respectively belong to the three distinct periods of the history of Pagan Rome, the Imperial, Republican, and Kingly. The brick wall is supposed to belong to Clement's house: it is not known for what purpose the travertine wall served: the *tufo lihoide* wall is, with great probability, said to be part of the walls of Servius Tullius. Several chambers, considered to be the original chambers of the house of Clement, exist below the unearthed Basilica. The rare and precious pillars of this venerable temple are still in their places, partly hidden by piers of brick, built to strengthen the edifice. These served as the ground for a series of very remarkable frescos, unique in the history of Christian art, and most interesting in as much as many of them are votive pictures. They are certainly the earliest, and largest, Christian wall paintings we know of, outside the Catacombs, and, independently of religious interest, curious and valuable for the history of art, as it came forth from its catacombic recesses, and passed through the hands of the early Italian painters into the modern school. They have been carefully and well copied in colour, and photographs made from the copies.

III.

Les Principes de la Société au XIX^e Siècle, par M. L'Abbé C. de Pietri, Aumonier du Senat. 3^e Edit. Paris, pp. 360.

An English writer has well observed that the connection between abstract theories and practical rules of conduct is not so subtle as is generally supposed. The metaphysics of one generation become the ethics of the next, and the popular morality of that which comes after. Hence the mischief of a false philosophy in the schools; a mischief which we have at present reason to dread in Ireland, owing to the unsound teaching prevalent in the government and Protestant universities. Hence also the necessity that exists for the diffusion of sound principles, especially on what regards the constitution of society. But hence also arises a serious difficulty. How can philosophical discussions be rendered agreeable or at least interesting to the bulk of readers? The great majority of readers is positively repelled by dry disquisitions on abstract subjects, and at the same time stands greatly in need of the beneficial results of such disquisitions. M. L'Abbé de Pietri has succeeded to a great extent in overcoming this difficulty. In the book under notice he has treated of the truths with which the safety of society is bound up, and his treatment of them is without formality or stiffness. He has hit upon the happy mean between dogmatism and license. If he discusses

the great social principles which Christianity has consecrated, he does so not with the intention of rejecting them should his feeble reason not accept them, but in order to be able to account for them to his own mind and that of others, to confront them with science, and to solve the difficulties against them.

After a first chapter, which is introductory, he devotes chapters, respectively, to the existence of God; the attributes of God; the spirituality of the soul; the immortality of the soul; the Christian religion; Jesus Christ; how to comply with the law of the love of God and our neighbour; fraternity; equality; liberty; the suffrage; property; education; the origin of society. In a range of subjects so vast and embracing so many free opinions, it is not wonderful that the author should give expression to some views with which all may not entirely agree. The excellent features of the work are well expressed by Cardinal Donnet, Archbishop of Bordeaux, in the following terms:—"I hope that this book will have numerous readers, for it addresses itself to unbelievers to convince them, to believers to strengthen them in their faith. The truth of religion is therein established in a solid and luminous style, and scientific reasoning blended in it with the accents of devotion".

IV.

Billuart Summa Sancti Thomæ, Hodiernis Academicarum Moribus Accommodata. Brunet, 10 Rue Ernestale, à Arras.

We believe that we are doing a service to our readers by bringing under their notice this new edition of Billuart. The publisher proposes to reprint the text from the text of the original editions. Such additional matter as is called for by the progress of theological learning, since the author's day, will be given in notes at the foot of the page or in appendixes at the end of the volume. The numerous reprints of standard theological works, which are now being made, already are an unmistakeable proof that theological studies have received a fresh impulse of late years. Not to dwell upon the gigantic reprints of the Bollandists and of the Bullarium, there are two reprints of Petavius, and one of almost all the famous theologians and commentators who are the glory of the schools. And what is especially gratifying is, that, almost in every instance, these undertakings have received encouragement from Rome. Whatever changes the new editions present, as compared with the originals, are all towards the opinions most in favour at Rome. This is a sound principle, and its general application by those who edit the old theologians will make the reprints more valuable than the original copies.

v.

The Epistles and Gospels of the Sundays throughout the Year, with Notes critical and explanatory, by the Rev. Daniel MacCarthy, D.D., Professor of Sacred Scripture and Hebrew, Maynooth College. Part II. Dublin: John Mullany.

We are glad to announce the publication of this second part of Dr. MacCarthy's excellent work. We hope to notice it more fully in our next.

THE IRISH ECCLESIASTICAL RECORD.

AUGUST, 1866.

THE SEE OF KILMORE IN THE SIXTEENTH CENTURY.

It was only about the middle of the fifteenth century that this see received its present designation of Kilmore. In earlier times it was generally, in the Irish language, styled the diocese of *Breffny*, such being the name of the chief territory comprised within its limits. Its usual Latin name was *Triburna*, from the little town in which the successors of St. Fedlimid fixed their residence. It is thus, for instance, that we find the see designated in the beautiful letter which was addressed by Pope John the Twenty-second, in 1326, to the Archbishop of Armagh and his suffragans,¹ soliciting aid against the disturbers of society in Italy. The description of the assailants of Rome at this early period, given in this letter by the Holy Father, agrees so perfectly with the revolutionists of the present day, that we cannot forbear citing its opening sentence:

“*Saeviente crudeliter in partibus Italiae adversus Deum et fidem Catholicam haereticorum et infidelium praesumptuosa superbia, et suae venena nequitiae circumquaque non absque gravibus periculis, omni humanitate postposita, diffundente, pro repressione haereticorum et infidelium ipsorum et ejusdem defensione fidei Ecclesia*

¹ Theiner, *Monum. Vatic.*, pag. 234. The same designation is given to our see in another document (*Ibid.*, pag. 48) of the year 1246, in which its bishop was appointed one of the Commissioners of Rome in removing the Cathedral of Derry from Rathlure and restoring that see to its ancient style and title. The old seal of the diocese, now preserved in the British Museum, also gives this name in its inscription: “*Sigillum commune cleri Tirebrunensis*”.

Romana quae multis aliis inevitabilibus oppressa necessitatibus ad supportandum sarcinam onerum incumbentium ex praedictis per se non sufficit, tuum frater et aliorum fidelium cogitur fiducialiter subsidium implorare”.

Whether it was owing to the variety of names which our diocese received, or to some other accidental cause, we find in the beginning of the sixteenth century two bishops, both having canonical appointment, holding the see at the same time. One of these bishops was Thomas Brady, who was appointed to Kilmore about the year 1480. The other was named Cormac Mac Causan, who, in the Provincial Synod held at St. Mary's, Ardee, on 6th July, 1489, presented himself as Bishop of Kilmore. Their respective claims to the bishopric were argued with great warmth at that Council, and were at length referred to the arbitration of the Bishops of Meath, Clogher, and Ardagh. These prelates decided that both the rival claimants had received canonical institution, and hence, that both should receive the title of Bishops of Kilmore. Special duties were subsequently assigned to each, and at the Provincial Council, held in St. Peter's, Drogheda, in 1495, as we learn from the Registry of Octavianus de Palatio, the following curious signature was given by them to the episcopal decrees: “Thomas et Cormac gratiâ divina Kilmorensis Episcopi”.

The death of Bishop Cormac is marked by the *Annals of the Four Masters* in the year 1511, and Ware informs us that Dr. Thomas Brady died the same year. Their successor's name was Dermot (Dermotius) O'Reilly, Abbot of Kells, who governed the see from 1511 to 1529. This was a period of tumult and confusion throughout the fair region of Breffny, and the holy bishop, who is described as “a man of learning, a lover of peace and tranquillity”, was obliged to fly to a more peaceable neighbourhood. He took refuge in Swords, near Dublin, and officiated for several years as one of the chaplains of that ancient vicarage.

Edmund Nugent, the last prior of Tristernagh, in the county Meath, was the person next chosen for this see by Henry the Eighth, and presented for canonical appointment to Rome. This he received on the 22nd of June, 1530, as we know from the following consistorial entry:

“Die 22^o Junii, 1530: referente Reverendissimo D. Cardinali de Cesis ad supplicationem Regis Angliae fuit provisum: Ecclesiae Kilmorensi in Hibernia de persona Edmundi Nugien Prioris S. Mariae de Triste Mare (sic) cum retentione omnium et singulorum et cum dispensatione ad aliud (beneficium) etiamsi saeculare aut regulare”.

This appointment, however, was soon cancelled by Rome, and

the next bishop of the see is registered in the official record as immediate successor of Bishop Dermot. The entry is as follows:

"Die 5^o Novembris, 1540: Sua Sanctitas providit Ecclesiae Kilmorensi in Hibernia vacanti per obitum Dermotii Horely extra Romanam curiam defuncti de persona Joannis Mac Brady clerici Kilmorensis cum retentione beneficiorum".

This bishop was compelled for the first ten years of his episcopate to leave the administration of the temporalities in the hands of the court favourite, who, together with the fruits of the see, enjoyed a pension from his royal master. It was only on the death of Dr. Nugent, in 1550, that the canonically appointed bishop entered into peaceable possession of the temporalities of the see. On the 28th of October, that year, Dr. Dowdall of Armagh and the Council of Dublin despatched the following characteristic petition to the Privy Council in England in favour of Dr. Mac Brady:

"Our humble duties premised, may it please your honours that according as our late certificate made known, the bishopric of the Breffny here is now void, and for that one John Brady, clerk, a man born in those parts, had during the late bishop's time the same benefice conferred upon him by provision from Rome, who, nevertheless, did not only surrender the bulls thereof to be cancelled, but also without any interruption permitted the same late bishop quietly to enjoy the same, so as both for those considerations, and for that also he is well friended, and will no doubt keep those quarters bordering upon O'Reilly (who hath made intercession to us on his behalf) in good peace and quiet, and to his power set forth the king's most godly proceeding, to the which we shall, by God's grace, most earnestly persuade him; we beseech your honours to be mediators to the king's highness for his preferment to the same benefice, etc., 28th October, 1550"—Shirley's *Orig. Letters*, pag. 43.¹

Although Dr. Brady submitted his bulls to the royal chancery, there can be no doubt as to his orthodoxy and devotion to the Catholic faith. Perhaps we could not even desire a better proof of this orthodoxy, than the fact of the above recommendation having been forwarded at this period in his favour by Dr. Dowdall. As regards the cancelling of the bulls, it was regarded at the time as a civil ceremony required by law as a condition for obtaining possession of the temporalities of the see, and hence was sometimes submitted to even in the anti-Reformation period by the Catholic bishops. Dr. John Brady governed this diocese till his death in 1559.

The appointment of his successor is thus registered in the Consistorial Acts:—

¹ Mr. Shirley adds that "no confirmation of the John Brady here recommended by the Deputy and Council has been discovered".

"Die 7^o Februarii 1560: referente Reverendissimo D. Joanne Hieronymo Cardinale Morono, sua sanctitas providit Ecclesiae Kilmorensi in regno Hiberniae vacanti per obitum bonae memoriae Joannis Mac Brady extra Romanam curiam defuncti de persona D. Odonis O'Jeridan (perhaps *O'Sheridan*) Canonici Ecclesiae Rapontensis cum retentione dicti canonicatus".

This worthy bishop administered the see of Kilmore in season and out of season, throughout a period of deep anxiety for the Catholics of Ireland, for well nigh twenty years, and passed to his heavenly reward in the first months of 1580.

His successor was Dr. Richard Brady, translated to this see from Ardagh on the 9th of March, 1580.¹ Three days after his translation, the following brief was addressed to him by the then reigning pontiff, Gregory the Thirteenth:

"VENERABILI FRATRI RICARDO EPISCOPO KILMORENSI, GREGORIUS XIII.

"*Venerabilis frater salutem, etc.* Aequum reputamus et rationi consonum, ut gratiae quae a nobis de benignitate apostolica emanarunt, licet eorum quibus tamquam iudicibus et executoribus litterae Apostolicae super gratiis hujusmodi confectae dirigebantur, superveniente obitu, debitae executioni per alios demandentur, et suum debitum consequantur effectum. Exhibita siquidem nobis nuper pro parte dilectorum filiorum quam plurimorum Christi fidelium clericorum et etiam laicorum Hibernorum petitionis series continebat quod cum nuper bo. mem. Odo Episcopus Kilmoren. sicut altissimo placuit extra Romanam Curiam ab humanis sublatus fuerit, et multae litterae apostolicae tam sub plumbo quam in forma Brevis, seu alias expeditae eidem Odoni Episcopo commissae et directae propter ejusdem Odonis Episcopi repentinum obitum illi minime praesentari minusque debitae executioni demandari potuerunt et propterea dicti Christi fideles nobis humiliter supplicari fecerunt, quatenus sibi in praemissis, ne idcirco dictarum litterarum frustrentur effectum de aliquo opportuno remedio de benignitate apostolica providere dignareremur. Nos igitur singulorum Christifidelium praesertim a Romana curia longa terrarum mariumque intercapedine distantium commoditatibus consulere ac honestis petitionibus annuere volentes, fraternitati. Tuae per praesentes mandamus ac desuper licentiam et facultatem concedimus ut omnes et quascumque litteras Apostolicas tam gratiam quam justitiam concernentes et tam sub Plumbo et in forma Brevis, quam alias expeditas dicto Odoni Episcopo directas et commissas ac executioni non demandatas exequaris et ad illarum executionem juxta traditam per nos in illis formam procedas perinde ac

¹ The Consistorial record merely states: "Die 9^o Martii, 1580, Cardinalis Alciatus proposuit translationem ad Ecclesiam Kilmorensem, dummodo provideatur de alterius persona". The brief in the text supplies the data wanting in this record. I do not know under what delusion Dean Cotton wrote: "Richard Brady, a Minorite Friar, seems to have been thrust into this see by the Pope some time before 1576, as Queen Elizabeth, for some unknown reason, had omitted to appoint any bishop in this unsettled and tumultuous country"—*Fasti*, Ulster, pag. 156.

si Tibi et non dicto Odoni Episcopo commissae et directae fuissent Non obstantibus Apostolicis ac in Provincialibus, etc.

"Datum Romae apud S. Petrum die 12 Martii 1580, anno octavo".¹

It was whilst Bishop of Ardagh in 1576 that Dr. Brady conferred holy orders on Robert Lalor, whose trial for having violated the statute *Praemunire* became so famous in 1606. From the account of this trial, as given by Sir John Davis and Ware, we may conclude that Dr. Brady was constituted Delegate Apostolic by the Holy See, and, in the exercise of this authority, soon after his translation to Kilmore, appointed the same Rev. Robert Lalor Vicar-General of the Sees of Dublin, Kildare, and Ferns, thus anticipating by three centuries the course which we see pursued at the present day to keep alive the spark of faith in Poland and other persecuted countries.

For some years Dr. Brady remained in undisturbed possession of his see. Even Harris remarks, that "the see of Kilmore, lying in an unsettled and tumultuous country, was much neglected by the crown of England"; that is to say, the revenues and temporalities of Kilmore were not sufficient for a little while to attract the attention of the creatures of Elizabeth. In 1585, however, Sir John Perrott seized on all the temporalities of the see, and solicited the appointment of a Protestant Bishop. In his letter to the English Council he says, that this diocese "was not bestowed on any Englishman or Irishman by the queen or any of her progenitors within the memory of man, . . . and as he judged it would be an increase of her Majesty's authority among those barbarous people to have a bishop placed there by her Majesty, so he recommended John Garvey, Dean of Christ Church, to supply the place".

This first Protestant Bishop, thus recommended by Perrott, received his letters patent on 27th January, 1586. He had been for some time Protestant Dean of Christ's Church, and was one of the most cruel agents in the persecution that had long been carried on against the Catholic clergy and people of Ireland. He held this see only three years, and then received the richer benefice of Armagh. From 1589, as Ware remarks, there was another interval of fourteen years in which no Protestant Bishop was appointed to Kilmore, till, at length, in 1604, Robert Draper again received its temporalities from the crown.

Throughout all this period, Dr. Richard Brady, by divine authority, administered this see, being appointed as we have seen in 1580, and continuing to brave every difficulty and persecu-

¹ Ex Sect Brev. In the rubric it is said "Apostolicarum litterarum executio demandatur Episcopo Ardachadensi". This supposes that Dr. Brady, now translated to Kilmore, had hitherto been the bishop of Ardagh.

tion till his death in 1607. Thus Dr. Garvey is at once branded as an usurper, when he received the Queen's charter in 1585; and still more must Dr. Draper be reputed such, when in 1604 he solicited a like patent from King James. During these eventful years, Dr. Brady was exposed to many severe trials, and three times suffered imprisonment from the agents of the crown. The first time was in 1585, when he was also deprived of his temporalities by Perrott. A second time he was arrested in October, 1601, whilst enjoying a momentary repose with his Franciscan brethren in the monastery of Multifernan. It was on that occasion that this famous monastery was reduced to a heap of ruins: some of the inmates were put to death, but Dr. Brady received as his lot a lengthened imprisonment in Dublin Castle, from which he was liberated only in the summer time of 1602. He, however, was permitted to enjoy his liberty only for a short time. He was engaged as usual in the following year, devoting himself to the duties of his sacred ministry, when he was again set upon by the English soldiery. He was severely beaten by them, and was dragged along upon the highway, till at length he was so overcome by the ill treatment and fatigue, that they left him for dead and cast him aside into a thicket. He, however, again recovered his strength, and fearlessly fed the flock of Christ till he closed his days at a golden age, in September, 1607. Mr. Mooney, in his account of the Franciscan Order in Ireland, informs us that this bishop, "*vir sanctus obiit anno 1607 senio confectus*". Dr. Eugene Mathews, Archbishop of Dublin, when addressing the Sacred Congregation of Propaganda in 1623, also reckons our prelate amongst those who proved themselves champions of the cause of faith during the reigns of Elizabeth and James the First, and says of him: "*Fr. Ricardus Bradaeus Ord. S. Francisci, Episcopus Kilmorensis, qui multa pro sui gregis salute strenue obivit et ad extremam usque senectatem ac difficillimis temporibus assistens non ita pridem quievit*".

THE LAST THIRTY YEARS IN THE ENGLISH CHURCH.

The history of the inner life of a soul which has been carried along by the Catholic movement, till it has touched the very threshold of the Church, and which yet refuses either to enter the Church or to relapse into Protestantism, is a history which at the present time commands attention. Unfortunately it is the history of too many. When we consider how wide-spread has been the movement towards Catholicism, and how deeply

in all ranks of life men's hearts have been stirred, it is plain that the handful, so to speak, which has been gathered into the Church is by no means an adequate result of the mighty influences that have been outpoured upon the land. What is the nature of the obstacle that has hindered so much good? What manner of reasoning is that which suspends so many souls between Anglicanism and the Catholic Church, so that they, while they depart from the one, refuse to enter the other?

Some answer to this question may be gathered from an autobiography of which we desire to give in this place some account to our readers. It is headed "*The last thirty years in the English Church*", and is presented to the public as an essay in the form of a narrative.¹ Though it chronicles the experiences of a single individual only, this narrative is nevertheless the history of an entire, and that a numerous class; of those, namely, who ever seek a middle term between Protestantism and Catholicism. With some of those who joined the movement, the Protestant influences were preponderant, and these fell away into rationalism. With others the Catholic influences were victorious, and those, again, were gathered into the Church. But the great remaining body, yielding exclusively to the action of neither, passed first, from Evangelical Protestantism to Anglicanism as to a *via media* between the Reformation and Rome, and, having been dislodged from Anglicanism, are now taking refuge in Unionism as a second *via media* between Anglicanism and Rome. Thus the history of the Catholic movement in England presents two distinct periods, each remarkable for a *via media* of its own; the first, starting from Protestantism, and stopping short of the Church in Anglicanism; the second, starting from Anglicanism, and stopping short of the Church in Unionism. What the *Tracts* were for the first period, the *Eirenicon* is in some measure for the second. In the first, the Catholic Church in England was looked upon as a schism; in the second, she is looked upon as a sister. It is of the thirty years within which this startling change has been effected, that the writer of this autobiography treats. She is the daughter of an English clergyman, and in what she tells us of her early training, we have a fair sketch of the Evangelical Protestantism she was led to abandon. The attainment of respectability with the due performance of the social duties of life, certain specified devotional exercises and the subdual of sin in the soul, formed the standard of Evangelical perfection in that day. The Evangelicals held by Episcopacy rather as a matter of good order, than as a divinely instituted authority; supernatural grace as tied to sacerdotal acts, they were inclined

¹ *Essays on Questions of the Day.* By various writers, edited by the Rev. Orby Shipley, M.A. London, 1866. Longmans.

to repudiate. Among the Evangelicals of this school our authoress was brought up. The theology of the works put into her hands at home was unmitigatedly bad, and full of Nestorian heresy. She studied with more than usual attention various works denouncing Roman Catholic and Greek idolaters. And yet, strange to say, the first great desire she felt, was to receive the Sacrament. Urged by this desire, she not only remained, of her own accord, for the additional service at Church, but also at home used often to practise acts of spiritual communion, though at that time she had never heard of the practice. Once she attempted a kind of examination of conscience, but soon gave up the attempt in despair, having been told it was an impossibility; "that there was not a moment or an action of our lives that was not full of sin". About the same time she first heard of the Oxford tracts, and great was her wonder to hear the clergy who came to see her father so earnest and at times so angry about them. Arthur Willis, a pupil of her father's, and who is still a distinguished leader of the movement, became infected with the new views. "There was much low voiced speaking and sad condemnation going on, not, however, shared to any great degree by my father, from which I could at first only gather that there was a terrible Dr. Pusey, and a no less terrible Mr. Newman, putting forth sadly wicked things, and that my father's dear pupil, Arthur Willis, was departing from the teaching of his early days". Besides Willis, another member of the family plunged into a fierce partisanship of the tracts, and this gave occasion to much childish controversial zeal. "I well remember sitting on a clergyman's knee and abusing the Pope in terms for which I ought to have had my ears boxed, but which were thought rather amusing". This bigoted prejudice ruled her soul until she was about the age of thirteen. At that date three events occurred which led to a great change in her opinions. First, she read the tracts, and found that they were not so wicked as she had been led to expect; secondly, she heard her first choral service at Westminster Abbey; and thirdly, she had a visit from some cousins rather older than herself, who were under the influence of the movement. They had wonderful arguments on the subject in their little way, and our authoress always got the worst of them. She also began to learn that the superstition ascribed to Roman Catholics and Puseyites was not invariably true. "It was somewhere about this time, too, that I first read with, and was startled by, the expression—'God died for man', and I perceived that up to that time I had never really believed in our Lord's Divinity at all". Confirmation, the Communion that followed, the use of Wilberforce's *Eucharistica* as an altar manual, and above all, the third volume of Dr. Pusey's *Plain*

Sermons, helped principally to dislodge her unfounded early prejudices. "The last named work brought definitely before me the duty of self-denial in things lawful, and of fasting and mortification. Then every day increased the desire to have the advice of some priest. Confession had never entered my head; but to be helped and counselled was becoming almost a necessity. . . . I held the English Church to be the only uncorrupt branch of the Church, and supposed myself bound to accept every word of her formularies". Acquaintance with Roman Catholics, the study of church architecture and restoration, interior trials, and the example of devout friends, gave an importance to the notion of confession which increased day by day. At last, after much struggling she resolved, in the autumn of 1849, to make a confession to Mr. Willis, now a married clergyman, and accordingly she spoke to him about it.

"He quite agreed that confession would do me a great deal of good, but decidedly declined to hear me himself. Confessions, he thought, should not be made to intimate friends; but if I liked, he would write for me to a priest he knew in London, and get him to undertake my case. I had not contemplated this, but there was no drawing back; and in a short space I had a letter from this gentleman, enclosing a book of directions for self-examination, which made me perceive that I had hastily concluded myself to be ready. I had not the most distant idea how a confession was made, and was too shy even to ask Mr. Willis much about it. I had a month for final preparation, and went to meet Mr. Goodwin, for the first time, in London at the beginning of Advent. None of my relations had the least idea of my intentions, except one, who raised some doubts in my mind about acting without the sanction of my parents. But they did not much weigh with me. I was then no longer a child; we had always been allowed a considerable measure of independence; and I felt, too, that the interests at stake were beyond any human interference, and that I alone could be accountable for my own soul. To have felt compelled to go to confession, in direct contravention of parental commands, was a conceivable possibility, but one to be avoided at all risks. I do not think I felt much apprehension then at the thought of the act itself, beyond ordinary nervousness. I believed I knew what my own part of it would be, and what I should have to say. So I went to meet my confessor, at the appointed time, in his large, dreary, London church; and, after a short conversation in the vestry, he took me into the building, and left me for a while, according to the custom then in existence there, kneeling at the altar rail, until he returned in his surplice, and, after a few prayers, took his place by my side. My confession occupied nearly six hours on two successive days—so long a time being necessary, in consequence of the imperfect preparation, which in my ignorance, I had supposed to be sufficient. Years have passed since then—days and weeks of severe suffering, mental and bodily, but never anything that can be

compared to those hours, and the weeks that followed them, and I know that I never can pass through anything worse on the earth-side of the grave. My own history was comparatively soon told, and freely; but Mr. Goodwin was experienced enough to see that neither conscience or memory had been fully roused. I think he was more severe than he would have been, if he had not mistaken ignorance and nervous terror for obstinacy or evasion; but, notwithstanding, I have never since met his equal as a confessor, or ceased to be grateful for all he did for me.

"It was a terrible, but most necessary hour of self-revelation, and showed me the evil of my life, as the preparatory self-examination had, strangely enough, completely failed to show it me. We think that when the life is investigated, and memory taxed to its utmost, then the inner self stands completely revealed, and that the recital to another can add nothing to the knowledge of the past. Many persons think so, and that their sins confessed in secret to God are fully confessed. I believe it to be a most fatal mistake; and that, brought up with a superficial knowledge of sin, as all Protestants are, the conscience of a person who has never been to confession probably has never, and never will be, fully investigated. 'Fully', after all, means but imperfectly, even when confession is over; but yet I feel sure that the guilt of individual acts, and still more the relative proportion of sins to one another, and to the whole spiritual life, can be known in no other way. And this accounts for the mass of careless, unspiritual Anglicans who neglect confession, and who avoid great sins, but never seem to make real progress in holy living. I, at all events, found out the mischief of my life then, undeveloped as my views were at that time of the Sacrament of Penance. I looked upon the priest as a commissioned minister; and I did not see that it was our Lord Himself to whom I was confessing, and who was speaking to me; nor did I see, as I have seen since, that the confessor's words are not his own, but that he is under the control of One who regulates them in a way of which the priest himself is generally unconscious. I had gone to confession thinking myself rather a good sort of young person on the whole, though I had none of the ideas popularly attributed to Catholics, that my own doings were of the least value in the sight of God; but only that He had mercifully preserved me from great sins, and that His Holiness would be accepted instead of mine. I went home with very different ideas of myself; wretched enough, but with a feeling of having been rescued from the brink of a precipice.

"The scene of the confession itself I could not venture to recall. It was months before I could let my thoughts return to it; and even now I cannot dwell upon it without the shrinking with which, in after life, men recall a severe surgical operation, although they may also feel, as I feel, a deep thankfulness for its results".

From the manner in which in this extract "Anglicans" are contrasted with "Protestants", and distinguished from them as one form of religion is distinguished from another, the reader

may learn how completely the writer was already changed from an Evangelical Protestant into an Anglican Catholic. The time was now at hand when she was to be brought face to face with events and arguments, the force of which was to overthrow the whole fabric of the Anglican theory.

The events of the year 1850 were necessarily a source of disquiet to such as were under the influence of the Catholic movement. The Gorham judgment brought numberless anxieties and difficulties to their minds. It was on this occasion that the possibility of leaving the English Church first came before the writer. In vain she sought to lean upon her trusted adviser Mr. Goodwin: every time she visited him she found him more and more hopeless. In May he informed her that he found no Church open to him but the Roman, although he intended to wait until everything should have been tried. "His view of the case was, that the Church of England had given up to the State or Civil Power that jurisdiction over doctrine which was committed to the Church's own exclusive keeping by our Lord Himself, and so he felt that he must leave her". But he would not sanction his penitent's attending any Catholic service, or taking any step until all hope should finally be over. But for this advice she declares that unquestionably she would have become a Roman Catholic then. In obedience to it, she declined an opportunity of conversing with Dr. Newman, and when she had actually set out from home to the nearest Roman Catholic chapel, intending to consult the priest, this very advice caused her to return. However, she had an interview with "a distinguished preacher and confessor in our own communion", to whom she made known her state, and how what an awful step she felt leaving the Church to be. *He was at that time, although no one knew it, meditating secession himself.* She declined to comply with his wish, that she should write out a statement of her difficulties to be laid before Dr. Pusey, and circumstances prevented her from meeting him again.

Thus thrown on her own resources, she set herself to read and to think. She did not conceal her difficulties from her friends, nor what she thought would be the probable result. At length Mr. Willis came to the rescue, and urged upon her that "a Church, because it could not meet in synod, but which, if it did meet, would assuredly pronounce against heresy, could not be considered heretical". This did not reach her difficulties, which now turned upon the entire question of the Royal Supremacy in the Church, and its permitted spiritual usurpations. She began to read Roman Catholic books, and even then came to the conclusion which Dr. Pusey has expressed in his *Eirenicon*, that the truth of the Tridentine doctrine by no means proved the falsity

of that of the English Church. Prayer to the saints soon followed, and she perceived that the veneration of the Blessed Virgin to a certain extent really exalted our Divine Lord, by showing the dignity attached to everything connected with the Incarnation, and that Protestants misunderstand it because they practically degrade Him to the level of a saint, and then of course are shocked at any human creature being compared with Him.

The question of the Royal Supremacy still occupied her attention. As investigation went on, it appeared to her that the spiritual supremacy of the crown was brought about by no intentional act of the English Church. "It was a claim made, indeed, or so I then understood, by the sovereign, but rejected by the Church, and only slowly and surreptitiously assumed as time went on and ignorance prevailed and convocation was silenced". Besides, even if what was alleged about the supremacy was true, she judged that it did not affect the English succession nor the vitality of the Church.

"These were terrible months, and every day brought its contrary expressions, and its almost conclusion in both directions. I could only pray earnestly for light; but for a long time every fresh leading seemed to point the same way. There was the fear always present with me, that any resolution to stay contentedly in the English Church would be the result of the preponderance of earthly motives. They were all, even to religious predilection, on one side; and I loved the Anglican service far more than I do now. I remember attending one of the best choral services then in London, and feeling most bitterly that I must lose all share in that beloved ritual if I seceded. The incumbent of the church, I believe, did his best to give me an opportunity of opening my mind to him, but I could not avail myself of it. I have often been sorry that he should have died without my ever being able to tell him how grateful I felt to him. The crisis came, I think, one night, when, after a long vigil, I fell asleep, and had a vivid and enticing dream of all that might, if I chose, be mine. I remember half waking to a very different reality, signing myself with the cross, and making an act of renunciation of it all, if God should call. The next day came the first gleam of light. By degrees the question resolved itself for me into a belief that 'the English Church is still a part of the Catholic Church, unless she sinned sufficiently at the Reformation to justify Rome in cutting her off'; and there for a time I thought the subject of investigation lay. I never regarded the severance of the two communions as the act of the English Church herself. History was against this view; but I thought there might be a foundation for the charges of Protestant heresy which were brought against her.

"There was a tone of argument current at that time, which accused the English Church of intentionally making her formularies ambiguous to admit heretics; but it seemed to me then, when I came to inquire, and does still seem, that the cordial acceptance of the former

Liturgy, in which the language on the disputed points was decisive, is a proof that the Church meant her words to be understood in no Protestant sense. And so, I think, by degrees my doubts sank down into a fear, whether I was not disregarding the leadings of the Holy Spirit, by not following one whose advice had been so blessed to me, and whether I was not allowing earthly motives to weigh down and overbalance the pleadings of a higher call. About this time I received decisive orders from my father, that I was to go to Mr. Goodwin no more. I wrote to him at once and told him so. He sent me an affectionate farewell, begging me to do nothing on impulse, and reminding me that the truth would bear any amount of investigation; but also not to resist the leadings of the Holy Spirit, and to set eternity before me in all my decisions. I parted from him with great sorrow; but I felt that it was no doing of my own, and that there could be no shadow of reason for disobedience to this parental command, as I was not cut off from confession itself. I never again heard from him, and missed him when I afterwards called. He entered the Roman Catholic Church some months afterwards, and died in that communion a few years ago. I think this separation virtually disposed of one difficulty, but still the other remained.

"Almost a necessary consequence of my at length deciding that I had no ground for quitting the Anglican communion, was a marriage engagement. For a time, it seemed as if it would be almost well to resign this, with mutual consent, as a test of sincerity. I consulted one whose advice Catholics in our days have always been accustomed to look upon with great reverence, and received a careful answer. He told me, that believing me right in remaining in the English communion, he could not advise as though it were doubtful. He thought 'it hardly possible that earthly motives could have changed my whole way of viewing the relations of the English and Roman Churches imperceptibly'; and he believed 'that I had been carried away for the time by the general disquiet, and by argument on one side, and that when this impression had subsided, I should see things as before'. Looking back at this distance of time, I think he was right. To a Roman it would of course appear that I had a decided call into the true Church, and allowed myself to reject it for earthly reasons. Certainly every year of reading and reflection since, while it has removed many prejudices, and awakend more and more strongly my reverence for the Roman Church, and taught me the great beauty of her services, does not lead me for one moment to think the grounds upon which I then contemplated leaving the English communion otherwise than entirely mistaken. Had the Roman Church been the only true one, and had I then entered her fold, I must still have felt now, that I came to a right decision from a falsified view of facts. Whether renunciation of the worldly advantages gained by my decision might not have been the higher course, is another matter; and I do not suppose that in this world I shall ever resolve the question, in itself now a useless one. I know that the path I chose, which I trusted would have led to an active life of special devotion to God's work, has carried me into regions of suffer-

ing and desolation, perhaps lower, perhaps higher, than those to which I aspired. I was directed to pray for serious illness if what I had done in this matter was not in accordance with the will of God, and I have never been well since; but I would not part with one day's suffering now. It is not till we emerge from our entangled path on to the mountain top, that we can see whether it is higher than the eminence we had intended to ascend. But that it has been *better* for me, whether higher or lower, I doubt nothing; and I know now, that services offered as mine were offered, and accompanied with so much evil, could never have been accepted. But I knew nothing of this then; and the life to which I had always looked forward seemed about to be realized. A difficulty arose, happily only temporary, about the Sacrament of Penance, as administered by the priest who was to become my confessor. It is one of the many instances in which I felt that if temptation had not been mercifully withdrawn, I should probably have been led to compromise my principles".

At this point ends the struggle between Anglicanism and Catholicism: she definitely made up her mind that she had no sound reason for quitting the Anglican communion, and that the grounds upon which she had for a moment contemplated leaving it, were not otherwise than entirely mistaken. And yet she admits that day by day her reverence for Rome grew greater and greater, and that the authority of a divinely guided Church appeared to her absolutely necessary to save men from rationalism.

How came it to pass, then, that notwithstanding all this, she clung and still clings to Anglicanism? The reason is, that the Anglicanism to which she is now attached, is quite different from the Anglicanism to which she had been attached before the trials and doubts of 1850. She has found the *via media* between Anglicanism and Rome, and she has found it in Unionism:

"It will be said that I have recorded progressive phases of faith which can have but one termination, and that sooner or later I shall submit to the Roman Catholic Church. I think not. So far as I understand my own mental history, it becomes less and less likely, although for years I have continued to see more plainly, what Dr. Pusey has startled many by declaring, 'that there is nothing in the Council of Trent which could not be explained satisfactorily to us, if it were explained *authoritatively*'. I believe, too, that rightly understood, they are in the main truer statements than our own. But with this comes also the deepening conviction, that the claims of the Papal Supremacy have no foundation whatever, and that to confine the true Church of God within the limits of the Roman obedience alone, is in reality an absurdity. . . . To my own mind secessions to Rome in this country could scarcely have received a more damaging blow than the publication of Dr. Newman's *Apologia*. Had I been wavering, I think the thoughtful reading of that book would have decided me to remain in the English Church. It showed me how

completely he misconceived the very nature of the Catholic Church while he was among us; and it showed almost startlingly the progress of the Catholic faith among us since his departure. It is his sectarian notion of an Anglican Church, which I once with most of my contemporaries believed in; and it is one which Unionists soon lose. We acknowledge no doctrines as binding, but those of the Universal Church; and if it can be distinctly proved that anything in the English formularies is contrary to them, we say, and without any doubt of our position, that the English formularies are wrong".

It is impossible to peruse this remarkable narrative without experiencing a lively feeling of sympathy with the writer. The details she communicates are told with a quiet simplicity which is attractive; her remarks not unfrequently exhibit proof of considerable ability; and throughout the entire history there breathes an air of devotion, especially towards our Lord in the Blessed Sacrament, which cannot fail to be very affecting. We cannot say, however, that the essay has thrown any new light upon the theology of the questions at issue between Anglicans and Catholics. The reasoning by which the writer quieted the very serious doubts that harassed her mind owing to the events of 1850, is to us simply incomprehensible. We have quoted in full her own account of it, that our readers may see upon what slender grounds many resist the call given them by God and their conscience to enter the true Church. An overwhelming array of substantial arguments had presented themselves to her mind to urge her to become a Catholic. As far as doctrine was concerned, she was ready to accept the teaching of the Council of Trent, as in the main truer than the teaching of the Anglican Church. She admits that "the plain sense of the Bible tells much more for the peculiarities of the Roman Catholic faith than against them". She once wrote "that there are abuses, but nothing that can be called error, in the Church of Rome. As to Rome cutting us off, she had provocation enough to do so". She saw the holiest and best among Anglican clergyman—her own spiritual directors, whose advice had been blessed to her—so much shaken by the same doubts that oppressed her own soul, that they left the Anglican communion at the cost of dreadful sacrifices. She was filled with an ardent longing for the Blessed Sacrament, which longing could not be gratified in the English Church, where she deplored a suspension of the daily sacrifice that was "to her almost the most serious departure from duty of which a church and priesthood can be capable". Then came the whole question of the royal supremacy in the church; the question of the validity of Anglican orders, which Rome has always refused to acknowledge, and without which the Sacrament of Penance and the Eucharistic Sacrifice must cease to exist. And as against

all these reasons for becoming a Catholic what had she to oppose? A belief "that the English Church is still part of the Catholic Church, unless she sinned sufficiently at the Reformation to justify Rome in cutting her off". This belief involved two statements: first, that the severance between the churches was not the act of England, but of Rome; and secondly, that the English Church did not at the Reformation fall into heresy. She admits she saw that history was against the first statement. As to the second, the acceptance of the former liturgy by the English Church was proof enough for her that the English Church meant her formularies to be understood in no Protestant sense. It is to us surprising in the extreme how a keen-witted and conscientious woman could build, upon this unsteady reasoning, a resolution upon the character of which she knew her peace and salvation mainly to depend.

But although it neither suggests nor disposes of any solid arguments affecting the controversy with Anglicans, the narrative affords matter for some observations which may not be without interest.

It will, perhaps, have come upon many like a surprise to learn that Nestorianism has so largely infected the Anglican Establishment. Our writer tells that the books put into her hands in her early youth were unmitigatedly bad in their theology, and full of Nestorian heresy. Besides, she says that "Protestants practically degrade our Lord to the level of a saint"; and again, that they "do not hesitate to ask our Lord to pray for them", which is pure Nestorianism.

This capital error is at the root of the universal prejudice entertained by Protestants against the worship and invocation of our Blessed Lady and of the saints: since in their minds our Lord stands on the level of a saint, "of course they are shocked at any human creature being compared with Him". In another place we are told that Protestants are taught from their earliest years to speak to no one beyond this world except to God the Father and our Blessed Lord, with a few rare addresses to God the Holy Ghost. They grow up with a notion, most difficult to eradicate, that speaking to any other invisible being is an act of worship; they have an idea that to speak, for instance, to St. Paul, and ask his prayers, is an act of worship; and with the same lamentable confusion of idea in another direction, they do not hesitate to ask our Blessed Lord to pray for them. It is very important in dealing with Protestants to remember this temper of their minds. The more we reflect upon it, the more clearly do we understand the wisdom of the course which Dr. Newman has taken, in labouring to impress upon Anglicans that the Roman Catholic Church "allows no saint, not even the

Blessed Virgin herself, to come between the soul and its Creator". It serves also to explain why Protestants feel it so difficult to take in the infinite difference between the intercession of Christ and the intercession we ask from the saints.

Considerable light is also thrown by the writer upon the character and prospects of the union movement in England. From what we learn of that movement in these pages, the sovereign wisdom of the Holy See in forbidding Catholics to take any share in it, is abundantly justified. First of all, the union movement aims at preventing individual conversions by holding out hopes of corporate union. "Secession", writes our authoress, "proves itself a failure in individual cases, and can only be justified by a conviction that there exist no sacraments or priesthood in the English Church. And so we labour on, drawing nearer to union with Rome, but receding further from absorption into her existence as the only reality". The Catholic, therefore, who favours the movement, lends his sanction to the delusion that the English Church is in possession of a priesthood and of the sacraments which depend upon a priesthood. He also favours a movement, the avowed working of which is to make men recede further from submission to the Church of Rome as the only one true Church, for this is the only possible union. This coöperation on the part of Catholics, no matter how they may intend it to be understood, is practically understood by unionists to be an admission on the part of Catholics of the existence of Anglicanism *as a church*. "Nothing at first could have appeared more hopeless [than the union movement], for Roman Catholics considered it a necessary part of their faith to deny our existence as a church, and therefore would not admit even the possibility of a re-union with a nonentity". Of the baneful effects of the union movement we have a signal example in the life we have just described. And yet the writer declares that she is but *one of thousands* who underwent, and are still undergoing, the same change, with slightly differing external circumstances, but with the same inner features. Thus thousands are kept away from the Church through the false peace which unionism brings; thousands who are ready to accept the doctrines of the Council of Trent, who frequent confession, who would fain live in the presence of the Blessed Sacrament, who crowd to the sacrifice of the Mass, who venerate and invoke Mary and the saints, who detest the Protestant name, and glory in calling themselves Catholics. Between them and the Catholic Church there is now only a single barrier, but it is one which the union movement will not allow to be removed. That barrier is the doctrine of the supremacy of the see of St. Peter. "The claims of the

Papal supremacy have no foundation whatever; and to confine the true church of God within the limits of the Roman obedience alone, is in reality an absurdity. It can only co-exist, it seems to me, with ignorance of other nations and their churches". Would that the amiable writer were satisfied to abide by the decision which other nations and other churches in every age have really given to the question which asks: by what sign is the only true Catholic Church to be known? There has been but one test of Catholicity known at any time in the Church, and that test was communion with the see of St. Peter at Rome. St. Cyprian, on behalf of the African Church, speaks of communion with Pope Cornelius as equivalent to communion with the Catholic Church. St. Ambrose gives the rule in use at Milan, when he tells us that when men wished to learn if a bishop were a Catholic, they asked if he were in communion with the Roman see. In the name of the nations and churches of the east, the oriental bishops promised to Pope Hormisdas that for the future "no mention should be made during the sacred mysteries of the names of those who were separated from the communion of the Catholic Church, that is to say, of those not agreeing with the Apostolic See"; and even the Arians learned to speak of the Catholics as Romans: "the men of our religion", says St. Gregory of Tours, "they commonly style Romans". How far was St. Augustine from thinking it an absurdity to confine the faith of the true Catholic Church of God to the limits of the Roman obedience, when he declared the Arian heresy to be manifestly anti-Catholic, for this reason, because it would not hold the faith of Rome.¹

FLORENCE.

But Arno wins us to the fair white walls,
Where the ETRURIAN ATHENS claims and keeps
A softer feeling for her fairy halls.
Girt by her theatre of hills, she reaps
Her corn and wine and oil, and Plenty leaps
To laughing life, with her redundant horn.
Along the banks where smiling Arno sweeps
Was modern Luxury of Commerce born,
And buried Learning rose, redeem'd to a new morn".—BYRON.

The fierce storm which caught us on our departure from Naples, and played so roughly with our little steamer in its troubled way to Leghorn—now driving it for shelter into a friendly harbour, and again tossing it on the hidden rocks which

¹ "Cognosceris jam quæ sis, omnibus palem facta et qualis sis. *Non crederis veram fidem tenere Catholicæ, quæ fidem doces non esse servandam Romanam*"—Ap. Mai. Nov. Bib. PP. t. i. p. 278. Sermon. cxx. n. 13.

skirt a dangerous coast—was a fitting prelude to the change of weather which awaited us in Northern Italy. Frequent rain and chilling blasts quickly reminded us of what the bright sun of Naples had taught us to forget, that we were travelling in winter, and that January, at least in northern climes, is but an ungenial season. So, if our readers have tired of our frequent allusion to warmth and sunshine, we can promise that they will henceforth hear of them but seldom; for though these bright smiles of nature gladdened us occasionally at every spot we lingered in, and painted Florence, Venice, and Milan with inexpressible beauty, it was but seldom that such days were accorded us, and too generally did we find ourselves seeking in fitful gleams for a momentary brightness, or hastening from Picture Galleries to Museums, and thence to Churches, through heavy showers, for beauties which could be enjoyed in spite of the war which was raging in the elements without.

And if such weather has its disadvantages, and robs us of many a bright picture when nature hangs its curtain over what an Italian sun generally makes so brilliant, it is but just to bear in mind how much is at the same time gained through the coolness of the air, that enables us without fatigue to wander through spacious galleries which would be scarcely tolerable in summer heat, and thus to study at our ease those glorious transcripts of nature which human genius has been empowered to make, or to ponder over those still higher works of art wherein man plays the chief part, and which rise immeasurably above all such records, in that they chronicle the sublime thoughts which have been vouchsafed to him in his moments of inspiration. And where as in Italy can such treasures be found, and where in Italy as in Florence?

Can we complain if bad weather confined us frequently to indoor sights, and cut us off from the pleasant walks and drives for which Firenze la bella is so renowned, when such galleries as the Pitti and the Uffizii, and such churches as the Duomo, the Santa Croce, the San Marco, and the Santa Maria Novella were close at hand, and within a short walk of our excellent hotel, the Albergo d'Italia?

In truth, the change of occupation which necessity thus brought about, had its peculiar charm and its corresponding advantage, in that it enabled us to compare man's work with that of nature, and to see how far he had risen to the task which he had assigned himself, of penetrating into the inner life of her mysteries, of reading what she therein reveals, and of recording with truthful hand for other ages and distant lands what he had by patient study learned from her.

In Naples we had communed in our own simple and unskilled

way with nature, and had learned to love her in her works of beauty and to reverence her in her tokens of might; and now in Florence we would fain kneel at the feet of another power, and see what human skill had achieved in the various departments its energy had opened for itself; and so we could spare for a while the bright sun which was essential for the one, and live in the artificial splendour which man had so cunningly wrought in the other.

Perhaps there are few places on which man has left the impress of his mind so unmistakably as he has on Florence. Of course it may be said in all cases, as the country tells of nature so does the city of man; but somehow this seems more true here than elsewhere. Streets and houses have almost a human character in Florence, so different from the long lines of houses all alike, which weary you with their monotony in Paris. As you pass along the quaint mosaic pavements of its narrow and winding streets, you feel that you are making fresh acquaintances, or at least are gazing upon beings of note, upon historic things which you well might feel to be personages, so marked are they, so individual, that you read in them their history, and feel that they inspire a human interest in themselves.

We suppose that few, if any, visit Florence without some knowledge of its history; and the more that history is understood the better will the city be read, the deeper will be the love it will inspire. But could any one utterly ignorant of the part which Florence has played in mediæval times, be placed anywhere within her ancient walls, he would indeed be wanting in the commonest penetration, not to see on every side the records of a great and glorious past, the tokens that men best worthy of the name have lived and influenced there.

Herein, then, is a special charm in Florence, over and above that which its artistic treasures possess; or, perhaps we should say, here is the charm which gives those treasures their greatest value; for Florence is no mere museum, into which priceless gems have been gathered from other lands, but it is the natural home of the best of what it possesses; it inspired the men who wrought those miracles of art; it gave birth to or made a second home for, those whose genius it at once fostered and understood; it lavished the revenues which its enterprise and skill acquired by honest traffic, upon the developement of art and science; and, austere in their personal habits and rigidly simple in the daily intercourse of life, its citizens could afford to set aside princely fortunes for the decoration of their beloved city; while over all, sanctifying what otherwise might have degenerated into worldly pride, and consecrating the vast riches which enterprise brought among them, the spirit of religion passed, dedicating the

highest skill to the glory of God, and raising in the midst of its noble palaces Churches of such exquisite beauty, that they stand out as especial marvels of art, wherein the genius, which abounds on all sides, culminates in its highest perfection. Thus we may understand that it is not enough to say that Florence has fine museums; nor shall we grasp the whole truth if we go on to add that Florence itself is one vast museum; for that would at best but imply that rich works of art are scattered about in places made to receive them, but with which they have no more than an accidental connection, which at any time may be broken with impunity by their chance removal to other spots; no, the works of art with which Florence abounds are an essential part of Florence itself: remove them, and half their value is gone, while the deserted spot is dead, a body without a soul. Who can fail to appreciate this, who has gazed elsewhere upon niches in which statues are never to be placed, or upon those equestrian figures one meets with in the middle of our own dreary squares, which, had they but some semblance of life and motion in their rigid limbs, one might mistake for the *statua gentilissima del gran Commendatore*, on his way to sup, at Leporello's bidding, with the reckless Don Giovanni.

The works of art which you find in the streets of Florence are of a very different kind. Not only are they superior in design and execution, as of necessity the works of such men as Michael Angelo and Benvenuto Cellini must be, but they have that exquisite charm which springs from harmony and appropriateness. They are obviously not an afterthought, not something added which could be removed without the original idea suffering; but an essential part of the original design. And this we know as well as feel; for here architects were sculptors, and sculptors painters; and all alike were poets in work if not in word, whose epics and idyls tower in marble and glow in divine colour. We know it, for it is recorded, and still more do we feel it, and scarce need history to tell us of such scenes as that where Dante sat day after day watching the growth of that miracle of light and loveliness, the Campanile of the Duomo, which Giotto, the Father of Painting, raised to his own renown, when he thought only of the glory of God.

This simple incident unlocks the secret of Florence's success, in telling us how all her great men combined to advance her glory. And what names are those of which she can boast! It were no difficult task to fill a whole page with the bare catalogue of those who were not merely of local celebrity but of world-wide renown. No branch of art, no department of science, but could be herein not only represented, but illustrated by some of its brightest ornaments.

It is enough to mention Dante, Galileo, Machiavelli, Michael Angelo, Beato Angelico, Orcagna, Donatello, Ghiberti, Brunelleschi, and Giotto, not to speak of the Medici and the host of scholars and statesmen which graced their refined court, and revived under their genial and well directed patronage the classic taste which has never since passed away.

What scenes do these great names recal to mind; what bright pictures in days which so many things combined to darkness; what green spots in many a barren waste, over which the student of history loves to linger! Who has not tried to picture to his mind the accessories which form as it were the back ground of so many an historic group, and fix so vividly upon the memory the whole scene; and who has not often failed herein for want of those broad outlines which give distinctness to the picture, and compose its many parts into one accordant whole? But while we linger in the streets and squares of Florence all these wants are more than supplied, and poor indeed must that imagination be which cannot realize on each renowned spot some at least of the great scenes of which it has been the silent witness.

Our first stroll through the narrow, yet stately streets of Florence led us to the spot where the history of the city may be said to be concentrated. The Piazza del—what are we to call it? it has had so many names, for with the fortunes of Florence its title has changed; each one who has grasped the supreme rule, and held it with a strong hand, seeking to unite this heart of Florence with his own fortunes, as though conscious that herein was indeed the strength which alone could sustain him. Until recently it was the Piazza del Gran Duca, recording the mild rule of the amiable family who made Florence so pleasant a resting place for the quiet lovers of the fine arts; but the old name by which it is best known in history, and to which we naturally recur, is the Piazza della Signoria. For here it was that the Florentines erected what for ages has been called the Old Palace (Palazzo Vecchio) for the Signoria. It was in 1250 that the people wrested the supreme power from the hands of the Uberti and the Ghibellines, and chose a magistracy for themselves; and speedily did they raise this grand old palace as a seat of government for their Gonfaloniere and the Priori. Associated as it has been with the great events which have made the history of Florence stand in such preëminence above that of neighbouring states, it is easy to understand with what reverence the Old Palace has been at all times regarded; but apart from these considerations it has a character of its own which at once impresses the beholder with admiration and respect. Its massive proportions, its enormous battlements, and the heavy

machicolations which crown and overhang so boldly its towering walls, are so thoroughly Florentine in their grand simplicity and austere beauty, that we read in them at once their history and the character of the people who raised them. But when—after dwelling upon the striking features, and scanning the quaint shields which, high up in the machicolations, hang emblazoned with the arms of the Sestieri, or divisions of the city, those banners which so often led the stern republicans to victory—the eye rises to the wondrous tower which crowns the whole, and that in so strange a fashion that it stands not upon the Palace itself, but upon the overhanging battlements, and, view it from what point you may, seems literally to have no foundation, the mind of the beholder staggers under the strange impression produced, an impression which no length of time, or frequency of visit suffices to remove, and accepts the Florentine explanation, that the Campanile is a tower built in the air. Strangely, too, is the Palazzo Vecchio placed in the Piazza. It occupies no one side of the square, but stands stretching half way across from the middle of one side, and terminates abruptly in the very centre of the quadrangle. Obviously the original design is unfinished, half has yet to be built, we should say, did not the perfect finish of the sides show that the work is complete. The explanation is historical and very characteristic of the stern, simple hearted people whose trophy of victory it was. When Arnolfo would have extended his works, the people stopped him: the adjacent ground had been covered by the palace of the hated Uberti, and when they fell with the Ghibellines, the spot had been declared accursed, and “our palace must not be built upon such ground”, they said, and so architectural proportions had to be sacrificed to a higher principle.

Ascending the steps and crossing the broad terrace in front of the Palace, we enter its grand court-yard, which indeed corresponds rather to the ancient classic Atrium than to what is now understood by the name. Round its four sides extends a broad cloister sustained by massive columns, alternately square and circular, of quaint and rich design. The inner walls are painted with views of ancient cities, while in the centre plays a beautiful but small fountain. The aspect is at once solemn, rich, and simple. Beyond stands the grand staircase, so broad in its dimensions and so gentle in its ascent, that one might easily ride up it; it leads to the great Hall (*Salone*) of noble dimensions, some 180 feet in length by 70 in width, but which is so lofty, and so magnificent is its heavy ceiling, that it has a grandeur beyond what its size alone could give.

What a strange, eventful history have these walls witnessed from the day when Savonarola raised them for the transient

Consiglio Popolare to the time when we stood there in the midst of the preparations which were being hastily made for the reception of the Italian Parliament, then on its way from Turin to the new capital!

We lingered for a while on the upper story above this grand hall, amid the neglected saloons, which still bore in their decay evident marks of the splendour of the Medici. The heavy cornices, so massive in the gold with which they are thickly coated, the old tapestry, the faded purple with its tarnished *giglio*, recall another era of Florentine history, and tell of a powerful race which left its mark on the old republican city, and through it on well nigh every capital in Europe. There on these neglected walls hang portraits which record the proud, heavy features of the Medicean race: among them is the too well known Bianca Capello, as bold and daring as any of the long line. There is a little chapel at the end of the long suite of rooms, which Ghirlandajo has decorated and painted with all his well known skill; every thing about the altar is of clear or opaque amber, wrought into forms as beautiful as the material is costly. From the windows of the rooms we look out upon the beautiful country and the gentle undulations which hold Florence in a loving embrace; while immediatly below us lies the Piazza, which has so often resounded with the loud cries of a pleased or an infuriated people; and while we gazed downward from that spot where many a Medici had listened to the noisy throng, we pictured to our minds the varied feelings which moved the royal race which swayed for so long a period for weal or woe a noble and right hearted people.

H. B.

(To be continued.)

THE FIRST BISHOP OF NEWFOUNDLAND.

To Ireland may be safely applied, what St. Gregory of Nazianzen said of the Constantinople of the fourth century, that nations from the east and from the west look to her as to the common centre and emporium of their faith. From her both eastern and western churches have borrowed, and daily borrow, the seeds of Catholic doctrine, and by doing so, themselves become churches. Ireland is the link that connects them with the churches founded by the apostles, and by supplying proof that they are the offspring of these churches enables them to make good their claim to apostolicity.¹ Among the new

¹ Apostoli . . . in orbem profecti eandem doctrinam ejusdem fidei nationibus promulgaverunt et proinde ecclesias apud unamquamque civitatem considerunt, a quibus traducem fidei et semina doctrinae ceterae exinde ecclesiae

churches of the western world, not one, perhaps, owes so much to Ireland as the church of Newfoundland, not one reflects more credit upon its parent church, and not one acknowledges its obligations with more generous affection. "History", writes the present eloquent Bishop of St. John's, "as well as faith, teaches us that man can do nothing of himself, that human power, energy, talents, or wealth are of no avail, unless God wills that a thing should come to pass. 'Unless the Lord buildeth the house, in vain do they labour', the Psalmist says, 'who build it'. The history of the Catholic Church in Newfoundland most strikingly shows this. Twice under the most favourable auspices was the Catholic Church planted in this island: twice it failed to take root. Sir George Calvert, in Ferryland, intended this country, and particularly in this province of Avalon, to be a city of refuge to his coreligionists. What the Puritans did in New England, he intended, though with more enlightened and Christian sentiments, to accomplish in Newfoundland. The Catholic glories of ancient Verulam were to be renewed here, and the ancient British faith of Avalon and Glastonbury was to flourish with renewed vigour. All ended in disappointment, and the English branch of the Catholic Church never took root. The most powerful monarch of Europe, Louis XIV., justly called Louis the Grand, established, as he thought, Catholicity firmly in Placentia—founded a convent of Franciscans, the apostles of the New World, and laid, as he imagined, the foundations of our faith, broad and deep. Again a failure—the lily of France never thrived on the soil, and with the departure of the last French governor, the Catholic faith died away. The very churches were transferred to the professors of another creed. Well, the Irish labourers came out to earn a subsistence by braving the dangers of the ocean; they were not of the class of men who generally succeeded in establishing a church. Their faith, bitterly persecuted in their own country, was strictly prohibited in Newfoundland—the house where Mass was said, was burned down by orders of the government—they had not wealth, nor education, nor any of those human gifts which would give them influence in the land; still the hidden seed germinated, liberty of conscience was granted, they were grudgingly allowed to raise an humble wooden chapel here and there—the successor of St. Peter looks to this impoverished portion of his flock, and gives them a pastor in the person of Dr. O'Donnell—the weakly plant, trampled on, cut down whenever it showed itself, now begins to throw out vigorous shoots,

mutuatur sunt et quotidie mutantur ut ecclesiae fiant: ac per hoc et ipsae apostolicæ deputantur ut soboles apostolicarum ecclesiarum—Tertullian, *De Praescrypt.*
c. xx

and we see at present, thank God, that it flourishes like a tree planted by the running water. This is the work of God (mind, of God alone), and it is wonderful in our eyes. Calvert failed, Louis failed; but the poor persecuted Irish fisherman succeeded, and the proud monument of his or his children's faith—the cathedral—crowns the culminating point of the capital of the island".¹

We are not now concerned with the attempts made by Sir George Calvert and by the French to establish the Catholic Church in Newfoundland. We propose to supply from original documents a more detailed account of the labours of Dr. O'Donnell and the early Irish missionaries by whom he was assisted.

As late as 1784 religious toleration was unknown upon the island. On the 24th of October that year a proclamation was published whereby liberty of conscience was allowed to all persons in Newfoundland, and the free exercise of such modes of religious worship as are not prohibited by law. It was in this year that Dr. O'Donnell, the founder and father of the Church in Newfoundland, landed in the island. "Born in 1737", says Dr. Mullock, "in Tipperary, he spent a large portion of his life in the Irish Franciscan Convent of Prague in Bohemia; afterward, as superior of the Franciscans in Waterford, and subsequently provincial of that order in Ireland. He was the first regular authorized missionary in Newfoundland after it became a purely British settlement".

The first letter we find from him is dated from St. John's, November 10, 1787, and is addressed to Dr. Troy, then recently promoted to the archiepiscopal see of Dublin. It is not the first which passed between the correspondents, but it is the earliest that has been preserved:

"St. John's, November 10, 1787.

"I have been honoured with your letter, and am happy in joining all ranks of people in congratulating you on your promotion; this agreeable piece of news together with its truly pleasing circumstances has been communicated to me by Dr. Caufield, who honours me with his correspondence.

"I want two clergymen more, one to the southward, and another to northward of this place, who by their contiguity to the small harbours will be able to enforce obedience to lawful authority. I send for Father John Phelan of Waterford, and a Father McCormac of St. Isidore's, who, I am informed, is a man of morals and powerful abilities; he wrote to me and offered himself for this mission. He has made three public acts in the *Sapientia Romana*; in

¹ *Two Lectures on Newfoundland*, by the Right Rev. Dr. Mullock. New York, 1860.

default of him, a Father Yore, who likewise offered himself, of your Grace's diocese, if a man who can be recommended for irreproachable conduct and ability, will be to me very acceptable. Wishing you many happy returns of the season, I've the honour to remain with unfeigned esteem and profound gratitude, your Grace's devoted humble servant,

"BROTHER JAMES O'DONEL".

From a letter dated November 16, 1788, we extract a passage which illustrates the position of Catholics at that time. A letter of accusation against Father O'Donnell was presented to the Surrogate:

"This letter was not only read in the courthouse, where the surrogate publicly denounced Pope, Popery, priests, and priestcraft, and in an ecstasy blessed his happy constitution that was cleanly purged from such knavery, but also carried about this town by him and his officers, to the great satisfaction of those who envied our large congregation, stately chapel, and the esteem I have been heretofore held in by the governor. This surrogate, by name Pellu, of French extraction, closed his surrogation to the admiral with the modest request that the priests should be turned out of the country; that circular letters should be sent to all the magistrates, if any more priests arrived, to ship them off immediately; and that no priests should be left but where there was a garrison to keep them in awe. When I heard this, I waited on the secretary, who told me that the admiral had made up his mind, and adopted the measures of his favourite Captain Pellu. I leave your Grace to judge with what depression of spirits and anguish of mind I returned from the garrison; however, I drew up my defence in writing, waited on the governor, who most politely received me, entirely changed his opinion, and assured me that he came to this country with a great regard and esteem for me, as his friend, Admiral Campbell, so often spoke respectfully of my name to him, and that from what he could personally observe in my conduct, that he quitted the island with the same good opinion of me.

"I am truly a son of persecution and child of affliction since I came to this country. However, I could not suffer in a better cause, nor be more sincere in any protestation, than in assuring your Grace that I remain with profound regard and respectful esteem your Grace's most obliged, devoted, and humble servant,

"BROTHER JAMES O'DONEL".

Dr. Mullock remarks, "that were it not for the certainty, that religion was permanently fixed in the island, the Irish settlers, who formed the bulk of the population of St. John's and the south of the island, would not have remained here. We have rather an interesting proof of this in a letter written by Governor Milbank to Dr. O'Donnell before his consecration as bishop, in answer to an application made by him to His Excel-

lency for leave to build a chapel in one of the out-ports. Here is the document, and written, mark you, six years after the proclamation of freedom of religious worship: 'The Governor acquaints Mr. O'Donnell that, so far from being disposed to allow of an increase of places of religious worship for the Roman Catholics of the island, he very seriously intends, next year, to lay those established already under particular restrictions. Mr. O'Donnell must be aware that it is not the interest of Great Britain to encourage people to winter in Newfoundland, and he cannot be ignorant that many of the lower order who would now stay, would, if it were not for the convenience with which they obtain absolution here, go home for it at least once in two or three years; and the governor has been misinformed if Mr. O'Donnell, instead of advising their return to Ireland, does not rather encourage them to winter in this country. On board the *Salisbury*, St. John's, Nov. 2, 1790'".

Father O'Donnell writes on the subject as follows:

"December 6, 1790.

"MR LORD,

"I have been honoured with your esteemed letters both for myself and Father Ewer, and have likewise received the Cardinal's letter. Our very numerous and increasing congregations have brought the watchful eye of the enemies of our profession upon us, as you 'll find by the enclosed answer to a very proper memorial, drawn up and signed by the Catholics of Ferryland, for leave to build a chapel in that district. You see, my lord, how precarious our situation is, but the great God is all sufficient to blow off this impending storm. However, as human means are not to be neglected, I wrote to Father Callenan in Cork, and requested he'd use his influence on Mr. O'Leary to apply to some member of the Privy Council to prevent those prejudicial restrictions. Here is a wide field for him to display his powerful abilities in favour of religion. Criminals of all kinds are allowed the unreserved privilege of a clergyman in the gloomy recesses of the deepest dungeons, and why not an industrious laborious set of men, who are inured to the hardships of the sea, and ready upon any emergency to serve his majesty? The toleration hitherto granted is rather an encouragement to them to emigrate than a discouragement, as the governor's monitor supposes, for many of those hardy fellows would never obtain their parents' consent to cross the seas, if they had not the consoling prospect of the presence of a clergyman in case of death or sickness. Moreover, the ingredients that make up the sacrament, the Sacrament of Penance and the prerequisites for *absolution*, are not of such easy digestion to a set of fishermen as to induce them to *go home for it at least once in two or three years*. I really look upon those intended restrictions as a breach of public faith. It seems they have a mind to adopt what they often heretofore upbraided us with, *nulla fides servanda est cum Catholicis*. Admiral Campbell sent a circular

letter to all the justices of the peace in this island, in those very words: 'You are to allow all people inhabiting this island a free exercise of all such modes of religious worship as are not prohibited by law, pursuant to the king's instruction to me', etc. The enclosed is the dictation of C. P., of whom I spoke so much in my Latin letter last year, who, by the many changes and promotions of the navy, has been unexpectedly appointed the admiral's captain this year, and has great influence over him. I had not the least opportunity of reasoning with the governor, as I only received the enclosed about an hour before he sailed. 'T is true he can act as he likes in this place, as he is king, priest, and prophet of the island. The reason of this prerogative is, that the country is not supposed by law to be inhabited except in summer. In case of war, I believe none of us can subsist, as the servants upon whom alone we depend will be all pressed and obliged to become either sailors or soldiers. This is far a more miserable year with the wretched inhabitants of this island than the last."

"December 8, 1791.

"The Governor most faithfully adhered to his promise of representing the Catholic clergy of this island as encouragers of the people's remaining during the winter in this country, contrary to the interest and intention of government; but in this even he has not succeeded according to his mistaken zeal, as Providence guided the steps of a Mr. Reeves to this country, who has been appointed Judge Advocate for the island. This truly good and benevolent man would not suffer me even to expostulate with the governor on his foul misrepresentation, as he assured me the state of the Catholic Church should remain unmolested here, and so it happened. Thus the great God has in His own good time dispersed all those heavy clouds that threatened our ruin from every quarter, and caused the sun of peace to shine upon us once more. Now as most of the penal laws in England have been repealed, and the free exercise of our holy religion has been left uncramped by three admirals, it is to be supposed we shall never more be molested by governors; from this favourable prospect, I wish to have another missionary. Be pleased, therefore, to send me one of my own Order for the districts of St. Mary and Trepassy; it is absolutely necessary he should speak Irish, and it is indifferent to me what province he is of".

"St. John's, December 8, 1792.

"MY LORD,

"I've been honoured with your esteemed letter of 22d of April, together with the enclosed faculties from Rome, and can't but gratefully return you thanks for your condescension in stooping to execute such commissions as I generally trouble you with. We have had the public papers here up to the 26th of September, which teem with most horrid accounts of the savage barbarity and inhuman cruelty of the Jacobin Club in Paris. I hope for the honour of the human race in general they are exaggerated: however, though the Almighty has

permitted them to despatch, I hope to a better life, thousands of the most loyal, virtuous, and resolute of the laity, and crowds of the flower of their clergy, He has likewise made the Duke of Brunswick His executioner to scourge and punish them in their turn. I left that great general in our last accounts near Chalons, and I hope you have found him long since in yours in the heart of Paris, severely chastising the guilty, and clemently pardoning the innocent. I am exceedingly concerned to hear of the rapid progress of infidelity in your parts, especially as it always springs from corruption and immorality. The unhappy French have been sunk into the lowest lees of deism those many years past, and you well know that no man ever became a deist because he had a better wit than others, but because he had a more corrupt will, nor because he reasoned better, but because he lived worse. Our present governor and the judge advocate have made very solemn professions of friendship to me: the former returned me public thanks at his own table for the unremitting pains I have taken those eight years in keeping the people amenable to the law; and on being told he overrated my slender endeavours, he said he was too well informed to think so. You may judge he had not this information from his predecessor. Mr. Cross, of Bridge Street in your city, with whom I correspond, has sent me all the pamphlets that had been printed in Dublin relative to the claim of the Catholics on government for their right of franchise. I am sorry they disagreed so much among themselves, but am happy to find that you have been so judiciously fortunate as to please both parties.

"We are now at perfect ease, and restored to the same degree of respect that we enjoyed for the three first years of our residence here. May the Almighty preserve your Grace in good health and spirits for many years for His own glory, the good of His holy religion, and salvation of His people. These are the sentiments wherewith I've the honour to remain,

"Your Grace's most devoted, humble, and obliged servant,

"BROTHER JAMES O'DONEL".

"December 27, 1793.

"MY LORD,

"I've been honoured with your Grace's kind message and acceptable pamphlet, through the hands of Mr. Bolan. I was the more anxious to see this pastoral letter, as I found some ungenerous and very undeserved strictures thrown out against it in the public papers. It was in those times of infidelity, when Catholics scarcely retain anything belonging to their profession but the bare name, a most reasonable production, orthodox, bold, masterly, and replete with erudition, and without flattery to the author, I think it proves him a man of undaunted zeal and very extensive reading. May God continue him life and health to rise up on all such occasions in defence of God's cause. Time-serving writers stretched their condescending reasons to the very boundaries of the Catholic faith, and the laity, finding themselves standing on such narrow premises, would soon

step over them, if not timely apprised of their danger by men of weight and authority in the Church. Our affairs in this mission wear a most pleasing aspect. The governor continues his friendship to me with great warmth. I was the only landsman who dined with him on the eve of his departure aboard his elegant ship, where I had the pleasure to hear him declare in the presence of five captains of frigates, that the Catholics were the best subjects his majesty had. I am sorry we have no longer lease than one year more of him.

"We have had 300 French prisoners here during the summer. Their officers were at liberty, and I must own, I did not like to see them coming every Sunday to my chapel with large emblems of infidelity and rebellion plastered on their hats. It was much more pleasing to see three companies of our volunteers, headed by their Protestant officers, with fifes and drums, coming to the chapel to be instructed in the duties of religion and loyalty".

Dr. O'Donnell's appointment as bishop is thus alluded to by Dr. Mullock: "Dr. O'Donnell was at first only prefect apostolic, that is, a priest exercising episcopal jurisdiction, and generally having, like the prefect apostolic of St. Peter's, the right of giving confirmation, which, as we see by the practice of the Greek Catholic Church, is not essentially an episcopal sacrament, if I may call it so. The importance of the population now required episcopal superintendence. The Sovereign Pontiff, to whom is committed the care of all churches, saw that Newfoundland was destined to become the home of a fixed population, not the summer residence of a floating one. Accordingly, in 1796, on the 5th of January, the great Pontiff, Pius the Sixth, the confessor as well as doctor of the faith, appointed Dr. O'Donnell Vicar Apostolic of Newfoundland, and Bishop of Thyatira *in partibus*, and he was consecrated in Quebec on the 21st of September the same year. Thus was the foundation of the Catholic Church solidly laid, and we hope for ever.

The following admirable petition to the Holy Father refers to this subject:

BEATISSIME PATER,

Cum inter multa, eaque praeclara facinora, quae felicissimum Sanctitatis Vestrae Pontificatum illustant, atque exornant, illud haud minimum sit, quod fideles orthodoxos Americae septentrionalis incolas, paucis ab hinc annis, mirum in modum consolatus sit, fidemque simul Catholicam amplius dilataverit, valdeque consolidaverit per providam institutionem primi illius regionis Episcopi Reverendissimi nimirum D. Joannis Carroll, Episcopi Baltimorensis; Nos infrascripti tali exempli, tantaque benignitate animati, nomine nostro, omniumque Catholici nominis incolarum Insulae *Terrae Novae* nuncupatae, provoluti ad pedes Sanctitatis Vestrae humillime deprecamur quatenus clementer dignetur in Episcopum instituere, cum titulo in partibus, et in Vicarium Apostolicum, praeclarum et dignissimum Prae-

fectum Missionis nostrae, R. P. Jacobum Ludovicum O'Donel ordinis Fratrum Minorum de Observantia. Hoc siquidem facto illud proculdubio consequetur, ut, et maximum ipsi religioni emolumentum, ingens nobis solatium, atque perenne Sanctitati Vestrae decus sit accessurum. Supervacaneum porro fore arbitramur, Sanctitati Vestrae recensere quam utile nobis foret, in tanta locorum distantia, Pastorem apud nos habere Episcopali Characterе insignitum, qui munia Episcopalia pro fidelium consolatione possit obire. Sicut et consulto omittimus elogium meritorum praeclarissimi Viri a nobis commendati; quippe cum ejus eximiae, et singulares Virtutes compertissimae jampridem evaserint S. Congregationi de Propaganda Fide. Quare de summa clementia, ac pastorali sollicitudine Sanctitatis Vestrae confisi, in osculo pedum beatorum prosternimur, Apostolicam benedictionem implorantes.

Datum ex Insula Terrae Novae, Die vigesimo Novembris A.D. 1794.

Fr. Edmundus Bourke, Ord. Praedicatorum Missionarius Districtus Placentiae.

Fr. Thos. Ewer, Ord. Min. Strictioris Observantiae Missionarius Districtus Ferryland.

Fr. Patritius Phelan, Ord. Min. Strictioris Observantiae Missionarius Districtus de Harbourgrace.

Gulielmus Coman, Generosus Incola S. Joannis.

Dav. Duggin, Generosus Incola S. Joannis.

Henricus Shea, Generosus Incola S. Joannis.

Lucas Maddock, Generosus Incola S. Joannis.

Joannes Wall, Generosus Incola S. Joannis.

Timotheus Ryan, Generosus Incola S. Joannis.

Joannes Bulger, Generosus Incola S. Joannis.

Michael Mara, Generosus Incola S. Joannis.

Jacobus Power, Generosus Incola S. Joannis.

Martinus Delany, Generosus Incola S. Joannis.

Patricius Power, Generosus Incola S. Joannis.

Gulielmus Mullowney, Generosus Incola Districtus de Harbourgrace.

Joannes Quarry, Generosus Incola Districtus de Harbourgrace.

Demetrius Hartery, Generosus Incola Districtus de Harbourgrace.

Jacobus Shortall, Generosus Incola Districtus de Ferryland.

Joannes Coady, Generosus Incola Districtus de Ferryland.

Joannes Power, Generosus Incola pro se aliisque Districtus de Magna Placentia.

Joannes Kearney, Generosus Incola pro se aliisque Districtus de Parva Placentia.

Dr. O'Donnell writes as follows on 25th November, 1794:

"St. John's November '25, 1794.

"MY LORD,

"I've been honoured with your much esteemed letters of the 18th of March and 19th of July. The former reached me only the 27th of last October, as the vessel in which that and Mr. Cross's bundle were packed up had been captured by the French, but was recaptured in a few days by an English frigate. This was a very fortunate circumstance, as the sacred oils would be probably abused by those infidels, who would make no scruple of using them with their soups or salad. Though they plundered the vessel of many valuable articles, they left the books, beads, and sacred oils untouched, as such articles are now in no demand among them.

I was never more astonished than at your friendly interference in promoting me to a dignity which I neither deserved, desired, nor ever expected, and for which I know myself to be entirely unfit. This *nolo episcopari* is not, upon my word, in the least feigned; for, among many other disqualifications and inconveniences, it would subject me to voyages I am hardly able to undertake. I went to Ferryland, only fourteen leagues from this place, last June, was blown off to sea for three days and three nights; during the nights we could not distinguish the froth of the sea, which ran mountains high, from the broken ice with which we were entirely surrounded. I am now in the fifty-sixth year of my age, and consequently will not be long able to bear the great hardships and fatigues of this mission. It would suit me much better to spend the short remainder of my life in retirement, than to undertake a burthen to be dreaded by a more learned head and more sanctified shoulders than mine. However, as your Grace has carried the matter so far, I will not mulishly oppose your most zealous and friendly intentions. To this I am urged very pressingly by all my fellow-labourers in this vineyard. I will, then, follow your friendly directions, and for ever retain a grateful memory of the honour you have done me by stooping, in the midst of your great hurry of business and anxiety of mind, to write me so friendly, warm, and affectionate a letter, which I deem a greater favour and honour than any dignified rank you could place me in.

"I am much obliged to you for the pastoral instructions, of which I can now spare one for each of the clergymen of this island, as I had two before.

"I am glad to find the Bishop of Cloyne reaching the hand of fellowship to the Catholic clergy,—*tempora mutantur*—and more rejoiced to find him pay you the high compliment of describing you as the ablest divine among the Irish bishops. The London clergyman has done himself honour, and your cause a vast deal of justice, by clearly refuting the Inquirer's malicious strictures: his weapons must be better edged with logic, reason, and information, before he can prove your pastoral instructions inconsistent with your declaration in the Catholic committee, or lessen the great esteem and veneration wherein you are held by all the members of the Catholic Church who either read your instructions or are acquainted with your zeal and abilities.

"Should Mr. Concannon succeed in your and his friendly undertaking, as there is no safety in crossing the western ocean in those times, Baltimore would be a more eligible place for my errand than Quebec. However, if there may be a war with America, my journey thither would be impracticable. I shall be much obliged to you for instructions how to act, or whether I should write to Rome upon that occasion.

"I am afraid this letter will not reach your kingdom, as all our first fleet bound for the foreign markets had been taken near the Western Islands. This destructive war has ruined this part of the new world.

"May the great God continue and prolong your life and health, for His own honour and glory and the good of His holy Church. This shall be the fervent prayer of your Grace's

"Most obliged, grateful, and devoted humble servant,

"B. JAMES O'DONEL".

The following letter from Rev. Mr. Ewer or Yore, brother of the late respected Vicar-General of Dublin, will be read with interest:

"September 20, 1796.

"MOST REV. DOCTOR,

"The happy fruit of your labour in the establishment and support of our mission, the blessings daily arising from your continued protection, and the warmest attachment to so great a patron, must render this occasion of addressing you invaluable to me. In the absence of our most reverend superior, who has honoured me with his care, I feel it my duty to communicate the general satisfaction on his late promotion, and acquaint you with the happy change in the sentiments of a people, who, not long since, burned the houses where Mass was said or priests were sheltered.

"On the Rev. Mr. O'Donel's departure for Quebec, the colonel, then our chief commander, and officers, military and navy, presented him with most polite and flattering addresses, expressive of their best wishes to his person and cause.

"I am equally happy to inform you of the progress of religion particularly in my own district. I have completed an elegant chapel, with a convenient dwelling, at Ferryland, all at my own expense, except ten pounds which the poor people of that harbour subscribed last year. The many fruitless attempts of Methodist Preachers have been successfully baffled, and there is now but one of that sect in the districts of Ferryland and Trepassey, and even his family became Catholic this year. The Protestants likewise lose ground, and their minister was obliged to decamp, notwithstanding his seventy pounds a year from the society. Their feelings at such an event are easily conceived; but as he was a generous well-bred man, we always lived in friendship and parted in peace. The place is exceeding poor from a failure in the fishery, containing near 2,500 people, unequally divided in ten different harbours in the space of about seventy miles. The necessary labours attending that district begin to bear heavy on me,

and I was attacked last year with violent rheumatisms, but now, thanks to God, am perfectly restored.

"We valued ourselves on being in so peaceable a part of the world, until some days ago the general calamity of a destructive war reached us. The 8th instant, nine French men of war hove in sight—one eighty gun ship, six seventy-fours, and two frigates. The 10th they bore down on the harbour to attack. The wind not answering them to enter, and discovering our strong and well-manned fortifications, they thought proper to sheer off, and steered for Baybulls, seven leagues distant. There they harboured, and in two days consumed it to ashes, burning and sinking all the vessels and boats they could meet; but, fortunately, on heaving up their anchors, when bound to sea, the flagship cast the wrong way, was near wrecking another of equal force and going ashore, which we suppose has deterred them from entering any other harbour. These ten days past they hovered off our coast, apparently going to enter every place as they passed and repassed. The stores and houses were all emptied. Ships and vessels of all kind were loaded and sent off, and the poor inhabitants fled to the woods. We were informed last Sunday that the fleet was seen fifteen leagues to the westward of the island. It consists of fifteen sail. Nine appeared here, eleven in other parts of the island, and three on the banks. They are commanded by Admiral Richery, have no troops aboard, and manned mostly with young boys, without shoes or stockings. They carried away with them every person they could catch except one man whom they let go. A vessel which arrived here last Sunday left Quebec the 5th instant. Mr. O'Donel was not then arrived. They sailed from this six weeks before. He went north to avoid the enemy. It's generally a long passage, and those who are used to it are not apprehensive of danger. We wait with anxiety to hear from him, and hope God will restore him to us and his people. This port is just now opened, and I return in the morning to my own distressed flock, whose afflictions I feel severely. They were very good to me in my absence, and secured everything that belonged to me.

"Most Rev. Doctor,

"I am, with the greatest esteem,

"Your most devoted, most humble

"and obedient servant,

"BR. THOMAS EWER".

A Copy of the Address of the Protestant Inhabitants and Merchants of St. John's to the Rev. Mr. O'Donel.

"REV. SIR,

"As we understand that you shortly intend to make a voyage to the Continent of America, permit us to take this opportunity of assuring you of our good and sincere wishes for your safety and happy return, and how sensible we are of the many obligations we lie under for your very steady and indefatigable perseverance in attending to and regulating with such address the morals of much

the greater part of this community, the salutary effects of which have been sufficiently obvious. We are no strangers to the many difficulties with which you have, from time to time, been obliged to encounter, even at the risk of your life—in regularly visiting the different outposts within your reach, and in performing with cheerfulness and alacrity those functions from whence have arisen so many advantages to the inhabitants of this island.

"That you may long be able to fulfil with your wonted zeal and attention the many duties of the honourable office you now hold, is the unfeigned wish of,

"Rev. Sir,

"Your most obedient servants".

We have not been able to find any letters from Dr. O'Donnell later than the date of his consecration. His labours as bishop are thus described by Dr. Mullock: "In the mean time, Dr. O'Donnell was labouring in his arduous mission—he had obtained leave from the local government to take a piece of land at a lease of ninety-nine years, and begun the old chapel, which was very small at first. He made several visitations to the outposts of the island, encouraging as far as he could education; we believe he was guilty of the charge made against him by Governor Milbank, of encouraging the Irish to winter in the country, and we feel no doubt but that he gave them absolution when they applied for it, and even more frequently than every second or third year, as accused by the worthy governor. During Dr. O'Donnell's episcopacy, the population was almost all Irish, English, or Scotch. The Catholic district of St. John's, for it could not be called a parish, comprised the south shore of Conception Bay, and the south shore as far as La Manche toward Ferryland, and still the marriages were, on an average, only about seventeen or eighteen a year among the Catholic population—now the average of the same district gives about two hundred and sixty marriages. Both Protestants and Catholics complained at that time of the spread of infidel opinions in this country. Paine's *Age of Reason*, denying all revelation, was very extensively read, trade was most flourishing, money abundant, and vice of all kinds prevalent. Protestant ministers in the principal towns, St. John's, Harbour Grace, Trinity, and Ferryland, took charge of their own people; priests were stationed wherever there was adequate support for them, when the bishop could procure their services. The Protestant clergy combated infidelity, principally by means of the publications of the Tract Society, but the Catholic always trusts more to the living word than to the dead letter. The mission was a laborious and rude one, and, accordingly, Dr. O'Donnell, in the seventieth year of his age, resigned his charge to younger hands,

in the person of Dr. Lambert, and sought repose in his native land, where he died four years afterward, and was buried in the old parish chapel of Clonmel; he had fought the good fight in days of darkness, of danger, and of difficulty, and we hope he received the crown of justice".

In a letter written June 9th, 1807, by Dr. Lambert to Archbishop Troy, we find mention made of Dr. O'Donnell's departure from the island.

"St. John's, Newfoundland, June 9th, 1807.

"MOST REVEREND AND MOST HONOURED LORD,

"I was honoured with your Grace's much esteemed favour of the 28th of March last, about the middle of May, together with the holy oils, for which kindness and condescension deign to accept my best and most grateful acknowledgments. As your Grace is of opinion that I need not scruple to consecrate them with one priest, when no other can be had, I shall in future be no more troublesome to any other prelate for them. Indeed that was my own opinion before, but I allowed myself to be overruled by Dr. O'Donel, who thought otherwise. I have since that received some from Dr. Ryan, and this day more from Dr. Plessis, Bishop of Quebec, so that at present there is no scarcity of oils in Newfoundland. Dr. Plessis complains much of the labour of his diocese, which he says it would take him six entire years to visit. He has lately consecrated a coadjutor who resides now at Montreal, and has petitioned Rome lately for another who (he intends) should reside on the coast of the Gulf of St. Lawrence. He presses me very seriously to accept of another part of it, that is, New Brunswick and Nova Scotia. But I assure your Grace, I think I have too much sailing round the coasts of Newfoundland, without going across to the Continent. However, before I give him a definite answer, I would be glad to have your Grace's opinion of the business.

"At the time your Grace's letter arrived here I was in Conception Bay, visiting Father Ewer's district, which I had the happiness of finding in as good order as could possibly be expected in so large a range of coast. I cruised about twenty-one leagues of the coast of it, and confirmed almost four hundred children.

"Doctor O'Donel intends going home with a convoy that is expected to sail about the middle of next month. Bristol or Bath he intends making the place of his future residence.

"The pamphlet your Grace was so good as to send me *via* Halifax, has not as yet arrived, neither has the letter.

"I fear I have trespassed on your Grace's patience, and shall therefore conclude with profound respect and veneration, your Grace's most devoted and most humble servant,

"BR. PATRICK LAMBERT.

"P. S.—The name of the diocese *in partibus* is called in my Bull *Ecclesiae Chytrensis*, situated in the island of Cyprus, and suffragan to the archdiocese of *Salamina*".

"St. John's, Newfoundland, October 15th, 1810.

"MOST DEAR AND MOST HONOURED LORD,

"About three weeks ago, I had the pleasure of receiving your Grace's kind letter of October 1st, conveying the melancholy news of the death of my ever esteemed friend, the Right Rev. Dr. Concannon. May God give him the rewards of those who love and serve Him. His life was innocence and purity itself, and I firmly hope he now sees God in His glory. I had some expectations of seeing him on this side of the grave. Dr. Cheverns, Bishop of Boston, had extorted from me a promise to pay him a visit there next spring, and it was chiefly from a hope of seeing Dr. Concannon I did promise. But God has disposed otherwise, His blessed Will be done. I am sorry, indeed, that the situation of our common father is such as to deprive the Church of his superintending vigilance and care. Worthless and insignificant as I am, I had hopes he would have provided a person more fit than myself for the toils of this truly laborious mission. An All-ruling Providence regulates matters differently from my short-sighted views, and will, I hope, give me submission and resignation. If I can regulate and arrange matters here to my satisfaction, I intend to take a trip across the Atlantic next summer, to try if I can prevail on some of those young missionaries that your Grace tells me are now on their way home, to come out with me here to this *land of milk and honey*, to enjoy the sweets of it.

"My health is but middling, though at present, thank God, something better than usual. Last September I got a fall off a tree that lay across the path, as I was returning from the district of Ferryland, where I had been for the purpose of confirmation, by which I broke some of my ribs; they are now, I hope, healed, at least, are not very troublesome.

"Sir John T. Duckworth, our governor, showed me much civility and politeness during his stay here. I dined three or four times with him, and he did me the honour of dining once at my table, and seemed happy and pleased.

"I congratulate your Grace on the accession of your coadjutor; though not personally acquainted with him, I have long known his character, which was everything good. I request your Grace will condescend to present him my humble respects and felicitations.

"I am happy to find that Dr. Plessis has at length received your Grace's letters. He is a most worthy and zealous prelate, and warmly attached to the Irish prelacy. He prays me to forward to your Grace the enclosed packet. In imitation of him, I have issued nearly similar orders with regard to his Holiness. The vessel that is to convey this is ready to sail. I must therefore conclude. Wishing your Grace many happy returns of the approaching solemnities, I remain, with profound respect, your Grace's most devoted and most obedient humble servant,

"PATRICK LAMBERT".

From these letters we can gather that the Church which he had

founded with so much toil was now firmly established and self sustaining. But even with this signal success before their eyes, few could have anticipated the bright future in store for the Church of Newfoundland. Its trials under Dr. O'Donnell were great indeed, but yet not so great as the splendid triumph which the piety and ability of the present bishop, Dr. Mullock, have achieved for it in our own day.

LITURGICAL QUESTIONS.

1°. Can the name of St. Joseph be inserted in the collect "A cunctis"?

2°. Should it be placed before the names of the Apostles Ss. Peter and Paul?

3°. What name is to be inserted at the letter N.?

4°. We have received the following from another correspondent. In some country places it is customary to use incense at a "Missa cantata sine ministris" for the dead. Can this be approved of?

1°. It is clear from the decree of the Sac. Congregation, "Urbis et Orbis", dated 17th Sept., 1815, that any priest may insert the name of St. Joseph in the collect "A cunctis". The decree is as follows:

"Additionis¹ nominis S. Josephi sponsi B.M.V. in Canone Missae, instantibus pluribus ejusdem sancti devotis Sac. Rit. Cong. . . . respondit: *Negative quoad additionem nominis sancti Joseph sponsi B.M.V. in canone, consulendum vero sanctissimo pro additione permissiva in collecta A CUNCTIS.*

"*Facta per me (scil. S.R.C. Secretarium) relationem ad Sanctitatem suam, eadem benigne annuit.*"

Hence it is lawful for any priest to insert the name of St. Joseph in the collect

2°. We have one general rule laid down by the Sac. Cong. of Rites for the order in which the names are to be recited in the collect "A cunctis".

"*In² oratione A CUNCTIS idem servetur ordo, qui in litanis majoribus praescribitur.*"

Hence the name of St. Joseph is inserted before that of St. Peter.

¹ Gard., 4520, Man. Dec. 1.

² Gard., 4143, al 4.

3°. There are very many decrees of the Sac. Cong. in answer to this question:

"In¹ Missali Romano praecipitur ut post nomina Apostolorum Petri et Pauli in oratione: *A cunctis*, etc., dicatur nomen Patroni praecipui illius Ecclesiae, seu Dioecesis.

"In Hispania est praecipuus illius Regni Patronus B. Jacobus Ap. et . . . in Ecclesia et Dioecesi Guadicensi est Patronus specialis S. Torquatus. . . .

"Quaeritur: An in praedicta oratione *A cunctis* debeat dici nomen B. Jacobi ap., an B. Torquati?

"Resp. *In Oratione A cunctis*, etc., post nomina Sanctorum Apostolorum Petri et Pauli, nomen Torquati tanquam Ecclesiae Cathedralis Guadicen. Patroni dumtaxat ponendum esse".

Again we have the decree:

"In² qualibet Ecclesia nominandum, esse Patronum seu Titularem proprium ejusdem Ecclesiae.

For the convenience of those who should wish to examine the subject more fully, we subjoin the references to a number of other decrees,³ from which it is clear that the name to be inserted in the collect *A cunctis* is that of the Patron or Titular of the Church in which Mass is being celebrated.

It will not be out of place to insert the following decree:

"Qui⁴ nominandus sit ad litteram N. si Patronus vel Titularis jam nominatus sit in illa Oratione (*A cunctis*) aut de eo celebrata sit missa?

"Resp. *Si jam fuerit nominatus, omittenda novæ nominatio*".

4°. We consider there can be no doubt about the answer to be given to this question after reading the decisions of the Sac. Congregation. The first is as follows:

"An⁵ quando missa canitur sine ministris, thurificari possit tam altare quam chorus ut alias fit quando ministri adsunt? Resp. *Negative*".

Again:

"An⁶ in missa conventuali dierum solemniū quae absque cantu ac ministris celebratur fieri possit thurificatio? Resp. *Negative*".

"An⁷ in missa conventuali absque Diaconis cantata, assistentibus tantum Thuriferariis, et Ceroferariis, et praesenti Clero, seu communitate, adhiberi possit thus tam in principio missae, quam in Evangelio et Offertorio? Resp. *Negative*".

¹ Gard., 2856, ad 8.

² Id., 4448, ad 15.

³ Id., 4609, ad 31, q. 2; 4813, ad 10, q. 1; 4897, ad 2.

⁴ Gard., 4669, ad 31, q. 3.

⁵ Man. Dec. 48.

⁶ Id., 49.

⁷ Id., 50; Gard., 4895, ad 21.

From these decrees we see, that whenever the question was proposed to the Sac. Cong., concerning the use of incense at a "*Missa cantata sine ministris*", such use was invariably proscribed. Consequently we should be inclined to say that the use of incense at a "*Missa cantata*" seems to be considered by the Sac. Cong. of Rites as an abuse.

DOCUMENTS.

I.

ADDRESS OF THE STUDENTS OF THE URBAN COLLEGE OF PROPAGANDA TO HIS EMINENCE CARDINAL CULLEN.

Viro Clarissimo Paulo Cullen, Archiepiscopo Dublinensi, Hiberniae Primati, Quem Pius IX. Pont. Max. Adsertor Sapientiae et Virtutis inter Patres Cardinales Cooptavit, Alumni Collegii Urbani de Propaganda Fide Sodali Veteri Amplissimo Doctrinae copia et Virtutibus praedito Exultanti animo omnia Fausta ac Felicia.

CARMEN.

Ad sacros Petri Cineres, qua culmine nubes
 Pertingit templum, solisque orientis ab auro
 Affulget; precibus fuis, genibusque volutus
 Adstabat Pius, ardentes arasque tenebat,
 Multa movens animo, saevis aquilonibus actam
 Prospiciens cymbam, caelesti at numine tutam:
 Cum subito nitida redimitus tempora luce,
 Qualis mane novo nimbos aurora rosarum
 Dum spargit pulchro resplendet Lucifer ore:
 Angelus adfulget custos glacialis Hibernes
 Assiduo at verae fidei ferventis Amore,
 Haec pandens: Vitreas Lifn¹ resonantis ad undas
 Doctrina clarus, pietate insignis, et almo
 Virtutum amplexu Paulus, quo vindice tuta
 Prisca fides regnat, constanti pectore Christi
 Dilectas agnas sacrata ad pascua ducit.
 Hunc quaeso socium casus tibi perleget in omnes,
 Romani ipse tibi pars concelebranda Senatus
 Impendet studium, contraque hostilia fervens
 Pectore consurget valido, referetque triumphos.
 Dixerat, atque Pius praesaga mente volutans
 Ventura, extemplo flavas ad Tibridis undas
 Advocat heroem, meritos persolvere honores
 Discupiens, sacri et praebet decora alta galeri.

¹ Flavius Hiberniae Dublinum interfuens.

Salveto praeclare Heros iubar addite Patrum
 Consilio, tandem Romano murice fulgens.
 Macte animo, septenis collibus alma Quirini
 Urbs tibi iam plaudit, flaventi et gurgite Tivris
 Excitus sonitu, testatur gaudia plausu.
 Scilicet hoc virtus meruit quae sedula ab annis
 Te instituit primis, levibus pennisque per auras
 Sublatum erudiit, qualis trans nubila velox
 Illa avium regina alis subnixa tenellam
 Edocet adversi radiantia spicula solis
 Cernere luminibus prolem. Non damna iuventae,
 Non te Sirenum cantus, vel pocula Circes
 Perdunt; Romanis sed quae succrescit in oris
 Pubes¹ ut fidei collustret lumine gentes
 Te socium ardenti studio complectitur. Hic te
 Roma suo fovit gremio: ceu saepe virentem
 Blandidulis mirtum ramis in valle reducta
 Continue liquidi fontis crystallinus humor
 Educat, et tenerae demulcent leniter auras.
 Namque hic ingenuas animos appellis ad artes
 Aonidum flores carpens, divaeque Minervae,
 Dein virides Sophiae laetum digressus in hortos
 Naturam exquiris rerum, venerandaque tandem
 Dogmata perlustrans solerti caelica mente
 Flumina perpotas. Quanta hinc solertia vasti
 Ingenii affulsit! Doctorum clara corona
 Intenta ore tuo pendet, summusque Magister
 Christiadam haud doctae renuens adstare palaestrae.
 Purpureos inter Patres Leo Maximus altor
 Ingenii eximius, praeclaris laudibus effert
 Doctrinae segetem, mirum mentisque vigorem.²
 Faustum omen! sacros iam contegit infula crines;
 Et tibi caelesti Pastoris munere claro
 Incensis studiis extemplo Patria fervens
 Accurrit, sanctisque tuis concredita curis
 Laetatur spondetque tibi faustissima; nec iam
 Irrita vota: fides, pietas illapsa serenis
 Caeli oris animis regnant, Teque auspice, pestis
 Tartarei sceleris vires expromere ab orco
 Haud potis; affulget virtus nam moribus aureis.
 Sic ubi purpureo pubescens vere renidet
 Tellus: diffugiunt boreae mala frigora, et alma
 Subridens flores vulgo parit aura venustos.

¹ Eminentissimus Cullen olim Alumnus Collegii Urbani Romae a teneris unguiculis humanioribus litteris, ac severioribus disciplinis egregiam operam navavit.

² Idem iii. Idus Septembris An. MDCCXXVIII. Publicam disputationem de Theologia universa et Historia ecclesiastica instituit, Auspice et Patrono Fel. Mem. Leone XII. Pont. Max. RR. DD. Francisco Finucci, Raimundo Serdeminici S. Theologiae, et Ioanne Baptista Palma Historiae Ecclesiasticae tradendae tunc doctoribus in Collegio Urbano.

Armacha¹ nam testis primum amplexata Parentem
 Et curis exulta tuis : dein inclita princeps
 Urbs tua Dublinum² magno nunc aucta decore.
 Hinc te pro meritis summi qui sceptrum Tonantis
 In terris gestat, Romano murice donat,
 Purpureo ut melius niteas spectandus in ostro,
 Et sibi felices inter discrimina rerum
 Continue valeas curas impendere, sacri
 Dum Pius Imperii magna sub mole laborat.
 Ergo age Paule novam laete splendentis honoris
 Ingrediare viam, virtus quam rara reclusit ;
 Et Tibi longaevae florentia tempora vitae
 Sideribus Numen quaeso fortunet Amicum.

II.

DECREE OF THE S. CONGREGATION OF INDULGENCES.

(Concluded from our last.)

Votum Consultoris in compendium redactum.

Animadvertēbat Consultor, quamvis optimum factu sit Ecclesiae ritus in benedictionibus servare, eiusque verba et formulas ab eadem Ecclesia institutas tenere, et res quibus tribuitur benedictio aqua lustrali conspergere, idque praesertim coram multitudine fidelium; nec temere sit a praxi laudabili Ecclesiae recedendum : attamen occurrere quandoque casus, in quibus Sacerdos facultatibus a Sede Apostolica, vel immediate, vel mediate orhatus, debeat Indulgentias impertiri Coronis sibi ad benedicendum oblati, quin ad manus habeat formulam benedictionis. Hisce in casibus opinabatur Consultor valide et licite benedictionem a sacerdote solo signo Crucis tribui Coronis, nulla formula recitata. Ad validitatem enim actus sola benedictio sufficere videtur.

Maxime autem cum eiusmodi sententia conformis videretur aliis responsionibus a S. C. editis.

Vicarius enim generalis Episcopi Briocensis qui obtinuerat facultatem benedicendi Cruces, sacra Numismata, et Coronas precatorias cum applicatione Indulgentiarum³, quatuor dubia S. C. I. proposuerat, quorum tria sunt sequentia : II. "Quando in Indulto existit clausula—in forma Ecclesia consueta—sufficitne signum Crucis manu efformare super res benedicendas absque pronuntiatione verborum formulae benedictionis, et sine aspersione aquae benedictae?"

III. "Si necessaria est formula verborum, utrum sufficiat quae-

¹ Armacha *Armagh* Urbs Archiep. Hiberniae, cui primitus praefuit.

² Dublinum Hiberniae praeclearissima Urbs Archiep. ab Eugenio III. Pont. Max. Metropolis constituta, Eminentissimi Cullen patris, qui splendore Cardinalitiae dignitatis saltem ab exorto schismate Anglicano Hiberniam electam Catholicae Ecclesiae Insulam illustravit.

³ Vid. Appendicem XXII.

cumque formula, modo ab Ordinario approbata; ad necessario adhibenda sit formula Ritualis Romani?"

IV. "Quando in indulto facultatis non existit clausula—in forma Ecclesiae consueta—sufficitne efformare manu signum Crucis super obiecta benedicenda?" Sacra Congregatio die 7 Ianuarii 1843, respondere censuit: ad II. *affirmative*. Ad III. et IV. *responsum in secundo*.

Eadem quaestio tribus ante annis proposita fuerat his verbis: "utrum ad Indulgentias applicandas Crucibus, Rosariis etc. alius ritus sit necessarius praeterquam signum Crucis a Sacerdote, qui hanc facultatem accepit, factum?" Et S. C. die 11 Aprilis 1840 respondit: *negative*.

Eo vel magis videbantur eiusmodi Resolutiones extendi posse ad benedictionem cum applicatione indulgentiarum Rosarii S. Dominici, et Coronae septem Dolorum B. M. V., quae impertiri solet a Patribus Ordinis Praedicatorum et Ordinis Servorum Mariae, quia de re favorabili agitur, et e contra haec facultas Sacerdoti puta missionario tributa, frustranea in missionibus evaderet, ob carentiam libelli formulae benedictionis.

RESOLUTIO. S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, re discussa die 29 Februarii 1864, aliter iudicandum esse censuit, respondens: *pro Coronis Rosarii, et septem B. M. V. dolorum servandum formulam, cum Responsa S. Congregationis dierum 11 Aprilis 1840, et 7 Ianuarii 1843 non comprehendant casus, de quibus agitur in praecipuis. Quoad dispensationem non expedire.*

EX HIS COLLIGES:

I. In Coronis aliisque pietatis obiectis benedicendis consuetam Ecclesiae formam substantialiter consistere in signo Crucis super iisdem efformando ab eo qui ad effectum indulgentiarum facultatem benedicendi habet.

II. Eandem tamen consuetam benedicendi formam, ad illum effectum non sufficere, quando peculiaris forma est ex praescripto servanda.

III. Eamque formam servandam esse sive Sacerdos benedicendi facultatem obtineat a Romano Pontifice, sive ab eo qui benedicendi potestate ordinario veluti iure gaudet, quamvis de forma in benedictione sequenda, mentio non fiat.

IV. Legi enim praestitutae non censetur derogatum, nisi probeatur. Et is qui succedit in ius alterius, eo iure, quo ille utitur, uti debet. *Reg. iuris* 46 in 6.

III.

LETTER OF CARDINAL BORGIA TO DR. TROY, A.D. 1800.

"All' Illustrissimo e Reverendissimo Signore,

"MONSIGNORE TROY, Arcivescovo di Dublino.

"Monsignore mio Veneratissimo,

"Mi è venuto un dubbio, che non Le sia giunta la replica, che io feci alla sua stimatissima de' 17 Agosto 1799, colla quale

Ella mi rimise il risultato dell' adunanza ecclesiastica tenuta in Dublino li 17, 18, e 19 Gennaio 1799, da che Ella non mi accusò la ricevuta della lettera che in tal proposito Le scrissi sotto li 19 Novembre 1799. E d'uopo pertanto che io tolga il dubbio e brevemente Le ripeta ciò che già Le scrissi, per sempre più animarla a sostenere con i suoi degnissimi Prelati la libertà della Chiesa Cattolica nelle elezioni. E poichè Ella in detta sua mi diceva che gli articoli andavano già in dimenticanza, io Le replicava che doveva con ogni studio procurarsi che non se ne ravivasse la memoria, il che bene vedeva dover principalmente dipendere dalla prudente condotta de' Prelati, e dalla unione del clero. Era, e sono ben certo della prima, e quanto all' altra cioè alla unione del clero, la bramo e desidero. Del merito degli articoli, non parlai nella prima mia lettera e neppure debbo parlare in questa replica, tanto più che si tratti di oggetto del quale, come Ella mi scrisse, *non si parla più qui*. Quello che mi dà grande conforto nell' affare si è che il mio amabilissimo Monsignore si trova alla testa; quando il capo è buono il corpo è sano, né ha da temere. Le raffirmo il mio cordiale rispetto, e Le bacio di vero cuore le mani.

Ottobre 1. 1800.

“Servitore Vero ed Amico,
“S. CARD. BORGIA”.

CORRESPONDENCE.

To the Editors of the Irish Ecclesiastical Record.

WHY IS THE “*DE PROFUNDIS*” RECITED AFTER MASS IN IRELAND?
GENTLEMEN,

Some months ago one of your correspondents addressed to you a question about the origin of the custom prevalent in Ireland of reciting the psalm *De profundis* immediately after Mass.

In your reply to the question thus proposed, you appear to incline to the opinion which holds that custom to have been introduced by the charity of the Church as a kind of compensation for the loss sustained by the faithful, owing to the wholesale destruction of pious foundations for masses, etc., which occurred at the so-called Reformation.

It is not my intention to attempt here to refute this opinion, which I am well aware is generally held throughout the country. My present purpose is to bring under your notice another explanation of the custom referred to, which has lately come to my knowledge. I do so in the hope that some of your readers

may be induced to test it by comparing it with the traditions current in their own neighbourhood concerning this interesting subject.

A highly respectable clergyman who has been parish priest for nearly forty years, and who commenced his missionary life as curate to a parish priest then very aged, has informed me that he frequently heard the latter declare that he had received from the old priests who preceded him the following explanation of the custom of reciting the *De profundis*.

The custom had long been prevalent in Ireland of abstaining from flesh meat on three days, viz., Wednesday, Friday, and Saturday. He himself had read in very old English catechisms in reply to the question, "*On what days is the use of flesh meat prohibited?*" the answer "*On Fridays and Saturdays, and on Wednesdays in Ireland*". Complying with the petition of the Irish Bishops, the Holy See commuted the abstinence of Wednesday to the recital of the *De profundis* after each Mass.

Such is the explanation which can be traced with certainty from parish priest to parish priest, in the place where I heard it, for almost a century and a half, and which for all that time has there been looked upon as one of the old ecclesiastical traditions of the country. If it be the correct explanation, it must have survived in many other parishes likewise. I am convinced that you, gentlemen, will gladly open your pages to such of your correspondents as may wish to investigate the traditions of their neighbourhood, or throw any light upon this peculiar usage of our Irish Church.

I am, gentlemen,

Respectfully yours,

A CONSTANT READER.

NOTICES OF BOOKS.

The Epistles and Gospels of the Sundays throughout the Year.

By Rev. Daniel MacCarthy, D.D. Part II., 273-542. Dublin: Mullany, 1866.

St. Augustine, in his treatise *de Doctrina Christiana*, gives to preachers a double piece of advice concerning the study of the Holy Scriptures. First, he wishes them to have a good general knowledge of the matter distributed over all the sacred books, even though they may not fully comprehend it in each and every part: *totas legerit notasque habuerit, etsi non intellectu,*

*tamen lectione.*¹ Next, he assures them that the measure of their success, as preachers, will infallibly correspond to the degree of proficiency they have made in the thorough knowledge of Holy Writ: *sapienter dicit tanto magis vel minus, quanto in scripturis sanctis magis minusve profecit.*² By combining these two counsels we have one excellent practical rule, to guide, in his study of the Scriptures, an ecclesiastic who is either actually engaged, or is soon to be engaged, in the active duties of the ministry. Such an ecclesiastic should have a fair general knowledge of the whole Bible; but, of the parts which form the matter of his ordinary instruction to his people he should have a knowledge as full, as accurate, and as thorough as possible. Now, the Church has specially set apart, in the Epistles and Gospels of the Sundays throughout the year, the portion of the Sacred Text with which, according to St. Augustine's rule, the preacher ought to be thoroughly acquainted. The book under notice is the second part of a work undertaken by Dr. MacCarthy, to promote this thorough acquaintance with the texts of the Epistles and Gospels. It contains the Epistles from that of Whit-Sunday down to that of the twenty-fourth Sunday after Pentecost, and it offers, together with the Greek text, the Vulgate and English versions of each, a valuable selection of critical and explanatory notes.

The difficulties which beset the composition of a work like this are neither few nor trifling. On the one hand, the author should aim at supplying his readers with the greatest possible amount of information concerning the text: *sapienter dicit tanto magis vel minus, quanto magis minusve profecit.* On the other hand, he must bear in mind that various duties will press so heavily upon his readers as to leave them but scanty leisure for the study of elaborate disquisitions. We think that Dr. MacCarthy has been successful in overcoming these difficulties. He gives, in each case, first a careful exposition of *the literal sense* of the epistle; and secondly, a clear exposition of such *points of doctrine* as are contained therein. In both expositions he takes care to support his opinion by solid arguments, especially directed against the errors of modern times. As a specimen of his method, we select his notes on some of the more important verses in the Epistle for Whit-Sunday. After declaring the subject to be the history of the wonderful events connected with the descent of the Holy Ghost at Pentecost, he passes on to explain the origin and object of the institution of the Pentecostal feast. He next passes in review the various theories advanced by different great authorities to explain how the Pentecost came to be celebrated by Christians on Sunday, whereas in the year of our Lord's death Pentecost could not fall upon a Sunday. With-

¹ Lib. II., 8.

² Lib. IV., 5.

out undertaking to decide absolutely which of these opinions is the true one, he nevertheless indicates those supported by the strongest arguments.

Under the expression, "*they were all together in one place*", he asks does it mean *all the apostles* (Beza); or *all the persons named before* (i. 15); or *all the believers* in Christ? and gives reasons from the context and the Fathers for holding that it means the second. As to the gift of tongues, he treats (1) of its use, (2) of its nature, and (3) of the views taken of it by neologists in the German and English schools. As to its use, he shows how it is a *proof* of the divinity of the Christian religion, and a means of propagating it by enabling the apostles to *preach* the Gospel to different nations. As to its *nature*, he shows that the apostles were really gifted with the extraordinary power of speaking various languages they never learned. This faculty he believes to have been given permanently to the apostles. Under the third head, he refutes the silly interpretation of those who exclude from the event everything miraculous, as Bunsen, Erihorn, Kiinnoel, Alford, etc.

The author's method of treating points of *doctrines* is happily exemplified in what he says of the obligation of almsgiving, pag. 304. The occasion is supplied by Alford's sneering remarks upon the questions of casuistry that have been raised as to the nature and extent of the duty of almsgiving. Dr. MacCarthy, after defending our moral theologians, of whose books "Protestants talk so much, and know so little", passes on to treat of *the extent* of the obligation of almsgiving, and describes the considerations by which it is to be measured. He then gives an abridgment of Paley's refutation of the *pretences* by which men excuse themselves from almsgiving.

Two valuable appendixes, one on the authenticity of the text of the three witnesses (I. *John*, v. 7, 8); another on the computation of the 430 years (*Gal.*, iii. 17), close the volume. A list of the texts explained, and an index of subjects, are of great help to the student in his use of the book.

THE IRISH ECCLESIASTICAL RECORD.

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THE WEAKNESS OF ENGLISH PROTESTANTISM.

Among the many questions of the day which continually engage the attention of thoughtful men, none are more important, more complex, or more delicate, than those upon which the Church and the world come in contact. Any conscientious effort towards the solution of such questions deserves the careful consideration of all who have at heart the true interests of mankind. Of course there is and can be no other solution than the Catholic one. One and the same God is the author of society and the founder of the Church, and as He helps the weakness of nature by the aid of grace, so He has placed in the Catholic Church full relief for the wants of civil society. The experience of the last three hundred years has proved beyond a doubt that Protestantism has completely failed, not only as a religion, but as a moral power able to influence men. In waging war against Catholic principles and institutions it has shattered the channels through which the Church was wont to pour its health-bestowing waters over the world; it has retarded the advance of true civilization, and has developed an unhealthy growth of perverse systems, under the baneful shadow of which modern society languishes and is sick at heart.

It is only by a return to Catholic principles that the evils which afflict our modern period can be effectually remedied. Restricting our view to that phase of Protestantism which prevails in these countries, and with the sight of which it is our painful lot to be daily afflicted, it is not difficult to perceive that the absolute necessity of such return is becoming every day more

and more felt by the more candid Protestants themselves. The existence of this feeling is the most eloquent justification of Catholicity which can be desired. When a man retraces his steps to gather with a respectful hand what before he had contemptuously trampled in the mire; when he raises to the place of honour what before he had insultingly degraded; when he turns for advice and aid to the physician he had just cast out of doors, his second action is more than a simple retraction of his first; it is more than an apology; it is an unimpeachable testimony to the real excellence of what he had formerly condemned. Hence, the testimony of Protestants to the failure of Protestantism, their expressions of regret for what they lost when they lost Catholicity, their earnest turning once more towards Catholic institutions, are among the best tributes to the glory of our Holy Mother the Church. They are especially valuable in this country, where the insolence of Protestant ascendancy makes itself felt in so many different quarters and in so many different ways. Among those Protestants whom the accident of conquest has placed in the upper ranks of a Catholic people, Protestantism is the light of the world and the salt of the earth, Catholicism a name for all that is degraded and pernicious in society. What will they say, however, when they find the best and most earnest members of the Anglican Church declare that it is only by drawing nearer to the despised principles of Catholicism that the Establishment can hope to escape condemnation?

Such a declaration, accompanied by substantial proof of what it advances, is contained in a collection of essays lately published by some clergymen of the Anglican Church. The testimony of these gentlemen is above suspicion, their words have all the authority which a long and intimate acquaintance with the subject of their remarks and their own personal integrity must be acknowledged to confer.

One of the essays has for its title, *The Missionary aspect of Ritualism*. In this essay the Rev. Richard F. Littledale incidentally shows how powerless to move the masses the Church of England has become. The true idea of an effective Church, in his opinion, is, that it should not merely be fully capable of adaptation to the habits of all climates and nations, but that in each nation it should meet the wants of all classes of society and all types of mind. 'This ideal, he admits, will not always be fully realised; but in proportion as approximation is made to it, will the vital power of the Church be. "Tested by any such standard, three of the great sections within the English Church utterly fail, and are branded as class-religions with no faculty for general absorption".

The three sections just referred to are the great Evangelical

school, the school more appropriately than courteously called High and Dry, and the Broad Church, the peculiar characteristics of each of which are too well known to need any mention here. The first, according to our essayist, has never approved itself, hardly speaking to the highest or lowest strata of society. The former it has alienated by its deficiency of culture; the latter by merely subjective character; so that, even if it did not exhibit patent marks of irrevocable decay, it could at best rank only as a creed for the lower middle class. Therefore, it can have no message for two-thirds of those with whom it professes to deal.

The second class, though adorned by many learned, amiable, and devout persons, has never been a real spiritual power in the country. It failed to reach the class on which the Evangelicals seized; any influence it may have had with the poor is due solely to the weight of pressure exerted by the squirearchy (its main strength) in rural districts; in towns it had not even this to show.

The third section is the least missionary of all. The Broad Churchman has not reached nor tried to reach the poor. More familiar with the library than with the parish, doing all with reference to intellect at the price of neglecting the imagination and the affections, "he might, perhaps, succeed in establishing a sect of cultivated Christian philosophers, a porch or an academy of the learned; but he must break down when trying to deal with those terrible forms of moral and physical evil with which society is beset. The bland tolerance of our new academy, the graceful stoicism of our modern peripatetics, however well they may sit on a courteous gentleman in the repose of his study, or in genial intercourse with those of his own rank and cultivation, are but poor help by the dying bed of a cancer patient, by the side of a betrayed and deserted woman tempted to despair and suicide, by the remorseful agonies of a sinner in his first thoughts of repentance, by the cloudy perplexities of one who begins to think that the universe is without God" (page 32).

"All the sections of the English Church save one", continues our candid essayist, "have stood their trial, and failed. The High and Dry, from the beginning of George the Third's reign, the Evangelicals from the French Revolution, the Latitudinarians in their first period from William the Third to George the Second inclusively, and in their second stage from the accession of George the Fourth to the present day, have severally tried to include all classes within their ranks, and have in no wise succeeded" (page 35).

The only hope then which Anglicans can have of being an effective Church is bound up with the Tractarian party. And wherefore? Because of all others in the Church of England the Tractarians alone have recognized the principle that the worship

of God should be accompanied by religious ceremonies. That is to say, every shade of opinion and every combination of party in the Reformed Church of England has been fairly tested as a working religion, and has failed, precisely because it was Protestant, and in the very points in which Protestantism is opposed to Catholicism; whereas its only success has been where, departing from Protestant, it has returned to the Catholic principles it had rejected, and in proportion to its approximation to the Catholic Church has been its success.

Wherever ritualism has been given a fair trial, the result is that the proportion of men present in church is exceptionally large, and that all ranks are represented in the congregations. The reasoning by which the essayist accounts for and justifies this success, is worthy of being mentioned here, and will serve as a defence of the Catholic principles regarding the employment of sacred ceremonies in public worship:—

“One of the great practical strides made in the education of the humbler classes of late years, has been the introduction of what are called object lessons, wherein, instead of reading and committing to memory by rote an account, for example, of the qualities of caoutchouc, a piece of india-rubber is shown to the class, and subjected to various tests, by which its elastic, inflammable, detergent, and other powers are easily explained and made part of the domain of the understanding, instead of being a mere dead weight in the memory; and such lessons are amongst the most popular in every national school.

“Ritualism is the object lesson of religion; and how popular it is, can be said only by those who have seen its working amongst a poor population in towns. It affords a common ground where high and low can meet, for there are certain cravings for the beautiful common to both, which are certainly not gratified by the ordinary Sunday routine. . . .

“It may be argued that good and vigorous preaching will fill the cravings of the imagination, and make the employment of material stimuli superfluous, if not mischievous. But good preaching is amongst the rarest of good things, rarer even than good acting, because it requires a wider range of physical and mental gifts. . . .

“And here again a lesson may be learnt from one of the least pleasant forms of ordinary life. There is no institution so widely and universally popular amongst the London poor as the gin palace. Given the craving for drink, and it would seem that no additional inducement would be needful to lure customers across the threshold, and to retain them as long as possible on the premises. Yet it is not so. . . . Internal decoration, abundant polished metal and vivid colour, with plenty of bright light, is found to pay, and to induce people to stay on drinking, just because everything is so pretty and cheerful to the eye, and so unlike the squalid discomfort of their own sordid homes. Many landlords have found even all this insufficient

without the additional attraction of music. . . . If then, painting, light, and music are found necessary adjuncts in a trade which has already enlisted on its side one of the strongest of human passions, it is the merest besotted folly to reject their assistance, when endeavouring to persuade men to accept and voluntarily seek an article for which they have never learnt to care, even if they are not actively hostile to it—to wit Religion” (pag. 39).

Of the Protestant Church in Ireland, he says it need not be insisted on how completely it has broken down in dealing with the Roman Catholic population:

“It is enough to say that, even if the reports of the proselytising societies were as true as they are unscrupulously mendacious, the results would be a very poor return for three centuries of monopoly”.

Of the Protestant missions he tells:

“It is needless to dwell on the pitiful history of respectable Anglican missions to the heathen, or on the more boastful, but not more useful efforts of the sects. The names of India and New Zealand are enough to exhaust the one subject; and that of Jamaica will suffice for the other. In every case, a purely subjective religion, fatally weighted with the most anti-missionary and anti-Christian dogmas—the Lutheran doctrine of Justification—has been offered to men who needed to be taught by externals to rise gradually into the conception of spiritual life; and with rejection of these externals, came too often practical disbelief in the verities they are meant to typify” (page 49).

So much concerning the Anglican Church as a body. Let us now see what the essayists have to say touching the condition of each of the two great classes that compose that body; namely, the clergy and the laity.

Speaking of the clergy, the bishops naturally come first. What is the account given of the Protestant bishops of these countries by the very men who look up to them as their spiritual heads?

In the essay *On the Revival of Religious Confraternities*, the Rev. S. Baring Gould, M.A., after alluding to the earnest desire felt by the more Catholic portion of the clergy to work more and better than at present for the salvation of the souls which are daily perishing around them, asks the question: What will the bishops do when the long pent-up desire bursts into actual work? The answer follows close upon the question:

“The episcopal boot is so accustomed to descend on every spark of vitality in the stubble of the Establishment, that perhaps it will follow precedent, . . . and stamp out all this zeal for God and the Church” (page 106).

And again:

"There is danger looming in the Church horizon likely to precipitate the formation of Religious Confraternities. We mean the threatened attempt to interfere with the liberties of the English Church on the part of the government, to compromise its orthodoxy by privy council decisions, and to curtail its ritual, thereby striking a blow at its doctrine. What line will be pursued by the prelates of the English Church is uncertain; but their policy has of late been one of oppression to the Catholic party, and we can hardly calculate on their support to any great extent. Courage in the cause of God and the Church is at present not the distinguishing characteristic of her dignitaries; and it may be questioned whether, when a bill is introduced for the altering of the vestments of the priesthood, the episcopal mitre should not be abolished also, as antiquated, to make way for the more appropriate symbol of the white feather. If there is to be a struggle between the Church and the State, we can hardly expect to find champions on the side of God's household in those who owe their position and the enjoyment of their emoluments to the State" (page 107).

And again:

"The Anglican prelates have so diligently accumulated straws to break the camel's back, that the poor beast will kick over the load, and decline to submit his back to other burden than that laid on him by Providence, his own hump. The Catholic clergy,¹ whilst readily acknowledging the essential necessity of an Episcopacy for the perpetuation of the ministry and the confirmation of the baptized, if much further exasperated, will perhaps deny the divine right of the bishops to hinder work for Christ and the salvation of souls" (page 108).

In days long since passed, the English Church gave to the world and to heaven men like St. Thomas of Canterbury, William of Wykeham, and Fisher of Rochester, who died or toiled for the liberty and instruction of the ministers of Christ's Church. To-day it can only show "white-feathered" cowards, recreant defenders of religion, "hinderers of work for Christ and for the salvation of souls", slaves who permit the civil power to compromise the orthodoxy of the Church. What potent poison has worked this awful change? The Protestant substitution of the supremacy of the sovereign in lieu of that of the Holy See. It is perfectly true that we can hardly expect to find champions on the side of God's household in those who owe their position and emoluments to the State; and it is equally true that we owe this state of affairs to the principles of the Reformation.

After the bishops follow the inferior clergy. We find scattered over these essays much important information concerning the education, the method of life, and pastoral efficiency of the ministers of the Anglican Church.

¹ The Tractarians.

And first of all the supply of clergy is falling off as the demand increases. Government offices having been thrown open, the number of candidates for holy orders from the universities has sensibly decreased. The vacuum has been partially filled with men from the Theological Colleges. But, generally speaking, the education which is there imparted is by no means satisfactory :

“ We are acquainted with several excellent young men of the middle class, who have been under prolonged training for the ministry, by a course of French, English, history, geography, and the use of the globes, chemistry, the classic languages, drilling and fencing, the evidences of Christianity, linear and perspective drawing, the Thirty-nine Articles, and Butler’s Analogy ; yet there is hardly an individual among them who could be trusted to preach on any one of the articles of the Apostles’ Creed, without the certainty of his stumbling into heresy through sheer ignorance. If men of all classes are to be taught theology, it must be ground into them, as you grind A B C into a child. But the practice of our universities and theological colleges seems to have been to educate the candidates for the ministry in every ‘ology’ under the sun, except the one ‘ology’ which is required more especially of them, and that theology. Ninety-nine chances to a hundred if the men search it out for themselves ; they are more likely to indulge their hearers with the thin gruel of their own ex-cogitations, than retail to them the solid and sound meal of apostolic and patristic doctrine” (page 97).

A clergy thus educated must needs be unfit for the duties of the ecclesiastical state. The poor man’s heart closes up against such a church parson “ in his gloomy suit of black and spotless white cravat, dashing past in a pony chaise with his daughters, to the squire’s croquet party”. Thousands and tens of thousands remain whom the instruction delivered in the parish church never reaches. Great masses of scarcely educated, half-civilized men and women teem in all the large towns, without a God in this world. For this afflicting state of affairs also our essayist has a remedy to propose. His remedy he believes to be the only one which can reach the depths of the spiritual misery of the population, which is in the hands of Anglicanism, and it is the revival of religious confraternities. Blessed be God ! at the very moment when the infidel party all over Catholic Europe has raised a heavy hand to chase from their convents and monasteries the humble friars and religious, a cry is raised from the heart of Protestant England, calling out for the despised institutions as the only hope of her neglected populations. At a season when the so called liberal press rings with ribald abuse of these persecuted men, when they are reviled as the type of idleness and ignorance, when they are cursed as a vile remnant of

the superstition of past ages, and regarded as a blot to be wiped out from modern civilization, a Protestant clergyman is found in busy, wealthy, constitutional, modern England, to praise them as the benefactors of their kind. We make no apology for inserting the following passage, describing the action of the Church in the Middle Ages:

"Then, as now, there was a dearth of educated clergy; and how did the Church meet the difficulty? She founded Religious Orders. She gathered together under one roof men of all ranks and grades, and trained them in self-denial, in self-control, in the art of winning souls, in the art of preaching. Having educated them, she sent them forth through the length and breadth of the land to occupy the pulpits of the parish churches, or to stand up on the wayside hedge, or on the steps of the market cross, and appeal to those who would not come to the House of God to hear. Was there a savour of heresy in the wind? North and south, east and west, flew these bare-footed, serge-frocked champions of orthodoxy, and in rude language, with argument telling home and forcible, they taught the people the right, and prepared them to combat the wrong.

"All these men, remember, were first trained themselves, first grounded themselves in doctrine, first primed themselves with arguments, and educated in the art of extempore speaking, and then were sent abroad to retail to tens of thousands what they had learned themselves in the seclusion of the cloister. Specimens of the sermons of these men abound. The press of the fifteenth, sixteenth, and seventeenth centuries teemed with their productions, and it is impossible to deny the extraordinary power they possessed. Every quality requisite to the formation of a popular preacher to the lower classes was found in them. They were full of unction; they excelled in descriptive power; their arguments were telling, if not always logically conclusive; their illustrations were pointed, and their style full of fire, . . . and the people heard them gladly.

"Everywhere did the preaching friar attract a crowd. He was a man who knew what hunger was, and what it was to be pinched with cold. The poor man was aware of this, and recognized a brother. If you sound a note on one stringed instrument, the corresponding string vibrates on another. So is it with the human heart, and especially with the notes of suffering. God Incarnate, by becoming a Man of Sorrows and acquainted with grief, vibrated a chord in the great human heart which will quiver through eternity. As with the Master, so with the follower. The key to the success of Christianity is in the pangs of its Founder; the preacher of the Gospel now, if he is to reach the broken hearted and the poor and the oppressed, must have been consecrated by the hand of suffering laid on himself. The poor man's heart responds to the heart of him who has suffered poverty; and therefore of old he loved the friar" (page 104).

One of the broad features that distinguish the Protestant clergy from the Catholic, and one which, in Ireland at least, is frequently

insisted on, is, that the former eschews celibacy and inclines to the estate of matrimony. This fact of their marriage necessarily colours the entire life of that clergy. In an essay on *Clerical Celibacy*, the Rev. James Edward Vaux gives us some information as to how a married clergy attends to the things that are of its calling. We say nothing of that portion of their life which precedes their marriage, nor of "the flirting and fortune-hunting clergymen"; nor of the circumstance that "a clerical lover is, generally speaking, more graciously received both by parents and daughters than a lay one". We leave it to our readers' judgment to decide how far all this fits young men for the serious duties of their state. We prefer to come at once to the influence their married life exerts upon their ministrations. We who remember the charge delivered to his clergy in the cholera time by the late Protestant Archbishop of Dublin, have little reason to be surprised at the "by no means unknown instances in which married priests have avoided infected houses and fever-stricken patients, through fear of conveying disease to the little ones at the parsonage" (pag. 171). Nor are we surprised to hear that "the temptation to give up that time to wife and children which would otherwise be devoted to such works as night schools, confirmation, communion, and Bible classes, to say nothing of theological reading, is not a small one. As a practical illustration of this, I may mention that, whilst writing this portion of my essay, I had a visit from a most hard-working country incumbent, who gave it as one of his chief reasons for discontinuing the Sunday evening service in his parish church, that it occupied the time and exhausted the energies which he thought right to devote to the religious instruction of his family at home" (pag. 171). Now, if a most hard-working man has been led to neglect his parish for his family, what must the case be when the incumbent is negligent or worldly? But even this would not be quite so intolerable if, at least, the family which was the object of such preference were largely benefited by the instructions of which they rob the poor. But is it the normal condition of clergymen's families to be well regulated? "Is not the reverse", asks Rev. Mr. Vaux, "notoriously the case? Without venturing to criticise the daughters at the manse, I may fairly say a word or two about the sons. Let any one pick out the half-dozen most ill-conducted boys in the public school that he was at, or a similar number of the fastest men, in rather a low direction, that he was acquainted with at the university, and the chances are that a large proportion belonged to those families which are supposed to exercise so much beneficial influence in their respective parishes by their personal example" (pag. 172).

If a married clergy, by the fact of their marriage, fail in the

spiritual charge of their parishes, and even of their own families, what must be the amount of the failure when they attempt the labours of the foreign missions? When a youthful Catholic resolves to devote himself to the glorious work of the propagation of the faith, he deems it an indispensable preparation to spend many years in an institution like our own noble one of All Hallows, where, under the guidance of zealous and skilful ecclesiastics, he is trained in self-denial, in sacred learning, and, above all, in the science of the saints. The sum of his training, however, is this: that he should leave father, and mother, and kindred, and home, and country, and that with a heart freed from every bond that can tie him to himself or to the world, he should go forth to preach the Gospel to every creature. Compare with this the statement made concerning the Protestant missionary by Mr. Vaux,—that, “with many, a wife is regarded as well nigh indispensable by one who is about to engage in this peculiar branch of the church’s work”. The arguments adduced in support of this opinion will be found, when examined, to amount to little more than this, that a missionary is more comfortable with a wife than without one! In one of the Anglican missions, where the bishop was almost alone among the heathen and half heathen tribes whom he was trying to convert, he was deprived of the aid of three missionaries simultaneously from this cause alone:—

“Two clergymen in England who had promised their personal aid, withdrew from their engagements because the ladies to whom they had become affianced in the interval, very naturally objected to such uninviting expatriation; while the third, who had gone out as a married man, was compelled to return to the old country, because, after the experience of a year or two, the new one did not prove agreeable to his wife” (page 174).

For all the shortcomings of the Protestant clergy, the essayist proposes as a remedy that very clerical celibacy which the Reformers were the first to shake off, and which the Catholic Church has ever held, and still holds, in honour.

We have but scanty space left to touch on the condition of the people, and we must confine our remarks to a single point. This point, however, is so serious, and gives rise to considerations so appalling, that we may well dispense with any other. The Rev. Henry Humble has contributed to the volume before us an essay on *Infanticide: its cause and cure*. Omitting to dwell on the horrible scandal and sin of such places of wholesale murder as has been recently exposed at Torquay, and which we are told exist in many other towns, this writer presents the following fearful sketch of the prevalence of child-murder in England:—

"Thus bundles are left lying about the streets which people will not touch, lest the too familiar object, a dead body, should be revealed, perchance with a pitch plaster over its mouth, or a woman's garter round its throat. Thus, too, the metropolitan canal boats are impeded, as they are tracked along, by the number of drowned infants with which they come in contact, and the land is becoming defiled by the blood of her innocents. We are told by Dr. Lankester that there are 12,000 women in London to whom the crime of child-murder may be attributed. In other words, that one in every thirty women (I presume between fifteen and forty-five) is a murderess" (page 57).

In the way of prevention and cure, special appliances through the efforts of religious and of associated societies are recommended. It is remarkable that the institutions which he thus recommends are almost in every instance such as owe their existence to the Catholic Church. Thus, orphanages and juvenile reformatories for the young, religious guilds or confraternities, and houses presided over by religious for those in danger, retreats for the betrayed, and penitentiaries for the openly vicious. But above all other means our essayist has confidence in the sacrament of Penance:—

"I have done little more than take for granted throughout habitual resort to confession. The high morality of Ireland is owing in great part to this habit; and the low tone of morals in Scotland, is, I fear, to be greatly attributed to the impossibility of having recourse to a sacramental ordinance so specially adapted by our most loving Lord to strengthen those who are secretly tempted to sin. It will rest with the clergy everywhere to recommend this practice" (page 68).

We have thus followed the earnest authors of these essays over each part of the ground covered by the Protestant Church in this country considered as a moral power in the world. From the statements of these men by no means wedded to the cause of the Roman Catholic Church, we have seen that, considered as a corporate body, in her clergy and in her people, the Protestant Church offers a striking example of impotence and decay. That decay, we have seen, has set in precisely in the parts which are markedly Protestant, as having been substituted for Catholic ones of an opposite character. And finally, we have heard from the midst of the Anglican clergy themselves the cry go forth, to stand once more upon the ancient ways, and to return to the principles, which in their madness they had abandoned. And thus the wisdom of God's Church is justified in her children; not only in those of them who have remained faithful in their obedience to her, but even in the prodigals who, leaving her, went afar off, and there devoured their substance.

THE SEE OF LEIGHLIN.

The ancient cathedral of Leighlin was situated to the west of the Barrow, at a distance of about two miles from the modern town of Leighlin-bridge, and was erected on the spot where the holy abbot St. Gobban saw in vision the hosts of angels chanting the praises of God. This church and the adjoining monastery of St. Laserian were for six centuries a centre of piety and learning for the surrounding country, whilst peace and plenty smiled upon the rich valley which stretches from the banks of the Barrow to the rugged glens of Slieve Margy. In the thirteenth century, however, the hilly range of Clogrenan became the theatre of many a fierce battle, the country around was repeatedly laid waste, the old inhabitants were often dispossessed of their tenements, and the whole district being infested with freebooters, became a prey to irremediable disorders. Terrified by the sad confusion which reigned around them, the bishop and chapter of Leighlin presented a petition to the Holy See in 1247, praying that the cathedral might be transferred to some more sheltered district:—

“Ex parte venerabilis fratris nostri” (thus runs the Papal brief) “Episcopi et dilectorum filiorum Capituli Lecheliniensis fuit propositum coram nobis quod cum Lecheliniensis Ecclesia in medio nationis perversae ac in limitibus fere suae Dioecesis in loco montuoso, inepto et sterili sit constituta ita quod sine magno rerum discrimine ac personarum periculo tam clero quam populo illic accedentibus pro synodo celebranda et aliis necessitatibus emergentibus quae incumbunt securus accessus propter praedonum et latronum patentes et latentes insidias positas non pateat ad eandam, transferri eam ad locum communem, tutum et idoneum in ipsa Dioecesi de benignitate Sedis Apostolicae curaremus”.¹

Commissioners were indeed appointed by the Holy See to consider the expediency of this translation, but no further step was taken. The commissioners probably ruled that it was more expedient for the cathedral to shelter the hallowed shrine of its founder, than to adorn some more smiling locality far away from his venerated remains. Thus the see continued to be fixed in Leighlin; and at the beginning of the sixteenth century we find Bishop Nicholas MacGuire zealously dispensing there the doctrines of our holy faith to the spiritual children of St. Laserian. He was advanced to this see in 1490, and held it till his death in 1512. He was remarkable for his learning, and devoted his leisure hours to preserve the records of our early Church. Two of his works are particularly mentioned by his biographers, *i.e.*,

¹ Theiner, *Monum. Vaticana*, pag. 49.

the life of his predecessor, Milo Roche, and a chronicle of the history of Ireland. Thaddeus Dowling, who towards the close of the century held the post of chancellor of this see, speaks of Dr. MacGuire in terms of the highest eulogy, commending him not only for his learning, but "for his hospitality, and the number of cows that he grazed without loss, so well was he beloved, upon the woods and mountains of Knockbrannen, Cumnabally, Aghcarew, Ballycarew, and Moilglas". Another of his biographers informs us that at Oxford he outstripped his contemporaries in philosophy, the liberal sciences, and divinity, although he had only applied himself for little more than two years to these sciences;¹ and Ware also tells us that Dr. MacGuire "stood in a high rank of veneration among the Irish for his learning, which was not very common in that age, as well as for his assiduity in preaching".

His successor was Thomas Halsay, an Englishman, recommended in Rome by the ambassador of Henry the Eighth. He held, together with his episcopate, the post of Penitentiary for the English nation in St. Peter's, and subsequently that of Prior of St. Thomas's Hospital. In Mr. Bolwer's *Letters and Papers of Henry the Eighth's Reign*,² there are four documents connected with Dr. Halsay. The first and second, written from Rome in 1516 and 1517, are far from being laudatory in their expressions regarding him: the third is dated "*Rome, 7 Jan., 1518*", and informs Wolsey that the Bishop of Leighlin was still in Rome, but having been duped by his former English patrons, had now only the *penitentiaryship* to subsist on, which, however, enabled him to keep one or two servants. "He is a good prelate", the writer adds, "and knows the language of the country perfectly: he will be glad to enter Wolsey's service, and look after evil disposed clerks, who come every year from England to be made priests, and obtain their ordination by false commendatory letters" (vol. ii. pag. 1213). The fourth document is a description of the festive reception given to Campeggio, the Pope's legate in England, and amongst those who rode in his retinue on the 29th July, 1518, is mentioned "Thomas Halsay, an Englishman, who is bishop in Ireland" (*ibid.*, pag. 1336). Dr. Halsay assisted at the Council of Lateran in 1515 and 1516, and died in England in 1521. Erasmus, writing in 1521, ranks this prelate among his constant and devoted friends. His epitaph, as given by Ware, says that he was "*summae probitatis vir qui hoc solum post se reliquit, vixit, dum vixit, bene*".

On the 29th of January, 1524, Maurice O'Doran, a Domini-

¹ See *Annals of Ireland*, I. A. S., an. 1849, part ii., pag. 32.

² Published under the direction of the Master of the Rolls, London, 1864.

can, received the mitre and crozier of St. Laserian. His appointment is thus registered in the Consistorial Acts:—

“Die 29 Januarii, 1524, referente Reverendissimo Domino Cardinali Campeggio, S. Sanctitas providit Ecclesiae Leglinensi in Anglia (sic) vacanti per obitum Thomae Episcopi extra Rom. curiam defuncti de persona Mauritii Duran ord. ff. Praedicatorum professoris, ad supplicationem regis: et ipsi Mauritio ob tenuitatem Ecclesiae facta est gratia de Annata Redditus”.¹

For one year and eight months Dr. O'Doran held the episcopate with singular piety and prudence. One chief object of his zeal was to correct the disorders which had begun to appear among the clergy. A vicious member of the chapter, unable to brook restraint, vowed the death of the holy prelate, and on the high road between Killenane and Cloaghruish, near a spot called Glen Reynolds, Dr. O'Doran fell a victim to the assassin. It was not without the wise permission of Providence that thus the last bishop of this see before the sad era of heresy, should seal with his blood his earnestness in maintaining the disciplinary laws of the Catholic Church. The assassin, so heinous was the crime judged, was crucified on the very spot where he perpetrated the horrid deed, and for his greater ignominy, before he expired, he was further subjected to the punishment of a traitor.

Dr. O'Doran is eulogised by Dowling as “in Theologia controversia et conversatione eloquentissimus predicator, castus a nativitate”.

Matthew Sanders, a native of Drogheda, was appointed his successor on 10th April, 1527:

“Die Mercurii, 10 Aprilis, 1527, referente Reverendissimo D. Cardinale Campeggio, providit Ecclesiae Leghlinensi in Hibernia vacanti per obitum Thomae olim Episcopi Leghlinensis extra Romanam curiam defuncti de persona Domini Matthaei Sander cum retentione beneficiorum suorum ac cum dispensatione quod possit retinere unum beneficium curatum et quandocumque transferatur ad aliam Ecclesiam possit retinere dictum beneficium dummodo tunc expediat literas retentionis” (*Ex Archiv. Constit.*)²

This bishop has found many eulogists among his contemporaries, and it is recorded of him that he rebuilt the choir of the Cathedral of St. Laserian, and also erected and decorated its south windows. Some have reckoned this prelate as favourable to the newly imported tenets of Henry the Eighth. It is certain,

¹ In this entry Dr. Sanders is described as successor of *Thomas Hulsay*. From this it would appear that Dr. O'Doran had not been yet consecrated bishop at the time of his death.

² *Ex archiv. Barberin.* It is added that the *taxa* of the diocese in the books of the Apostolic Chamber was *sixty florins*.

however, that he was not regarded as such in Rome, and his Catholic successor is registered as appointed to the see vacant *per obitum Matthei*.

In 1541 information reached Rome that Dr. Sanders had passed to a better life. Without delay, Thomas Leverous, afterwards so famous in our history for his sufferings as Bishop of Kildare, was appointed bishop of our see, as we learn from the following consistorial entry:

“Die lunae 14^o Novembris, 1541, referente Reverendissimo Cardinale Gambara, sua sanctitas providit Ecclesiae Leghlinensi in Hibernia vacanti per obitum Matthei olim Episcopi Leghlinensis extra Romanam curiam defuncti de persona Thomae Leuros presbyteri Midensis cum retentione Parochialis de Conalis ordinis S. Augustini Darensis Dioecesis, et aliorum obtentorum”.

This fact has hitherto been unobserved by the biographers of Dr. Leverous. He seems, nevertheless, to have been even consecrated for this see; for, in the official record of his appointment to Kildare, preserved in the Barberini archives, Rome, he is styled “olim Episcopus Leghlinensis”. Dr. Sanders, however, did not die until 1549, and in the following year, Robert Travers seized on the temporalities of the see by order of King Edward. This prelate is described by his contemporary Dowling, as “cruel, covetous, vexing his clergy”; and Cotton adds, that “he made improvident leases of the property of his see”.

On the accession of Queen Mary, sentence of deposition was passed against Dr. Travers, and Thomas O’Fihely or Field, Bishop of Achonry, was translated to our see. In the consistorial entry he is described as a professed member of the Augustinian Order, hitherto holding the see of Achonry, and now recommended for Leighlin by King Philip and Queen Mary. His appointment to our see is dated 30th of August, 1555, and he received permission at the same time to retain the parochial church of Delgany in the diocese of Dublin.¹ The fact of Dr. Fihely’s appointment to Achonry by the Holy See, and of his subsequent translation to Leighlin by the same sacred

¹ There is some confusion in the consistorial entry as to the name of the parochial benefice to which Dr. O’Fihely was attached. The Vallicellian record simply states: “Die 30 Augusti sua sanctitas praefecit Ecclesiae Laghlinensi Thomam Episcopum Accadensem cum retentione Ecclesiae Parochialis Debellyns, Dublinensis Dioecesis”. The Barberini archives contain two distinct copies of this portion of the consistorial record, in one of them the entry is as follows: “Cum Rev. D. Thomas Offulaz Episcopus nuper Accadensis, Ecclesiae Accadensi cui tunc praerat cessisset sua sanctitas providit Ecclesiae Leghlinensi tunc per obitum bonae memoriae Mathei extra Romanam curiam defuncti de persona d. Thomae ord. fr. Eremitarum Sancti Augustini professoris, quem sereniss. D. Philippus Rex et Sereniss. D. Maria Regina Angliae eidem S.S. commendarunt cum retentione Parochialis de Belgins Dublinensis Dioecesis”. The other Barberini transcript has “cum retentione Parochialis Ecclesiae Rectoriae de Delgue”.

authority, is a sufficient proof of his orthodoxy. In 1556, important commissions were entrusted to him and Dr. Leverous of Kildare, and some others, to inquire "concerning the chalices, crosses, ornaments, bells, and other property" belonging to the parish chapels and various religious institutions, which had been confiscated or destroyed during the preceding reigns.

Some doubts, however, have been entertained as to the Catholic sentiments of our bishop during the subsequent years of his eventful career. The chief grounds for questioning his orthodoxy, are

1. The concession of some benefices to him by the crown in 1559 for his "better sustentacion and living": and the motive of this special favour is declared to be that he consented "to acknowledge both by his oath and writing, his allegiance to her Highness as to his sovereign lady, with a renunciation of all foreign authorities and jurisdiction". (*Shirley's Original Letters*, p. 92; and *Calendar of State Papers*, pag. 154, seqq.).

2. Dr. Fihely was appointed one of the royal commissioners in 1564, "to reform all such persons as should obstinately absent themselves from church and divine service as by law established". (*Morrin*, vol. i., pag. 489).

Such grounds, however, seem far from sufficient to justify the grave charge of apostacy which has been advanced against this bishop. They prove indeed that he recognized the authority of Elizabeth as *his sovereign lady*, but they are silent as to his having admitted *her spiritual supremacy*. They also prove that a commission was addressed to him inconsistent with Catholic doctrine, but they are silent as to his having acted on such a commission; and as a similar commission was at the same time addressed to others, who were certainly devoted to the Catholic cause, we may fairly conclude that such a fact does not authorize the conclusion that he abandoned the Catholic faith. Herrera and the other Augustinian annalists commemorate him amongst the orthodox prelates who adorned their religious order. The Protestant contemporaries of Dr. O'Fihely reckoned him at the same time amongst their spiritual foes. Thus the royal commissioners for ecclesiastical causes in 1564, contemptuously describe him and his brother bishops, with the solitary exception of Curwin, as "*all Irish*", which phrase then, as at the present day, implied quite the reverse of Protestantism (*Shirley*, pag. 140). The Protestant Bishop of Meath, Dr. Brady, also in 1565, made no exception in regard of our prelate, when he officially declared that all the Irish clergy "from bishop to petty canon", were "disguised dissemblers", "dumb dogs", and "living enemies to the truth".

Dr. O'Fihely died in 1565, and the heroic bishop of Meath, Dr. William Walsh, though a prisoner for the faith in Dublin,

addressed the following beautiful letter to the Holy See, requesting the appointment of Daniel O'Farrel to the now vacant see of Leighlin. This letter has never been published, and the original is preserved in the Vatican archives:

"REVERENDISSIME AC ILLUSTRISSIME DOMINE,

Tametsi his superioribus annis, Reverendissime Pater, pestis haeretica multos in Hibernia Anglorum (proh dolor) nequitia infecerit, remanent tamen, gratia Deo opt. max., multi adhuc incontaminati qui indies non sine vitae discrimine haereticis se opponunt quorum numero est praesens lator Daniel sive Donaldus O'Ferall qui hic summa cum laude ludum litterarium aliquandiu in artibus et doctrina Catholica quam Lovanii didicit, rexit. Verum nunc saecularibus negotiis contemptis cupit se Deo dicari, sacrisque initiari: tamen patitur quendam natalium defectum quominus id sine Apostolicae sedis speciali gratia assequi valeat, quamobrem humiliter Reverendissimae Dominationi Vestrae supplico quatenus apud sanctissimum D. N. Papam pro praed. impedimento ac ut ad Episcopatum Lechlinensem nunc vacantem promoveatur, intercedere dignemini. Adeo enim utilis et necessarius est idem Daniel Ecclesiae, ut paucissimos ei similes in Hibernia noverim ac proinde ego et confrater meus Thomas Darenis Episcopus eundem sine ulla ejus petitione elegimus ac Romam ad Sanctissimum misimus, meque Illustrissimae Dominationis Vestrae memoriae idem inculcare voluit, quod licet facie minime notus sim, Vestrae Reverendissimae Dominationi, his tamen incultis litteris facere presumpsi tum propter hominis eruditionem modestiam et vitae honestatem, quum propter zelum quem habet erga Dei domum cujus messis est multa et operariis hujusmodi apud nos indiget bonis. Denique quia Antonius Gilberti detinet a me centum Aureos ad curiam Romanam, Vestram Illustrissimam Dominationem obsecro quatenus ipsum compellatis ad restitutionem praedictorum centum aureorum meis veris et indubitatis procuratoribus Domino Mauricio Clinok Presbitero et Danieli O'Ferall Hiberno vel eorum alteri faciendam maxime nunc ob egestatem quam in vinculis patior hoc septennio et amplius, omnibus Episcopatus mei proventibus et redditibus spoliatus. Sic quam diutissimae vivat Illustrissima tua Dominatione.

"Dubliniae in Hibernia ultimo die Aprilis, 1567.

"WILLHELMUS MIDENSIS EPISCOPUS.

"Reverendissimo et Illustrissimo Domino Cardinali Morono,
Hibernorum Protectori piissimo, etc."

We have not been able to discover any trace of the appointment of this Daniel O'Farrel to our see. A Bishop *William* seems to have been appointed, for the brief of Dr. Ribera in 1587, describes the see as then vacant by the death of its former *Bishop William*. The episcopate of this bishop must have lasted only for a short time, as the Vatican list of the Irish clergy in 1580 styles the see of Leighlin "occupied by the heretics for

many years past, its true bishop being long since deceased" (Leghlinensis a plurimis annis ab hæreticis occupatur defuncto jam pridem vero Episcopo).

Francis Ribera, a Spanish Franciscan, succeeded to this see on the 11th of September, 1587. The consistorial record simply declares that:

"Die 11^o Septembris, 1587, Cardinalis Senonensis, proposuit Ecclesiam Leghlinensem in regno Hiberniae vacantem, et omnibus annuentibus fuit expedita".

The brief of his appointment is still happily preserved, and bears date 14th September, 1587. We give a few extracts from it, as they serve to illustrate the personal history of Dr. Ribera, and the condition of the ecclesiastical province to which he belonged:

"SIXTUS EPISCOPUS SERVUS SERVORUM DEI.

Dilecto filio Francisco Ribera electo Laglinensi salutem et apostolicam benedictionem. . . . Cumque Ecclesia Laglinensis cui bonae mem. Guillelmus Episcopus Laghlinensis dum viveret praesidebat per obitum ejusdem Guillelmi Episcopi qui extra Romanam curiam a multis annis diem clausit extremum, pastoris solatio destituta sit, Nos vacatione hujusmodi fide dignis relatibus intellecta ad provisionem dictae Ecclesiae celerem et felicem ne praedicta Ecclesia longae vacationis exponetur incommodis, paternis et sollicitis studiis intendentes post deliberationem quam de praeficiendo eidem Ecclesiae personam utilem et etiam fructuosam cum fratribus nostris habuimus diligentem, demum ad te presbyterum Toletanum ordinis fratrum minorum de observantia professorem, religionis zelo conspicuum, vitae munditia et morum honestate decorum, etc. Rogamus quoque et hortamur Venerabilem fratrem nostrum Archiepiscopum Dublinensem et per similia scripta mandantes quatenus te et praefatam Ecclesiam ejus suffraganeam habens pro nostra et sedis praedictae reverentia propensius commendatos in ampliandis et conservandis juribus vestris sic te sui favoris praesidio prosequatur quod tu per ipsius auxilium in commissio tibi ejusdem Ecclesiae regimine possis Deo propitio prosperari ipseque Archiepiscopus perinde divinam misericordiam nostramque et praefatae sedis benedictionem et gratiam valeat exinde uberius promereri.

In fine it is prescribed:

"Ut postquam numus consecrationis susceperis, officia Pontificalia extra Regnum Hiberniae nullatenus exercere valeas.

"Datum Romae apud S. Petrum, anno Incarnat. Dominicae millesimo quingentesimo octuagesimo septimo. Tertio Id. Septemb. Pontificatus nostri anno tertio".

In the MS. history of the Franciscan order in Ireland, written in 1618, it is said of the diocese of Leighlin, that "its last bishop

was Francis Ribera, of the order of St. Francis. He erected at his own expense an infirmary for the Franciscan convent in Antwerp, and he lived in the same convent for a long time, being unable to reside in Ireland". In a list of Franciscan bishops, which forms part of the same history, it is added, that Dr. Ribera survived Elizabeth, and died in 1604.

The See of Leighlin was regarded by the English settlers as one of the most interesting and picturesque of all Ireland. Its temporalities, however, were soon plundered by the first Protestant bishops. We have already seen the character of Dr. Travers as drawn by his contemporary annalist. His Protestant successors seem to have inherited his rapacity, and reduced to ruin this once flourishing see. Dr. Cavanagh, who died in 1587, is accused by Ware of making many leases to the prejudice of his successors. At the time of his appointment by Elizabeth, the agents of the crown describe the see as worth about £100 per annum (*Shirly*, pag. 246). After his death it was only valued at £50 per annum (*Morrin, Calend.*, vol. ii.). A few years later Leighlin was by the crown united with Ferns. The motive assigned for this union was the sad, impoverished condition of both sees; for, Ferns had suffered well nigh as much as Leighlin, and according to the Parliamentary returns of 1613, its revenue in fifty years had been reduced from £500 per annum to *the scandalous poverty* of £66 6s. 8d.

FLORENCE.

(CONCLUDED FROM OUR LAST.)

As we descend we pause a while in an upper gallery which overhangs the great Hall. The tribunes, seats, and other necessities of a public council chamber, which were long since swept away to give place to Vasari's glorification of the Medici, are being replaced, and probably by this time Savonarola's work has been restored to its original design, but not, we fear, to its original splendour; for where is the Leonardo da Vinci or the Michael Angelo to counsel the modern Il Cronaca, even if Florence now possesses so clever and gossiping an artist? Once more we reach the broad terrace, and stand again in the grand Piazza: and here around us cluster such works of art as perhaps no other city can show even in its choicest museums. Here in the open air is Ammanato's renowned Fountain of Neptune, where the god towers above his chariot, drawn by wild, snorting horses, which seem to fiercely dash aside the waters which play on all sides, while tritons, nymphs, and satyrs sport around

in every variety of life-like grouping; while works of a still higher character are stationed on each side the Palace entrance: Michael Angelo's David, and Hercules subduing Cacus by Baccio Bandinelli. Perhaps it is the knowledge that the former work is one of Michael Angelo's whims that makes us think less highly of it than we do of others which Florence possesses by this greatest of sculptors. When Simone de Fiesole spoiled a block of marble, it was characteristic enough of the greater master that he should take it in hand and dash out of it this David, of which Vasari says in his usual inflated style: "Truly may we affirm that this statue surpasses all others, whether ancient or modern, Greek or Latin. He that has seen this, therefore, need not care to see any production besides, whether of our own times or those preceding it". For ourselves we must beg to demur to this judgment, and quote not only the Moses at Rome, but the various groups in the Sagrestia Nuova of San Lorenzo, as rising to a far greater height of sublimity.

The Hercules of Bandinelli has scarcely met with justice: Vasari's measured commendation is soon forgotten, while Cellini's sarcasm bites itself into the memory. Benvenuto Cellini hated this sculptor and worshipped Michael Angelo, and thus falls foul of him continually in his most amusing autobiography, wherein he tells us, as he so bluntly told the reigning Medici, "You are to understand, my lord, that the marble of which Bandinello made Hercules and Cacus was taken out of the quarry by the renowned Michael Angelo Buonarrotti, who made for it a model of Samson with four figures, which would have been one of the finest pieces in the whole world; and your favourite Bandinello made of it only two figures, both ill executed and put together in the most bungling manner. Therefore the admirable school of Florence still exclaims against the great injury that was done to that fine piece of marble. I really believe there were above a thousand sonnets posted up to ridicule that wretched performance, and I am sure your excellency remembers the thing very well". Cellini had an especial object in this adverse criticism, which altogether destroys its value, for he was urging it as a reason for the duke not to give another valuable piece of marble to the same sculptor, but rather to give it to him. The Neptune into which this second block was to be wrought, and for which Bandinello and Cellini alike strove in vain, was at last committed to Ammanato, and here stands, as we have said, close beside the Hercules and the David, and within sight of Cellini's greatest work, the Perseus.

That any hand but Michael Angelo's should work upon a block for which he had prepared a design, is enough to set critics against the result, however successful it may be: under

such circumstances the thousand sonnets which rained down scorn and satire upon the Hercules may be believed to testify quite as much to disappointment at the absence of Buonarrotti as to any fault in the really excellent work which Bandinello produced.

Crossing the open front of the Uffizii, (that noble pile which Cosmo the First built for the public offices when he took possession of the Palazzo Vecchio for his own residence, and in designing which Vasari goes far to redeem as an architect the character which he lost as a painter), we enter the Loggia which Orgagna erected in 1375. Opening on to the Piazza by three circular arches supported by pilasters, and crowned with a balustrade above, it stands elevated on a noble flight of steps.

It was designed, as Vasari tells us, for "a building wherein the citizens might assemble during the winter and in bad weather, for the arrangement of such affairs as they were accustomed to transact in the uncovered arcade, when the weather offered no impediment". One remark he makes may somewhat surprise those who consider the pointed as a development of the rounded arch: "On this occasion a method, new to those times, was introduced: the arches, namely, of the vault, instead of being pointed, as they had previously been, were turned in half circles, after a new and much lauded manner". To the truth of another remark which Vasari makes, we can from bitter experience testify: "If the builders had turned its back to the north, it would have been as useful to the whole city as it is beautiful. This they probably neglected to do, from their wish to have it close to the Palace gate; but the consequence is, that during the winter no one can endure to remain in the Loggia, from the sharpness of the wind", and we might add, from the rain pouring in slantingly through its lofty arches, which makes the graceful roof a mockery and a snare.

But with the Medici came a change which made the gathering of the people in public meeting an inconvenience, and so the Loggia was graced with statuary, and took a new name, Loggia de' Lanzi, from the Swiss Landsknechts, or Free Lances, which Cosmo introduced as a royal bodyguard.

Here chief amidst a noble group stands Benvenuto Cellini's greatest work, the Perseus, which casts, drawings, and photographs have done their best to render familiar. But what copy can ever attain to the wondrous grace and beauty of that form, which seems as though balanced in the air, so lightly does it touch the earth on which it rests? Perhaps the rich colour which the bronze has attained, perhaps the finish which the great artist's hand has given to the work, or it may be the play of light and shade which the sculptor's eye has so cunningly fore-

seen and calculated upon, or the combination of all of these, produces an effect which nothing but the Perseus itself there in the Loggia can create.

Another group invites our attention, and well repays the most careful study: it is by Giovanni di Bologna, and is called the Rape of the Sabines. It consists of three figures; an old man crushed down to the earth, over whom towers a youth with a female struggling in his arms.

This great Flemish artist who made an imperishable name for himself in Bologna, well sustains his reputation in this bold and wonderfully balanced group. At once it rivets the attention, a claim which genius never fails to assert. A Mercury by him in the Uffizii is perhaps better known by copies and drawings, and well does it deserve all praise for the grace and lightness of the rising form which so well illustrates Shakspeare's well known lines:

"A station like the herald Mercury,
New-lighted on a heaven-kissing hill".

But here in this complicated group the skill of the artist takes a higher flight, and the success achieved is consequently of a nobler kind. One other work of art we must mention before quitting this classic spot, and that is Donatello's Judith and Holofernes. The figure of Judith is full of simple grandeur and divine inspiration, while the tyrant at her feet has all the low attributes of sleeping intoxication. The contrast is wonderfully striking, and is made to bear a political significance by the inscription which the triumphant citizens caused to be engraved upon it, *Exemplum Sal. Pub. Cives posuere MCCCCXCV*.

But we must not linger more in this centre of historic associations of old Florence, though much might be told of the Tetto de' Pisani which forms another side of the Piazza: let us stroll leisurely down the broad street which leads us directly to the glory of the city, the Cathedral, Santa Maria del Fiore, the most magnificent and striking building in this home of magnificence and originality.

It was at the close of the thirteenth century, that the Florentines, having shaken off a foreign tyranny; and resting a while from intestine dissensions, found themselves in a greater state of prosperity than they had ever before enjoyed. Machiavelli tells us that the city was "filled with men of great wealth and reputation, possessing within her walls 30,000 men capable of bearing arms, and in the country 70,000; while the whole of Tuscany, either as subjects or as friends, owed obedience to Florence". It was at this time and under such favourable circumstances that the citizens resolved to build their Cathedral, and determined, according to Villani, "to give it such extent

and magnificence that nothing superior or more beautiful should remain to be desired from the power or industry of man".

Arnolfo di Lapo, who had already built the Loggia of Or' San Michele and the Santa Croce, and was indeed the greatest architect of his day, was entrusted with the work. He "prepared his plan and executed the model, directing that the external walls should be encrusted with polished marbles, rich cornices, pilasters, columns, carved foliage, figures, and other ornaments". We quote Vasari's language; for it well paints, not only what Arnolfo intended, but what we see really accomplished; for, unlike many an architect's dream which is doomed to fade away or leave its trace only on paper, Arnolfo's vision of beauty grew to all the perfection he had designed, and lives with added glories of which even he never dreamed, until it stands as now in the bright morning sun a glittering mass of beauty, as solemn and stately in its noble proportions as it is rich and fanciful in its precious materials—a mighty temple, with a dome larger than that of St. Peter's—a priceless gem of Florentine mosaic, in which bright colours contend for admiration with graceful design, and where all stands as if for eternity, colour and form alike wrought out in glowing marbles.

If of right to Arnolfo belongs the glory of the original design, other great names claim a share in the carrying the work to perfection. Giotto, the shepherd boy whom Cimabue, the restorer of painting in the west, took by the hand and made a greater artist than himself—Giotto the deliverer of the arts from the trammels of modern Greek formalism, the painter, sculptor, and architect, next carried on the work of Arnolfo, and added to it that marvellous Campanile, which can receive no higher praise than to be called worthy of the Duomo. He commenced also the Façade, upon both of which he bestowed an equal care, modelling with his own hands the designs, and himself executing the sculptures and reliefs. Donatello and others completed the Façade which Giotto left unfinished; but in the sixteenth century it was destroyed by a Proveditore, who threw such energy into his evil work, that precious slabs and columns alike were cast down and broken to pieces: and here his labour and care alike ceased, and from that day to this the Duomo has stood frontless. No; worse than that has happened, for the bare walls would at least tell an honest tale, but—would it be believed?—the façade was painted with columns and arches like a rude play scene in the seventeenth century, and now the nearly effaced daubing testifies to the truth of a story which, without such evidence, would scarcely be credible. Indeed, this unfinished west front is but one of many such in Florence, where hitherto the rule rather than the exception has been on this side. But

now a change is beginning; already San Lorenzo's is being completed, and there is besides talk of the new government commencing this undertaking for the Duomo.

From Giotto's death in 1336 the work languished for nearly a century, when it was happily placed in the hands of one who by long and diligent study of the great Pagan works at Rome, and by his own genius, was fitted to complete the great design which Arnolfo had left in model. Brunelleschi, with a steadiness of resolve which no opposition could overcome, literally forced on the incredulous *operai* his plans for carrying out what they considered to be impossible. In vain they derided his explanations, equally in vain they made their ushers drag him out of their meeting; he persevered in the consciousness of his own powers, and achieved a work, which of itself would suffice to give him a place among the very first of architects. The dome he erected is the largest in the world. Less lofty than that of St. Peter's when measured from the ground, it is higher when each dome is considered in itself; and when to this we add that Brunelleschi's preceded Michael Angelo's, and is built, not, as his, on columns, but on the walls themselves of the church; while compared with that of our own St. Paul's, the Florentine work is pure and scientific vaulting, whereas Wren's masterpiece is, however graceful in form, but a timber roof, shielded with lead, and built round a brick cone of much smaller dimensions, we cannot but award the palm to the great Florentine in this contest of the giants in which Michael Angelo and Christopher Wren must be content to take lower places.

Arnolfo's bold design was thus achieved, but in a manner still more daring than even he had conceived; for Brunelleschi placed the dome not upon the external arches as originally designed, but upon the lofty octagon which without a buttress sustains it.

Few contrasts are more strongly marked than that which strikes the visitor as he passes from the brilliant glittering exterior of the Duomo to its sternly solemn interior. Elsewhere external simplicity veils the inner splendour of many an Italian church; but in such cases the bright sunlight gilds with glory the simple elements which constitute the shell, while the subdued light tones down the splendour within and makes the contrast less felt. But here everything combines to make the transition most complete. Without, all is bright; coloured marbles glitter in the sun wherever the eye rests; door, window, cornice, column, the very walls themselves glow in the brightness, while the glorious campanile sparkles in the sunshine in varied hues, till its lofty summit stands out against the intense blue of the sky in a rosy glory, fit crown for such a poet's dream. We enter, and are for some moments in utter darkness. Slowly the

eyes grow accustomed to the gloom, and then, one by one, the chief features make themselves dimly felt. Very grand are they in magnitude and simplicity; four arches spanning the whole length of the nave, divide it on each side from its two aisles, and lead up to the noble choir beneath the dome, which is encircled by many chapels. The windows are filled with stained glass of such richly dark tones, that at most but a sort of twilight can find entrance. The walls are coloured with as dingy a brown wash as the veriest Protestant churchwarden could desire: this is complained of by many persons, but we think without reason, for what paintings or coloured combination could produce any good effect in such a 'darkness visible'? True, the cupola is painted in fresco; but was it not given to Vasari to execute?—a severe satire upon that clever critic but poor painter, thus to condemn his work to perpetual obscurity. The only church we remember which combines external with corresponding internal decoration is the San Marco at Venice, and there the dim religious light suffices to illuminate the Greek designs, which reflect back from their golden ground the few rays of light that visit them; but such designs would be altogether out of keeping with the Duomo, and nothing else would tell in such a gloom.

The adjoining Battisterio di San Giovanni is an illustration of this. Entering by one of its world-renowned doors, which Michael Angelo said were worthy to be the gates of heaven, we find ourselves in a vast octagonal building, crowned with a lofty cupola and lantern whose huge concave is covered with Greek mosaics. Here ordinarily is the same interior gloom as in the adjoining Duomo, and yet the gigantic figures which in quaint and mystic symbolism glimmer in the golden roof, make themselves felt out of the darkness. Quite startling is the effect when a sudden ray of sunshine makes its way in and lights up at the extremity of its golden beam a corresponding glitter, out of which seems to grow some sublime form, strangely stiff in outline, and half grotesque in bearing, and yet somehow producing in the mind a more solemn and religious impression than the brightest image which ever Francia or Raphael painted.

There are three entrances to the Battisterio, one immediately facing the west front of the Duomo, from which it is separated only by the width of the street, and two more opposite each other on the north and south sides respectively. These contain the celebrated bronze gates, which are perhaps better known and more renowned than any other in the world. The one now on the south side is by Andrea Pisano, and was completed in 1330 from designs by Giotto. Pisano turned to good account the opportunities which he had of studying at home the remains of classic sculpture which the Pisans so often brought back from

their successful expeditions to the East, and which now form so interesting a collection, not only in the Campo Santo at Pisa, but in the very walls of the cathedral itself, into which many have so strangely been built. Florence heard of his renown and called him to her aid, while Giotto furnished him with designs as well for the decoration of the Campanile and ill starred Façade, as also for the chief door of the Battisterio.

For nearly a century Pisano's bronze gate occupied the post of honour; but when the citizens at last resolved to fill the two other doors in corresponding fashion, and selected Ghiberti from a host of renowned competitors, the new work seemed to them to so far surpass the old, that Pisano was made to give place, and his gate was removed to the south side to face the first of Ghiberti's, and to the latter artist the eastern door was assigned.

Leonardo Aretino, one of the brightest ornaments of the illustrious Court of Cosmo, and who redeems a noble name from the stigma which Pietro would fix upon it, suggested the scriptural subjects which adorn it, and therein very much puzzles certain writers of historic fables, and makes sad havoc of their favourite theories, which would attribute to Catholics of that day both an ignorance of Scripture and a desire to keep the Word of God a sealed book to the laity. One of them, indeed, is fain to confess that "we can thence collect not only that a knowledge of the Holy Scriptures was more easily attainable than is now usually supposed, but also a strong desire to render these representations the means of useful instruction, the only ground on which they can be desirable". And yet with this and similar testimony on all sides to witness to its falsehood, the silly slander still lives on, and will continue to do so

"Till men for very shame shall bid it die".

The shape of the Campanile is unusual; it is square at the base and rises to the very summit the same in size and shape; its sides, nearly fifty feet in width and 280 feet high, are filled in the lowest stage with statuary in niches, and in the three upper with windows of most exquisite form, in pairs in two stories, and single windows in the upper; but curiously, yet most effectively, the upper single window of three lights is as broad as, and much higher than, the pairs of double-light windows below. But when we call them windows, we must not imagine glass, or any other impediment to the full beauty of the delicate tracery which divides the openings; and how delicate that, and indeed the whole work is, it is hardly possible to believe without seeing. Photography, generally so successful in elaborate work, is in this case ineffective; we know but of one hand which has had at once the skill and the patient love to trace the minute beauties

of this wondrous work, and to combine them into a picture. Ruskin, in his frontispiece to the *Seven Lamps of Architecture*, has done this, and to that we refer the reader as the only drawing we have seen which gives anything like the general effect, united with minute details, of one of those windows. Nor can we refrain from quoting a few lines from what that exquisite critic has written of the Campanile; though, in so doing, we are but mutilating one of his choicest word-pictures. After dwelling for some chapters on the special characteristics of Power and Beauty in Architecture, he sums them up into the following: considerable size, exhibited by simple terminal lines; projection towards the top, breadth of flat surface, and square compartments on that surface; varied and visible masonry; vigorous depth of shadow, exhibited especially by pierced traceries; varied proportion in ascent; lateral symmetry; sculpture most delicate at the base, enriched quantity of ornament at the top; sculpture abstract in inferior ornaments and mouldings, complete in animal forms, both to be executed in white marble; vivid colour introduced in flat geometrical patterns, and obtained by the use of naturally coloured stone. And then he proceeds: "These characteristics occur more or less in different buildings, some in one, and some in another. But all together, and in all their highest possible relative degrees, they exist, as far as I know, only in one building in the world, the Campanile of Giotto at Florence. In its first appeal to the stranger's eye there is something displeasing; a mingling, as it seems to him, of over severity with over minuteness. But let him give it time, as he should to all other consummate art".

"I remember well how, when a boy, I used to despise that Campanile, and think it meanly smooth and finished. But I have since lived beside it many a day, and looked out upon it from my windows by sunlight and moonlight, and I shall not soon forget how profound and gloomy appeared to me the savageness of the northern Gothic, when I afterwards stood, for the first time, beneath the front of Salisbury. The contrast is indeed strange, if it could be quickly felt, between the rising of those gray walls out of their quiet swarded space, like dark and barren rocks out of a green lake, with their rude, mouldering, rough-grained shafts, and triple lights, without tracery or other ornament than the martins' nests in the height of them, and that bright, smooth, sunny surface of glowing jasper, those spiral shafts and fairy traceries, so white, so faint, so crystalline, that their slight shapes are hardly traced in darkness on the pallor of the eastern sky, that serene height of mountain alabaster, coloured like a morning cloud, and chased like a sea shell, and this I believe to be the model and mirror of perfect architecture".

Or' San Michele is the happy converse of what one sometimes meets with in other places. Who has not grieved over desecrated churches turned into warehouses or barns? but here we have a granary and market place converted into a church, and yet retaining much of its original character amid the splendour of its conversion to the higher use. As its name denotes, *Or' San Michele* was at first *Horreum Sancti Michaelis* (the granary of Saint Michael). When Arnolfo erected it in 1284, it consisted simply of an open loggia of brick work, with large granaries above. But in that open market was placed a picture of our Blessed Lady, which in time drew crowds of devout people to the spot. After a while the place thus consecrated was enclosed as a chapel, but the crowd of worshippers increasing with the growing renown of the picture, the traffic of the market was impeded, and it was found that trade or devotion must give way, and the place be set apart for either use. In so religious a city as Florence there was no question which, in such a case, must yield; and so the market was banished from the site which heaven had so especially blessed, and the whole was converted into a church. The carrying out of this devout idea was placed in the hands of Orcagna, and the funds which the faithful contributed with true Florentine liberality, especially after the deliverance wrought at our Lady's hands in the great plague of 1348, enabled him to give effect to the resolve of the people, "that the building should surpass all that had been previously erected of that size, as well for the workmanship as the material"; language this, which would seem inflated in men less simple and true than the people of Florence, but which realized in their works, as in this of *Or' San Michele*, is but the expression of a high and noble purpose. With that reverence for his illustrious predecessor, which is ever the mark of true greatness, Orcagna retained the ancient form of the open loggia, which Taddeo Gaddi had already converted from simple brickwork into stone, closing the open arcades and filling them with tracery of much delicacy and beauty; and in this he placed his wonderful Tabernacle.

The effect is very striking. On entering the square building we find it divided by a row of heavy and simple columns into two equal portions, in one of which rises this magnificent shrine, so large that it may be called a chapel, and yet finished with such minute care that it may be regarded as, what indeed it is, a gem of art. Crowned with a statue of St. Michael, it rises to the very roof of the building, and is of sufficient dimensions to contain a staircase which leads up to the canopy above.

There is no cement used in the construction, the blocks of white marble being riveted together, but this so skilfully that it looks like a single piece; and upon this delicate groundwork are

wrought arabesques of richest marbles, mosaics, groups of figures in high and low relief, with costly gems; while around, entwining all, at once strengthening and embellishing what they hold in such loving and gentle embrace, are bronzes of beautiful design and exquisite finish.

The exterior of the church is rich in sculpture of the best masters, and owes this splendour to a decree of the citizens that each Guild should construct a column at its own charge, and place a statue of its patron saint in a niche of the same. The best of these is certainly the St. George of Donatello; and this is no small praise when we remember that Giovanni di Bologna and Ghiberti contributed to the collection. Lucca della Robbia wrought the emblems of the various trades in circular tablets of his majolica, which were placed above the statues.

Often did we linger about this shrine of Mary, so rich in pious memories, so splendid in art treasures within and without. It is a feature of Florence which fixes itself tenderly in the midst of many pleasant recollections, and individualizes the Etrurian Athens in the traveller's mind.

The great Franciscan church of *Santa Croce* was began in 1294 by Arnolfo, and is only now being finished. After well nigh six centuries the west front is at last completed, and probably by this time the scaffolding is removed which concealed from our eyes much of the beauty of that famous structure. Its noble aisles and richly adorned chapels, the lofty choir with its frescoed walls and deeply painted windows, give to Santa Croce a high place among the noblest churches of Europe; but over and above these, it has a claim which few can dispute with it as the resting place of the illustrious dead.

"In Santa Croce's holy precincts lie
Ashes which make it holier, dust which is
Even in itself an immortality,
Though there were nothing save the past, and this,
The particle of those sublimities
Which have relapsed to chaos: here repose
Angelo's, Alfieri's bones, and his,
The starry Galileo, with his woes;
Here Machiavelli's earth return'd to whence it rose".

And besides these whom Byron has thus recorded, are, among others, Leonardo Aretino, to whom the Italian language owes so much, Nobile the natural philosopher, and Micheli the great forerunner of Linnæus. Well may Florence glory in her immortal sons whose ashes rest in this noble shrine; and rich indeed must that treasure of great names be which can add to such a list, Dante, Petrarch, and Boccaccio:

"And Santa Croce wants their mighty dust".

It seems to follow quite in the natural order of things that

where the Franciscans achieve a great work, the Dominicans should also be found in generous rivalry, contending in self-sacrifice and labours of love for the advance of Christ's Kingdom. St. Dominic and St. Francis are ever hand in hand, the spirit which guided the great Patriarchs ever living in their faithful children. And thus we pass from Santa Croce to *Santa Maria Novella*, which rose in the first century of the Dominican life, side by side with its glorious cotemporary. Like most of the great works of the Order, it was designed by the religious themselves, and glories in what hitherto has been an exceptional case in Florence, a finished western façade.

Quaint and impressive is it, with its alternate divisions of white and dark green marbles. Neither classic nor Gothic, it seems a clever combination of both, with a character of its own which is peculiarly Florentine. And when viewed from a distance across the open space of the noble Piazza which fronts it, where the eye can take in with it the extended walls of the cloister which continue the line in arches, each of which is filled by an ancient tomb, the simplicity of the outlines, and the correct proportions of the several features, which are felt rather than observed, produce in the mind that satisfaction which perfect combination alone can afford.

The interior is solemn in its rich windows and noble frescoes, which harmonize with the fine proportions of the church itself. Perhaps Ghirlandajo's frescoes, which cover the lofty choir behind the high altar, and which replace those of Orcagna which have decayed, attract most attention by their brilliancy and cheerful tone; but those of Orcagna himself, which yet remain in the large Capella Strozzi, deserve, and will well repay, still more attention. How deeply this painter, sculptor, architect, and poet—for Orcagna was all these—entered into the spirit of Dante, his works here, as at Pisa also, show. There is in them all a stern quaintness at which the thoughtless may laugh, but which fails not in the end to leave a lasting impression on the beholder. The earnestness of the painter makes itself felt, even when the figures he uses are of the most familiar kind. We recognize the faith which gives dignity to the simplest grouping, and appeals to the noblest instincts by the force of its own majesty.

And when we pass from the church itself to the spacious cloisters and monastic buildings which surround it, which even in their natural decay and in spite of the unnatural violence which is hastily perverting them into barracks for a rude soldiery, have yet a beauty and dignity which seem alike to defy the efforts of man and time to destroy, we find the same devotional spirit filling each vacant space, and turning every nook to account with

its sweet emblems of religion. The eye is first won by the painter's skill to pause and examine what is in itself so beautiful, and then of necessity the heart is touched by the great truths the pencil has recorded, and St. Dominic, as of old in person, so now at the hands of his children, wins souls to God by his loving wiles. How religious these pictures must be, it needs but to mention the names of Cimabue, Giotto, and Beato Angelico, to show. The Madonna by the first of these great religious painters, and the Crucifixion by the second, are of world-wide renown, while the reliquaries by the last well illustrate the tender devotion with which his angelic mind wrought out the revelations which his prayers obtained.

The ancient Chapter House, with its lofty frescoed walls, would alone suffice to reward a long day's study; for there Simone Memmi and Taddeo Gaddi have wrought their best.

The church of *San Lorenzo* may be justly considered the monument of the Medici, for not only does it contain the tombs of the most illustrious of the race, but it was built chiefly at their expense, and is adorned with some of the greatest works which their well directed patronage produced.

Giovanni de' Medici, the founder of the greatness of the family, placed the work in the hands of Brunelleschi, and Cosmo il Vecchio, his son, sustained him in the noble undertaking. That Cosmo, whom a grateful country proclaimed by public decree "*Pater Patriae*" (Father of his Country), a year after his death, when flattery could avail nothing, but when true affection could speak unreservedly. A simple slab in front of the high altar, but rich alike in material as in art, a slab of porphyry exquisitely inlaid with verd antique and precious marbles, a true Medicean tomb, records in few and simple words his title and his age, and forms a fitting centre point from which to pass to what the Medici have raised around. Donatello wrought the sarcophagus of Giovanni, and Verocchio the costly monument which Lorenzo and Giuliano de' Medici raised to their father and uncle Pietro and Giovanni: but few care to linger over these really noble works of art, while Michael Angelo's chapel, the Sagrestia Nuova, with its choicest treasures invites them. Here all is designed by the same great mind; architecture and sculpture combining to produce one effect; each ministering to the other, while each in turn receives as much as it gives. Rarely is such combination produced, perhaps never before or since by such a master hand.

The chapel is simple in its plan; a square with four recesses, with a central cupola from which alone is it lighted; yet is there much elaboration in the completion of the design.

The two celebrated tombs of Lorenzo and Giuliano face one

another. The figures which most attract the observer are not what would be called the principal ones, the thoughtful Lorenzo or the armed Julian. These, highly finished and full of character as they are, thoroughly Medicean in their dignity and grandeur, sink into comparative insignificance beside the grander allegorical figures of awaking Morn and half sleeping Night on the one tomb, or the still more wonderful forms of Evening and Day on the other.

These latter have been called sketches in stone, and such indeed they are. As seen across the chapel they are as effective, and seemingly complete as any work of the great sculptor; approach them, and you find that they are the merest indications of what Michael Angelo had in his mind. For once we seem to be admitted to the studio of the chief of sculptors, and to look, as he did, into the yet unwrought stone, and to see with him what his hand had yet to execute. We have here what we can never have from the painter, at once the original sketch and the complete picture; the first thought in all its vigour and freshness, and the finished work with all its elaborated effect.

Elsewhere we have the works of Michael Angelo, here we have Michael Angelo himself.

As we pass from the Sagrestia Nuova to what is called the Medicean Chapel, we leave the elder branch of the great house for that which sprung from a younger son of the first Giovanni. Here are the tombs of the Grand Dukes of Tuscany from Cosmo the First till the race closed in Gian Gastone, when the title passed to the house of Austria in the person of the husband of Maria Theresa.

Magnificent indeed is the enormous octagonal chapel. To architectural beauty it has little claim, but how much unbounded wealth can do may here be seen.

It is said that it was originally designed as the shrine of a most precious relic: but this never arriving, it was devoted to its present use. The walls are covered with Florentine mosaic of richest marbles, jasper, chalcedony, agate, lapis lazuli, etc. Perhaps the most beautifully executed portions are those which represent the arms of the several cities and states which were united under the Medicean sway. Nothing can be conceived more exquisite than the delicate shadings produced by varied tints of the precious stones. The red lily (Giglio) of Florence is wrought in coral and cornelian, the heraldic *or* is in giallo antico, *azure* in lapis lazuli, *gules* in rosso antico. The closest scrutiny can find only one instance in which art has introduced shading beneath some semi-transparent alabaster. Within this glittering casket, so radiant with brightest and well harmonized colours, stand tombs of corresponding richness and splendour. Chalce-

dony, jasper, mother-of-pearl, turquoises and topazes, are wrought into their very substance and form indeed the material of which they are made; while upon them are bronze statues by Giovanni di Bologna and his best disciple Tacca.

Such a work, so elaborate in its details and so costly in its materials, could grow to completion only in the course of many years; but ere this was done the mighty race, which had conceived and so far carried out the grand design, had passed away, and now the Medicean Chapel remains, in its unfinished state a still more significant monument that it was designed to be.

H. 3.

DOCUMENTS.

ADDRESSES PRESENTED TO HIS EMINENCE CARDINAL CULLEN,

AT HOLY CROSS COLLEGE, AUGUST 20TH,

WITH HIS EMINENCE'S REPLIES.

I.

ADDRESS OF THE CLERGY.

MAY IT PLEASE YOUR EMINENCE—We, the Secular and Regular Clergy of the diocese of Dublin, hasten respectfully to bid you welcome on your return from the tombs of the Apostles. On a former auspicious occasion we hailed with delight your Eminence's arrival amongst us as the successor of our great national Apostle—sent by Pius, as Patrick was sent by Celestine; but with still livelier emotions do we beg to salute you to-day, returning to us a Cardinal Priest and Prince of the Holy Roman Church, the mother and teacher of all the churches, into whose bosom the Prince of the Apostles poured with his blood the plenitude of his heavenly doctrine and power. Time was when an archbishop arriving from Rome saw before him the almost certain prospect of purpling his garments in a martyr's blood; but better days have arisen, and with good reason has your Eminence been selected to prove that the spirit of our fathers lives on, and that, in weal as in woe, adhesion to the chair of Peter is still Ireland's proudest inheritance. The several holy Pontiffs who, in succession, have mounted the throne of St. Peter in your day, have all watched with interest over your progress, as from early youth your merits developed themselves beneath the shadow of their patronage. The sainted Pius the Seventh, who first welcomed you to his College of the Propaganda—the illustrious Leo, in whose august presence you bore away the distinctions of theological pre-eminence—the glorious Gregory the Sixteenth, who in his love and esteem for you bestowed upon our country the ancient and beautiful church of

St. Agatha, together with its adjoining college—all, for well nigh half a century, watched your career with parental care, may we not add, parental love? For twenty years, at the feet of Christ's Vicar upon earth, your Eminence had guarded with signal advantage the interests of our national Church, when the present great Pontiff destined you to fill the Primatial Chair of all Ireland, and to discharge amongst us the arduous duties of Apostolic Delegate. Your connection with the venerable See of St. Patrick, however brief, will furnish one of the fairest pages of our ecclesiastical history, identifying your episcopate with the great Synod of Thurles, in which the Church of Ireland laid aside at last every remnant of mourning, and resumed her garments of peace and gladness. And from the moment when, in the ways of Providence, your Eminence passed at the signal of the Chief Pastor from the See of Armagh to this your native diocese, we have observed with uninterrupted edification how earnestly and successfully you have toiled for the advancement of religion. Churches, Convents, Schools, an University, Hospitals, Orphanages, Reformatories, and so many other institutions in which afflicted humanity finds enlightenment, sympathy, and relief, are monuments of your Eminence's unwearied anxiety for the spiritual and temporal welfare of your people. Around us on every side are witnessed the blessed fruits of these labours—altars beautified, public worship carried out with unwonted splendour and solemnity, and, above all, multitudes hastening with purified consciences to partake of the Divine Mysteries. Need we stop to dwell upon your Eminence's unwearied exertions in proclaiming the sacred truths of Christianity—the authority of its teachers, and the heavenly purity of its morals—in unmasking the hypocrisy of proselytisers at home, and the iniquity of foreign revolutionists, who fain would make void the promises of Christ to His Church, and despoil its Chief Pastors of their rightful possessions and prerogatives. In recognition of these merits it is that he who holds the place of the Redeemer on earth now summons your Eminence to a closer union with himself in the government of the universal Church, and, linking together the past and present of our history, assigns to your peculiar care the far-famed sanctuary on the Janiculum, hallowed by the memories of the Prince of the Apostles, guarding the sacred ashes of your exiled predecessor—the illustrious Archbishop Mathews—and sheltering the honoured remains of the heroes of old—the chivalrous O'Neills and O'Donnells—who struggled with such persistent devotion for the homes and altars of their country. Earnestly do we pray for your Eminence's long life and health to guard these holy trusts, and vigorously to discharge the solemn duties which they impose. Long may you watch successfully from the exalted post assigned to you on the towers of Sion over the Holy City to which you are now bound by closer ties than before—over the universal Church of which you have become a Prince—over our own dear fatherland, and especially over this diocese, and all your faithful and loving children.

REPLY.

You will allow me to express my sincere thanks to the Secular and Regular Clergy of this diocese for their kind wishes and their congratulations on my promotion to the Roman purple. Your kind feeling has prompted you to say of me in this address many things of which I am altogether unworthy. I had no merit of my own entitling me to the dignity to which his Holiness has been pleased to promote me. I must say, looking to my past career, that I am only a useless servant. However, his Holiness determined to raise me to the dignity of Cardinal, and though I was personally anxious to decline it, yet I considered myself bound to accept it, because I understood perfectly that it was not a personal compliment his Holiness wished to pay, but that he wished to give to Ireland a mark of his approbation on account of her former struggles for the faith, on account of the fidelity with which she maintained her adherence to the Holy See, and because he wished to mark his esteem and respect for the members of the episcopacy of Ireland, and for the clergy, whose labours, whose faith, and whose zeal, are known and prized all over the world. It is true, indeed, as the address states, that I have been long connected with the Holy City. I spent my youth—the greater part of my life there, and I could not but be infinitely attached and devoted to it. The Pope did not raise me to the position of Cardinal to compliment me, but, as I have said, and desire to repeat, to show his affection for the Church of Ireland—for its clergy, for its laity—to show his deep sense of all they have done for religion at home and abroad, and for the efforts they have made in sustainment of his Holiness himself. Ireland has been always sincerely attached to the Holy See. Ireland has done a great deal for the Holy See, but her exertions are now required more than ever. The spirit of revolution is triumphant in almost every country in Europe, and has destroyed the power of the Catholic states. There is no friendly power now capable of supporting the Head of the Church, or of maintaining the doctrines and practices of our holy religion. Austria was the last able to do so, and Austria is now overthrown. The condition, then, of the Pope is this, that his territory has been reduced to a very small spot in Italy. Nearly everything has been taken from him. The Emperor of the French held the hands of the Pope whilst his enemies were stripping him of the patrimony of St Peter, and now, having reduced the Holy Father to a state of temporal weakness, and all the Catholic powers willing to assist him being either revolutionised or weakened, the Emperor of the French abandons Rome, and leaves the Pope to the mercy of the Italian revolutionists, to the mercy of men who avow the deadliest hatred to the Pope and to religion, and who will not hesitate, on the first opportunity, notwithstanding the convention, to seize upon Rome, and destroy the Pope's authority. It is very probable that within six months this crisis may come, and his Holiness be reduced to such a condition that he may not know where to turn his steps. In these circumstances our attachment to him must be increased. His Ho i-

ness knows, and we all know, that he is suffering for the cause of truth; and we all know, moreover, that he will never sacrifice that cause, that he will never sacrifice principle, but will, as he has done, maintain truth, and justice, and equity to the last. It is for these he suffers, and may be able to say with St. Gregory the Seventh—*Dilexi iustitiam, et ideo in exilio morior*. We must endeavour to assist our Holy Father by our prayers, to do everything to uphold him in his position. We should pray that God may look with mercy upon the Holy See, and preserve it from the dangers which are impending over it, that the Holy Father may be able to continue to administer the affairs of the Church with the same firmness and zeal that have distinguished his Pontificate. I am exceedingly grateful to all the Clergy, Secular and Regular, of this diocese. I am now a long time amongst you, and I can say that I have never had to complain of any, that I found all zealous, all active in the discharge of their duties in this diocese. A great many things, it is true, have been done in the diocese; but all is owing to the zeal and energy of the clergy, both secular and regular. They have worked together to advance religion, to raise up and maintain schools and charities. Noble institutions have been founded. Great things have been done for religion and charity in my time; but the merit is not mine. It is due, and must be given, to the zealous labours and constant sacrifices, the disinterestedness of the clergy, secular and regular, of the diocese, and to the laity. I thank you all for your good wishes and kind congratulations. I trust and pray you will be enabled to continue to edify all around you, and to persevere in your labours for religion and charity, to promote which you have done so much in the past.

 II

ADDRESS OF ALL HALLOWS COLLEGE.

MAY IT PLEASE YOUR EMINENCE—We, the President, Directors, and Students of the College of All Hallows, beg respectfully to offer your Eminence our most sincere and heartfelt congratulations on this auspicious occasion, when the Sovereign Pontiff, our Holy Father the Pope, has been pleased to elevate you, one of his best beloved and most favourite sons, to the supreme dignity of a Prince of the Church. During the long and sadly gloomy period of persecution and trial through which the Irish Church has passed, one voice was never silent advocating her cause in the councils of Europe—one hand was always stretched out to aid and succour her in her hour of direst distress. The tongue that spoke so eloquently on her behalf was that of Peter—the hand extended to her assistance was none other than the Vicar of Christ's. Our present most venerable, illustrious, and glorious Pontiff, Pius the Ninth, worthy successor of a long line of martyrs and saints—not unmindful, on the one hand, of the love and affection ever borne by his predecessors to the Irish Church, and of the unalterable devotion and unswerving attachment of the Irish people to

the See of Rome; and, on the other hand, finding in your Eminence a prelate altogether worthy of the highest dignity in his power to bestow, has given us—in clothing you with the sacred purple and making you the first Irish Cardinal—an additional and most gratifying and convincing proof that the esteem and regard in which he holds us is not less than that entertained by any of his predecessors. When we reflect on your Eminence's distinguished career, from the first when you entered Rome, the theatre of your early triumphs, to the present hour—when we consider the splendid services rendered by you for so many years to the cause of science, faith, and religion—we are strongly of the opinion that the Holy Father, in constituting your Eminence a member of the Sacred College of Cardinals, while complimenting and honouring us, his Irish children, in a manner most gratifying and pleasing to our feelings, has only conferred on your Eminence a dignity in every way merited by you. As members of a teaching body and foreign missionary institution, we here recal, with peculiar pleasure, the brilliant studies made by your Eminence while a student in the College of the Propaganda, of which you have ever since been the glory and pride, the first of its *alumni* who has attained the dignity of Cardinal—the public dispute in the whole curriculum of theology—at the completion of your academical course, honoured by the presence of the Sovereign Pontiff, Leo the Twelfth himself on two occasions, at which assisted all the most able and learned professors of Rome, attracted by the fame of your learning. The superior answering then made by your Eminence at once marked you out as one of the most talented, promising, and distinguished ecclesiastics, even in the Eternal City itself. Nor are we unmindful that Pius the Ninth, so much did he confide in your prudence and wisdom, entrusted to your Eminence the Rectorship of the College of the Propaganda at a time of peculiar difficulty and trouble, and when the exercise of the greatest ability was necessary in order to save the institution from falling into the hands of its enemies. But, above all, we shall ever remember that the present prosperous and flourishing state of religion in this country, not surpassed by that of any other in the world, is mainly owing to the impulse given it by your Eminence ever since you first came as a bishop to Ireland. Your exalted virtue—your fervent and unostentatious piety—your profound and varied learning—your undeviating fidelity and attachment to the Holy See in all its difficulties and trials—your great love, patriotic as well as Catholic, in having brought to light the national monuments of our ecclesiastical history, by which our connection with Rome at every period, from the time Saint Celestine sent Saint Patrick to Ireland, is most clearly established. Your zeal in publishing the lives of our martyrs and saints, and promoting devotion to them—your indefatigable labours and exertions in the great cause of education—but, before all, the absorbing interest which you have always manifested in everything calculated to improve the spiritual and physical condition of the poor, must ever command for your Eminence our most unqualified admiration and respect. And now, in conclusion, let us be permitted to express a hope that, under your

Eminence's most influential patronage and protection, both as the immediate superior of the College, to whom it is already so much indebted, and under whose fostering care it has made such rapid and unprecedented progress, and as a member of the Sacred Congregation of Propaganda, to whom are more immediately entrusted the interests of religion in missionary countries—the ties which have always existed between us as a foreign missionary college and that august body may be drawn still closer, that the students educated within our walls may go forth imbued with a deep religious feeling of respect for everything that emanates from Rome, that they may be pre-eminently the apostles of the prerogatives of the Holy See in whatever country their destiny may be cast. And, while again humbly tendering our congratulations, we beg your Eminence's blessing. We pray that Almighty God may grant you many years of health and happiness for the advancement of religion at home and abroad, for the glory and honour of the Catholic Church.

REPLY.

Nothing can be more gratifying to me than the address presented by the Superior and Professors of the College of All Hallows. It is an institution which is an honour and a credit to Ireland, and will, I trust, renew the former missionary glories of this country. In the early ages of Christianity missionaries from Ireland converted many countries to the faith. The vestiges of their good work are to be seen in almost every country of Europe. In the progress of time the persecutions to which this country was subjected destroyed that missionary spirit; but, thanks be to God, it is now springing up here again. And we know that there are distinguished bishops, members of religious orders, missionaries of every class from Ireland, preaching the Gospel in the remotest regions of the earth. If what you pray for All Hallows be granted through the goodness of God, there is no doubt that its labours will be blessed by Heaven, and that it will continue the great work undertaken by Ireland in the early ages of the Church. As to the kind things you say of me, I must repeat that I feel altogether unworthy of them. I am an humble instrument in the hands of God. I am a useless servant. Whatever good has been done here has been done by the clergy, secular and regular, of this diocese. If we had All Hallows College alone to point to, it would be a glorious proof of the zeal, the fervour, and fidelity of the people of Ireland. I trust this college will continue to flourish as it has flourished—that it will flourish as a seminary of learning, as well as a nursery of piety, that it will be the means of illumining with the light of the faith nations now sitting in darkness; that the missionaries sent from it will continue to spread the blessings of the Gospel in those unhappy countries. I again thank you for your kind expressions towards myself. You may rest assured that anything I can do for the welfare of All Hallows, for the promotion of its interests, I shall always be most happy to do.

III.

ADDRESS OF THE UNITED CONFRATERNITIES.

MAY IT PLEASE YOUR EMINENCE—We, the members of the Religious Confraternities of the archdiocese of Dublin, beg to approach your Eminence with the most profound feelings of respect and veneration respect for your personal virtues and character, and veneration for your exalted position as a Minister of the Most High and a Prelate of the Church. We come in the fulness of our hearts to offer to your Eminence our united congratulations on your being raised to the dignity of a Prince of the Church, and on the high honour which has been thus conferred on you by the glorious Pontiff who now occupies the chair of St. Peter, the saintly Pius the Ninth. We are deeply sensible of this special mark of the favour of the Holy Father, and feel truly grateful to his Holiness for this evidence of his affection for our beloved country, in thus selecting for one of his confidential councillors the distinguished prelate who so worthily presides over this archdiocese, our own beloved Archbishop. The father of the faithful by this act has clearly shown to the whole world how fondly he keeps in his remembrance this little island, and how fully he understands and appreciates the services rendered to religion by your Eminence. No doubt, many eminent prelates and distinguished divines have guided the councils of the Church in Ireland at all times, and in days gone past many have laid down their lives for the faith, who would have done honour to the sacred purple; but in no instance has a greater pastor wielded the staff or borne the mitre since the days of Patrick, than Paul, the Cardinal Archbishop of Dublin. The elevation of your Eminence to the Cardinalate is the first instance in the history of the Church in which Ireland has been so honoured as to be deemed worthy to possess a resident Cardinal, and thereby to acquire all the privileges attending so distinguished a connection with the Holy City. In former times our loved country was visited by Cardinals and Nuncios conveying special instructions from the Holy See; but never, perhaps, was Ireland so affectionately and more firmly attached to the chair of St. Peter than at the present moment. There is no class in the community, we think, that has a better opportunity of knowing and feeling the influence of your benign rule and the salutary effects of your teaching, than the religious bodies who now address you. We, therefore, desire and promise to carry out fearlessly and effectively the injunctions of your Eminence, and to submit willingly, like docile and obedient children, to your commands, we having the most implicit confidence in your judgment and firmness of purpose. It is not our province—in fact, it would be presumptuous on our part—to analyze the acts of your Eminence since the auspicious day when you entered on the onerous duties of your ecclesiastical rule in this country; but we may be permitted the privilege of asserting that never at any former period of our history did a prelate of God's Church do more to elevate, sustain, and advance religion, to defeat the aims of proselytism, to uphold the supremacy of the See of St. Peter, so worthily represented in the person

of his successor, our beloved Sovereign Pontiff, Pius the Ninth, and to promote a sound Catholic education in Ireland, than your Eminence. The humble present which we most respectfully have added to the offering of your venerated clergy as a memorial to your Eminence : it is small indeed in its intrinsic value, but we beg that it may be looked upon as bearing no proportion whatever to the unalloyed feelings of love and reverential homage of those who solicit its acceptance.

REPLY.

I thank the United Confraternities of Dublin for this very kind address. You speak in it of your attachment to the head of this diocese. I am well aware you have been always most faithful and respectful to all branches of the Church, and I could not then but expect that you would be also attached to him who so unworthily presides over the clergy of this city. You refer to the love of this country for the Pope. I can assure you he looks upon Ireland as the brightest spot in Christendom, as almost the only spot which is untainted with infidelity, and that has not been carried by the mad frenzy of revolution by which other countries are convulsed. Through the Providence of God everything is tranquil here, and putting on a better aspect. The Pope looks to Ireland with great satisfaction and with great approbation. He is attached to Ireland and Ireland is attached to him. Not only the Pope, but also all the cardinals, the clergy, and the nobility of Rome look with the greatest affection to this poor Ireland of ours. While I was in Rome I experienced the most marked attention and kindness from the cardinals, the nobility, and clergy of all ranks. That was not on account of any personal knowledge of me or any personal merits of mine, but because I had been promoted as an Irishman to the position of Cardinal. I avail myself of this opportunity to express the highest possible approbation of the labours of your several bodies. I know you have rendered the most valuable services to religion in the different churches of Dublin. I am aware of your constant labours in instructing the children, and of the good that results from your labours. I am sure these labours will prove a source of blessings to you and your families. They are certainly a great source of edification and benefit to the whole city. I am exceedingly obliged to you for your address, and I hope that you will continue your valuable labours with unabated zeal.

IV.

ADDRESS OF THE CHRISTIAN BROTHERS.

MAY IT PLEASE YOUR EMINENCE—We, the Christian Brothers, beg leave to offer to your Eminence the tribute of our profound and heartfelt veneration, and to welcome you most cordially on your return to your native land, in the august dignity of a Prince of the Holy Roman Church. We rejoice in the honour conferred on our beloved country by the elevation of your Eminence to this sublime dignity,

and with all the fervour of our hearts we thank the immortal Pius the Ninth for realizing in our day an event which we have long and anxiously looked for. We earnestly pray that the fond attachment which has hitherto subsisted between the Catholics of Ireland and the Chair of St. Peter, in the midst of persecutions and sufferings, may now become stronger than ever, and thus more fully exemplify the proverbial injunction of our great national apostle: "As you are children of Christ, so be you children of Rome". We congratulate this diocese in particular, that as it had the honour of having the last of Ireland's canonized saints for its Archbishop, so it has now the distinguished privilege of having for its chief pastor, in the person of your Eminence, the first Irish Cardinal, at least since the period of the so-called Reformation. But though it is meet to honour your Eminence, because so illustrious a Pontiff as Pius the Ninth has been pleased to honour you, yet the many virtues which adorn your character, the services you have rendered to science, literature, and religion, your unceasing efforts to promote free Catholic education, and your fearless denunciations of that system of instruction which the apostle declares to be incompatible with the spirit of the Gospel, challenge our utmost reverence, gratitude, and love. But, if we share in the joy of this old Catholic nation at the elevation of your Eminence to your present exalted position in the Church, how much more ought we do so as members of a society which has received at your hands so many special marks of friendship and regard! The history of the academic career of your Eminence recalls to our minds the ancient literary glories of Ireland. Your famous public disputation on the 3rd September, 1828, in the presence of the Supreme Pastor, Leo the Twelfth (of happy memory), and the assembled College of Cardinals was an achievement which has been rarely, if ever, surpassed, embracing as it did the wide range of universal theology and ecclesiastical history, and which, at its termination, elicited from that learned Pontiff the expression of his admiration and delight. After this rare display of varied and profound scholarship you were appointed, at the early age of twenty-four years, to the first chair in the world-renowned College of Propaganda, from which you taught for many years the sacred sciences with a reputation which still endures, not only in the Eternal City, as we have recently seen, but throughout both hemispheres where the *alumni* of that College are heroically labouring to plant the standard of the cross. We see combined in your Eminence the learning of a Duns Scotus and a Wadding, with the apostolic zeal of a St. Laurence and a St. Malachy; and as regards your episcopal career, from the day of your consecration we may, with truth, apply to you what the holy and eloquent Abbot of Clairvaux tells us of the latter of these saints, that self-love and the world were crucified in his heart, and that he joined the closest interior solitude with the most diligent application to all the external functions of his ministry. In conclusion, we fervently pray that the Omnipotent God who has mercifully preserved the faith of our dear country pure and unsullied through ages of trial and spoliation, would graciously vouchsafe to your Eminence health and length of

days, that you may thus be enabled to carry into effect your noble ideas for the advancement of religion, the education of our people, and the glory and edification of the Church.

REPLY.

I am exceedingly thankful to the Superior-General, and to the members of the society of the Brothers of the Christian Schools, for their address. Ireland has been always attached to the Holy See. I am sure your labours will contribute to render it still more attached, and to preserve that bond of connection which has never been broken. Everything depends in the present time upon the education which is given to children. Where religion is banished from the schools faith soon begins to waver. Where religion is made the foundation of education, every hope may there be entertained that faith will be preserved and propagated, and that it will flourish in the land. You contribute very much to the promotion of religious education in Ireland. You have already educated innumerable multitudes of children, who are now fermenting the mass of society, and spreading the good instruction which you gave them. They are extending and strengthening that attachment to the Holy See and that fidelity to religion which you inculcate in your schools. These are some of your good works. I hope your institution will continue to flourish. It is a great credit to Ireland. The existence of such an institution is a strong proof of the faith and charity of the Irish people. I hope you will continue to progress, and that you will continue to exhibit the zeal and energy which have marked your career to the present. If you maintain the spirit of piety by which your members are animated, there is no doubt God will bless the institution and make it continue to be the source of countless blessings to Ireland.

V.

ADDRESS OF THE CATHOLIC YOUNG MEN'S SOCIETY.

MAY IT PLEASE YOUR EMINENCE—We, the members of the Catholic Young Men's Society, approach your Eminence with the most profound veneration to present the humble tribute of our homage—to offer you our congratulations—and to express our thankfulness to our Most Holy Father Pope Pius the Ninth for elevating our most revered Archbishop and our most reverend patron to the dignity of the Cardinalate and Prince of the Holy Roman Church. As the honour of the father is reflected on the children, so we, who claim to be your most humble children, consider we participate in a share of the exalted honours conferred on your Eminence, and through you upon the entire Church of Ireland. Of the many forcible claims on which you are so pre-eminently entitled to this exalted dignity, we shall not presume to speak in your presence, for there are those in high places of whom no man may speak. We learn that the red hat and scarlet robes with which you are invested by the vicar of our crucified Saviour, are indicative of the spirit of sacrifice and willingness

with which you are prepared, if necessary, to shed your heart's blood in defence of Peter's rights, of Holy Church, and for the extension of Christ's kingdom. We have never seen an Irish prelate invested with these scarlet robes. But our ecclesiastical history renders us familiar with many whose garments were tinged with the honourable and glorious dye of the martyrs' blood. The exalted honours conferred upon your Eminence, while so justly due to the signal services you have rendered to religion, are, at the same time, an expressive recognition of the heroism of our sainted prelates of former years, and of the invincible fidelity with which they and their faithful people adhered to Faith, to Peter's See, and Holy Church, at the sacrifice of their properties, their liberties, and their very lives. We read of old that the blood of the Lamb sprinkled upon the door-posts of the Israelites was a sign that preserved the inmates from the avenging hand of the slayer and the devastating influence of the destroying angel. Your Eminence is now the Cardinal or hinge upon which revolves the door of our Irish Church. May the red tinge that dyes your robes as emblematical of the blood of our sainted martyrs who sprinkled our soil with their blood, be for us another passover, and ever preserve our country from the devastating influence of impiety and irreligion, and inspire us and the young men of Ireland to a like heroic constancy, fidelity, and the readiness to sacrifice all, even life itself, as nothing in comparison to the preservation of holy faith; and may your Eminence, directed by Rome, as a cloud by day and a pillar of fire by night, lead us securely from this land of Egypt through the desert of life to our happy land of promise. Again, humbly presenting our congratulations, and soliciting your prayers and benediction, we on the part of the Catholic Young Men's Society, beg to subscribe ourselves most submissively your Eminence's most humble, obedient, and reverential children.

REPLY.

I am grateful to the Catholic Young Men's Society for their kind address. I know you have conferred great advantages upon religion in Dublin. You have had many excellent lectures. You apply yourselves to good reading, and attend the sacraments. You have on all occasions exerted yourselves to advance the interests of charity and religion. I trust you will continue to act in the same manner, and endeavour to promote the honour and glory of God on earth. What you state regarding the condition of Ireland is perfectly true. In former times, when bishops came to Ireland they came to purple the soil with their blood. I come, through the condescension of his Holiness, with these red garments; and when the Pope is presenting the cardinal's hat he reminds the Cardinal that he is bound to struggle for the faith, and even unto the shedding of his blood if necessary—an obligation of which he is reminded by the colour of his garments and of the hat. We live, however, in times in which such sacrifices are not required—in which, though men differ a great deal, yet we are not persecuted for our religion. We ought to be thankful to God for these advantages, and avail ourselves of them to promote religion and extend

God's kingdom on earth. I am exceedingly obliged to you for your kind expressions and good wishes. I have no doubt that, if you go on acting as you have heretofore done, you will bring down many blessings upon yourselves and upon the city.

VI

ADDRESS OF THE CARMELITE CONFRATERNITY.

We, the Rector, Vice-Rector, Council, and Members of the Grand Carmelite Confraternity, approach your Eminence with feelings of profound respect and veneration to congratulate you on your elevation to the Cardinalitial dignity. Would that we could find words to convey to your Eminence even a faint idea of the joy with which the honour conferred by our most Holy Father Pope Pius the Ninth on your person now fills our hearts. That honour we know has also been bestowed on universal Ireland; and we appreciate it all the more when we remember that you are the first Irishman who has ever been advanced to the sacred purple. Permit us, then, most eminent Prince, to present to you the offering of our warmest congratulations, and allow us to assure your Eminence that if anything could increase our profound love, respect, and veneration for the Sovereign Pontiff, to whom Christ has committed the guidance of His Church, we could find nothing better calculated to do so than the esteem which Pius the Ninth has manifested for your high deservings. Heaven grant that your Eminence may long be spared to the Church of Ireland, for which you have toiled so earnestly and efficiently; and may Jesus Christ, in whose hands are the destinies of princes and people, watch over your Eminence, and protect you for the benefit of our holy religion.

REPLY.

I return my sincere thanks to the Grand Confraternity of Mount Carmel for the address which they have presented to me. I am grateful for their kind expressions, but still more so for their prayers and good wishes. I am sure their labours for the advancement of religion will bring down a blessing from heaven on them. I know you are toiling under the banner of the Blessed Virgin; you are devoted to her service; she looks on you as her children, and your prayers must be efficacious when presented by her at the throne of her Divine Son. I am very much pleased with your beautiful address. I hope you will continue to pray for me, and that you will remain under the guidance of Dr. Spratt, for as long as you do, everything must go on well with you.

VII.

ADDRESS OF THE COMMERCIAL YOUNG MEN.

MAY IT PLEASE YOUR EMINENCE—We, the Catholic Commercial Young Men of Dublin, beg to approach your Eminence with feelings of profound respect and veneration. As Catholics and as Irishmen

we rejoice to be permitted to join in this grand demonstration, as well to express our deep respect for the exalted merits of your Eminence's person as to acknowledge our heartfelt gratitude to our most Holy Father the Pope for the high honour he has conferred on our country and on the Irish Church by your Eminence's elevation to the dignity of Cardinal. We humbly pray that your Eminence may be long spared to aid by your wisdom and learning our Holy Father in the government of the Church, to continue to shed lustre on your own native land, and to foster with paternal care the many institutions of religion and of charity over which your Eminence so worthily presides.

REPLY.

I return my sincere thanks to the commercial young men of Dublin, and to you, the deputation who have come here in their name. I am grateful also for their good wishes and prayers which they offer for my welfare. The commercial young men of Dublin deserve the highest praise: they have most important business of a temporal nature to attend to; they are engaged in matters of the greatest consequence and of the greatest responsibility; but, notwithstanding that, they have time to confer great benefits on religion. I believe there is not a single religious community in Dublin which is not under the greatest obligation to the young men of this city. I believe there is not a school or church erected to which they have not contributed most largely. I think that within the last few years they have collected a sum of twenty-five or thirty thousand pounds for charitable purposes in Dublin. They have conferred great benefit on religion, on education, and every work of charity that has been undertaken within the last few years. I trust and hope God will bless them in this great work. Charity brings great blessings from Heaven; they are entitled to these blessings, and I trust they will continue in the career they have entered upon, and by their assistance and exertions enable the clergy and the religious bodies of Dublin to raise schools and institutions for the benefit of humanity. I am greatly obliged to you for coming here to-day with your address.

VIII

ADDRESS OF THE SOCIETY OF SAINT VINCENT DE PAUL

MAY IT PLEASE YOUR EMINENCE—The Council of Ireland of the Society of St. Vincent de Paul crave leave to approach your Eminence with sentiments of the deepest respect and devotion, and the earnest expressions of congratulation and welcome upon this auspicious occasion of your Eminence's return to your country and your diocese, clothed with the dignities which his Holiness the Pope has placed upon you. Our society, dedicated to the sanctification of souls in the service of the poor, has seen in the works of your episcopate amongst us the zealous promotion of every effort tending

towards the knowledge of Catholic truth, the advancement of religious education, the protection of the orphan, the sustenance of the poor, the care of the sick—the alleviation, under the sanction of religion, of every class of suffering humanity. The noble institutions of this diocese, many of which owe their existence to your Eminence, present to our admiration monuments of your ceaseless labours in the cause of charity, and serve constantly to remind all Christians of their duties towards the poor—the perpetual charge of God's Church. So also to our society, composed of laymen humbly desiring to unite in a communion of prayers and works of charity, your Eminence has ever shown favour and protection. Often honoured by your presence, strengthened by your counsel, aided by your bounty, we, gratefully mindful of your fatherly solicitude, take this opportunity of approaching your Eminence, earnestly trusting that our society may never lose the blessings of your regard and consideration. To the Holy Father who sits in Peter's Chair the Society of Saint Vincent de Paul are indebted for many and signal favours. We, representing that society in Catholic Ireland, acknowledge, with peculiar gratitude, that we owe also to his glorious Pontificate the placing amongst the princes of the Church the reverend prelate who has been the patron, benefactor, and friend of our dear society. Charged with the congratulations of the Conferences of Ireland, we humbly solicit for them and for ourselves the favour of your Eminence's blessing.

REPLY.

I thank you for your very kind address. In coming here this day, I know you have left very important avocations and very responsible duties. You have come to pay a compliment to religion in my humble person. I am extremely obliged to you for your kind expressions and good wishes. As far as I am concerned, I must say that I do not deserve the praise which you bestow on me. It is only your great kindness and attachment towards your spiritual superior has prompted you to use those expressions. The Society of St. Vincent de Paul is one whose testimony I am happy to receive. Your good works are known in every part of the world. I heard them spoken of in Rome, where there are so many persons enrolled in religious societies; and I heard the society spoken of with approbation by our Holy Father; and, what is clearly a confirmation of your labours on behalf of religion, is, that you have drawn upon yourselves the persecution of the enemies of the Holy See. With the blessing of Heaven, and the protection of the Holy Father, under the guidance of the successor of St. Peter, you will triumph over all your enemies, and be enabled to continue your care and watchfulness, and contribute in every way for the relief of suffering humanity. You have done a great deal in this city; you have raised a splendid orphanage, and you have prepared the dying to meet the Eternal Judge. I am sure you have great merit in the sight of God, and that the charity you have practised will bring down blessings on yourselves and your families. I thank you most cordially and sincerely for your very kind address.

IX.

ADDRESS OF THE CATHOLIC UNIVERSITY.

EMINENTISSIME PRINCEPS—Ad sacri Principatus culmen Te esse evectum, et propter tua summa in Ecclesiam merita, S. R. E. Cardinalem factum, mirum in modum omnes nos gaudemus. Ceterum praecipua quadam ratione Universitatem hanc Catholicam decet laetitia esse affectam atque eum honorem Deum opt. Max. Tibi fortunare precari. Quid enim majore debet Universitatem, sedem scilicet scientiarum omnium, gaudio afficere, quam gloria circumdatos conspiciere quos scientiae hominumque eruditorum praesidium, decus, et columen agnoscit?

Et quidem tuus, Eme. Princeps, in scientiis sacris et profanis profectus omnibus, per annos fere quadraginta, notus a Summis Ecclesiae Pontificibus debito eoque amplissimo est honore cumulatus. Scilicet, et Te et communem nostram patriam Leo Papa XII. sa. mem. sua praesentia augustissima et summis laudibus honestavit, cum, in ornatissimo virorum amplissimorum consessu apud Ven. Collegium de Propaganda Fide, lauream in S. Theologia doctoralem summo omnium plausu es consecutus: quod factum usque ad praesentem diem tabula lapidea eodem in Collegio existens testatur. Quid, quod ob insignem tuam in linguis Orientalibus peritiam, et munere professoris in eodem inclyto Collegio, et officio sis functus libros in innumeris linguis editos et imprimendi et in dissitissimas regiones mittendi ad fidelem populum erudiendum.

Neque illud silentio praeterire possumus, quod cum de nova Lexici Graeci ab eruditissimo Hederico concinnati editione emitenda ageretur, Tibi ejus cura mandata sit, ut quam perfectissime in lucem prodiret. Verum, non est necesse ut tuos in hoc negotio labores enumeremus, commemorantes quomodo vocum catalogum insigniter auxeris, quomodo significationes recensens Veterum Auctorum locis collatis illustraveris et locupletaveris, quomodo denique ut quam exactissime chartae typis recuderentur noctu diuque per annos plures insistens perfeceris: viri enim in Graecis litteris summi de iis rebus copiosissime testati sunt.

Ceterum, praeclara tua merita, Eme. Princeps, non modo omnibus communia, verum etiam peculiari quadam ratione ad admirationem et ad grati erga te animi sensus nos provocant. Enimvero in Te et insigne Universitatis nostrae praesidium et columen, imo aliquo modo et patrem agnoscimus. Sub tuo namque ductu Patres Concilii nationalis quondam apud Thurlesiam congregati Universitatem hanc nostram fundare statuerunt, quod et postea, Te etiam duce, fecerunt. Et decurrentibus annis, quis commemorare sufficiat omnia beneficia quibus novam Universitatem domi forasque semper et in omni loco foves. Quinetiam, ob praeclara ista merita tua summo studio cunctis fratrum tuorum Episcoporum Hiberniae suffragiis, Cancellarius hujus nostrae Universitatis Catholicae es renunciatus, praecipuasque partes in ipsius Academiae regimine ex eorumdem consensu per tot annos geris indefessa cura, prudentia summa.

Quae cum ita sint, nostrum est, Eminentissime Princeps, et hujus Universitatis Catholicae, Eminentiae Tuae de honore isto tuo gratulari, Tibique longam vitam exoptare, qua et ad communem patriam honestandam et Academiam nostram Catholicam feliciter moderandam uti valeas.

Actum Dublinii, in Conventu nostro Academico, apud aedes Universitatis in Hib. Cathol., hac die 5ta Julii, 1866.

REPLY.¹

ORNATISSIME RECTOR, DOCTISSIMI PROFESSORES,

Gratias vobis ago pro sermone humanitate pleno quo gratulamini de Cardinalatus dignitate quam Summus Pontifex mihi conferre dignatus est. Quod ad me attinet, equidem vellem laudes quas mihi in scientiis et litteris tribuitis, aliquo fundamento inniti. Verum, quum, per triginta proxime elapsos annos, operam ejusmodi rebus parce tantum dare mihi licuerit, vereor ne quantulumcumque olim profectum effecerim, is quam maxime modo sit imminutus. Longo enim isto temporis intervallo variis occupationibus et muneribus distracto, nullum mihi otium permissum fuit quo rei litterariae vacare possem. Quae ergo hac de re dixistis, ideo dicta esse existimo, ut et benevolentiae erga me sensus exprimeretis et grati erga Summum Pontificem animi testimonium ederetis ob novum hunc in patriam nostram collatum honorem.

Quod ad Universitatem Catholicam attinet, profiteor me totum ejus profectui et utilitati studere, nihilque magis mihi cordi esse quam ut floreat et labentibus annis cum celebrioribus academiis comparari possit. Nihil enim majoris momenti potest esse quam ut scientiae religioni conjungantur, quo fiat ut studiosa juvenus, dum in humanam incumbit sapientiam, coelestem non negligat. Saeculorum enim experientiâ compertum est humanam sapientiam sine religione maximorum malorum esse fontem, sed cum religione conjunctam ejusque radiis illustratam praestantissimos fructus producere, ut adeo Verulamius asserere haud dubitaverit Religionem esse aroma scientiarum. At vosmet hoc apprime intelligere tum verbo tum exemplo demonstratis, sana alumnos doctrina continuo imbuentes et religionis officia cum maxima omnium aedificatione adimplentes. Denique firmiter persuasum habeatis me vestra insigni humanitate novo vinculo Universitati devinciri quo in ejus bonum utcumque procurandum adstringar, nihilque magis mihi jucundum fore quam ut omnia quae ad Universitatis ejusque Professorum commodum et decorem pertineant pro virili parte promoveam.

PRESENTATION TO THE CARDINAL ARCHBISHOP.

MAY IT PLEASE YOUR EMINENCE—We, the Dean, Dignitaries, and Canons of the Metropolitan Church of St. Patrick, beg leave to avail ourselves of the solemn occasion which brings us together this day, to

¹ As his Eminence delivered his reply extempore, we are only able to give from memory the words which he used.

lay before your Eminence the expression of our sentiments of profound respect and veneration for your Eminence's sacred character and exalted rank. Were we to enter at any length into the explanation of the feelings which your Eminence's return amongst us, clothed in all the dignity of the well-merited distinction which the Holy Father has bestowed upon your Eminence, has given rise to, we should but attempt faintly to reiterate those eloquent and impressive addresses which, yesterday, on behalf of all orders of the clergy and the faithful laity of this diocese, were presented to your Eminence. We shall therefore confine ourselves to declaring, that while in eloquence of expression and appropriateness of ideas we might fail to equal those effusions of well-merited respect and heartfelt congratulation, we at least do not yield to any in the earnestness and sincerity of the sentiments which they so happily express. We think it right on this occasion to state that, on becoming aware of his Holiness's intention to honour our Church in the person of your Eminence by the elevation of our Archbishop to the highest rank which it is in his Holiness's power to bestow, we prepared to lay before the Sovereign Pontiff our best expression of gratitude for so great a favour, and we took the liberty accordingly, directly we heard of your Eminence's actual elevation in Consistory of the 19th of June, to forward a capitular address to be humbly presented to his Holiness, embodying our sentiments to this effect, and have had the honour to receive in a short time a most condescending and gracious reply from his Holiness. As these documents may possess an agreeable interest for your Eminence, we beg leave to submit to your Eminence a copy of our letter to his Holiness, together with the Holy Father's most gracious reply.¹ Deeply sensible of his Holiness's great condescension, and the many tokens of paternal regard which he has bestowed upon us, we take this occasion to declare to your Eminence our gratitude, and to request your Eminence, as the appropriate channel, to be the medium of conveying these expressions of it to the Holy Father, as well as to repeat the assurance already given in our address of our unswerving fidelity and undying attachment to the See of Peter and the person of his Holiness—feelings rendered if possible still more ardent and earnest at sight of the storms which, however fruitlessly, more furiously now than ever rage against the secure foundation upon which the Church is built. Aware of your Eminence's zeal for the beauty of God's house, and of the place where His glory dwelleth, and conscious that one of the principal objects of the capitular institute in the Church is to contribute to the decorum and solemnity of public worship, we availed ourselves of the presence of one of our body in the Eternal City to procure a rich chest of ecclesiastical plate, which we have directed to be used to-day for the first time in the Cathedral, and which, if your Eminence will permit, it is our intention shall in future be used for the service of your Eminence and the altar in the celebration of the sacred and solemn

¹ For these documents see below.

offices of religion. We, therefore, beg your Eminence's acceptance of this gift, as a feeble, but we feel convinced, our most grateful expression of our hearty concurrence with your Eminence's wishes for the external splendour of religious worship, and of our sincere delight at your Eminence's elevation to a rank so calculated as that you now enjoy to enhance the grandeur and solemnity which befit the celebration of the Divine mysteries in the Metropolitan Church of the diocese of Dublin. Earnestly praying length of days for your Eminence, and health to rule and govern the flock specially committed to your charge, and to aid the Sovereign Pontiff in the government of the universal Church, and begging your Eminence's blessing, etc., we remain your Eminence's most obedient servants.

REPLY.

I regret that the fatigues of yesterday, and the long ceremony of this morning, render me unfit to give an appropriate answer to your admirable address. All I will say is, that I am most grateful and thankful to the Chapter of Dublin for their good wishes and congratulations on my promotion to the Roman purple. The address speaks of the attachment of the Chapter to the Holy See. I believe no country has given stronger proof of its attachment, and the Chapter of Dublin has always been unswerving in its devotion to the successor of Saint Peter. Our Holy Father was never more in want of your assistance and sympathy than at present, owing to the disturbed state of Italy. The revolution has been sweeping away everything. Affairs in that country are conducted on principles of infidelity and opposition to the Holy Father, and every effort is being made to destroy the influence of the Church. One of the great leaders of the revolutionary movement has made a speech in Florence at a public dinner, and what did he say? —“Now, we have overthrown Austria, the bulwark of Catholicity, but that is not enough; we must put down the Pope and the God of the Pope”. This is the spirit that animates the revolutionary party which now dominates Italy; and they are only waiting for the withdrawal of the French troops, which may take place, to seize on the Eternal City and the person of the Pope. We are bound as his faithful children to do everything in our power to assist the Holy Father. All we can do is to pray for him. To-day you heard the whole thing described in the admirable sermon of Dr. Burke. Every person in the church must have been moved to tears by his words, which must excite the feelings of the people of Ireland in favour of the Pope. We had our High Mass and prayers offered for him to-day, and I hope all Ireland will continue to implore the protection of Heaven for him. I know that the Chapter of Dublin will do everything in their power in a spiritual and temporal way for the Vicar of Christ on earth. I need scarcely say that I am extremely obliged to the Chapter for their magnificent gift, which is so rich and admirably executed in every respect, and so worthy the service of God. I am not fond of pomp or state, but when we are offering up the blessed sacrifice of the Mass, when Christ Himself is present, we can never do too much to honour His divine presence. The gift will remain in

the diocese, and be a perpetual memorial of the zeal and piety of the Chapter of Dublin in the year 1866. I am thankful to the Chapter, and I am sure I never will forget their kindness on this occasion.

ADDRESS OF THE CHAPTER OF DUBLIN TO THE HOLY FATHER.

BEATISSIME PATER,

Quod universae Hiberniae tantae existit laetitiae occasio, Te videlicet Beatissime Pater, Egregium sane virum Paullum Cullen Ecclesiae Nostrae Dublinensis non tam Antistitem quam ornamentum ac decus, in Sacrum Purpuratorum Patrum Senatum cooptasse, fieri non potest ut nos Decanum, Dignitates atque Canonicos praefatae Ecclesiae Metropolitanae Dublinensis, utpote ceteris arctiori necessitudinis cujusdam spiritualis vinculo eidem Eminentissimo Viro adstrictos, peculiari quodam gaudii et exultationis, quin et in Beatitudinem Tuam grati animi sensu non afficiat.

Equidem insigni hoc beneficio magnus accessit cumulus ad pristina simul et recentiora erga Ecclesiam ac gentem nostram Beatitudinis Tuae et Sedis Apostolicae studia, cujus, ex quo S. M. Celestinus, prout prisca tradunt et indubiae fidei documenta, Sanctum Patritium in Nos ordinavit Apostolum nunquam defuit in Hiberniae Ecclesiam sollicitudo; hinc et factum repetimus ut, adversis licet temporibus, haud interrupta tamen inclitorum Praesulum, a Petri Sede accepta auctoritate, serie Sanctissimae Religionis puritati et custodiae invigilante, haud unquam defenda illa, quae alibi obtinuit a Fide defectio, apud nos evenerit—hinc secundis etiam sive remotioribus sive etiam recentioribus temporibus egregios et perillustres Viros a Tuis, Beatissime Pater, decessoribus quin et a Te ipso in partem Apostolatus vocatos conspiciamus quorum sonus, jubente Petri Successore in omnem terram exivit, et in fines orbis terrae Verba eorum: demum, novo nunc, et hactenus inaudito apud nos Apostolicae benevolentiae genere, nactus occasinem ex plurimis quae Eminentissimum Archiepiscopum Nostrum, utpote tanto oneri digne perferendo haud imparem Tibi commendarunt virtutibus, eundem in partem intimorum conciliorum Tuorum curaque quam geris indefessam totius Tibi commissi Domini regis adscivisti.

Nostrum sane non est, Beatissime Pater, quae provido Apostolicae Sedis judicio decernuntur ullo exiguitatis nostrae suffragio commendare, nec qui Tibi probatus existit, amplius nostris laudibus extolli potest. Illud tamen speramus haud ingratum fore Sanctitati Tuae vel humili nostro testimonio accipere; praeclaras nempe illas, tum animi tum ingenii dotes quae Eminentissimum nostrum Antistitem, Tibi, Beatissime Pater haud dubio commendarunt, easdem et Nobis, qui ex quo tempore Beatitudinis Tuae jussu Archiepiscopale munus summo cum Ecclesiae Nostrae beneficio exercere caepit, quotidie ante oculos fere nostros eum versantem, omnium virtutum ecclesiasticarum exempla conspeximus, ipsum apprimè charum reddidisse, imo et in sui imita-

tionem nos excitasse, indefessam scilicet in Sanctissimae Religionis defensione et augmento procurando zelum ; cognitionem et omnimodae doctrinae varietatem et amplitudinem, in rebus administrandis prudentiam, praecipue vero ferventem erga B. Petri Sedem sacramque Beatitudinis Tuae personam dilectionem, invictam demum in ejusdem Tuisque juribus asserendis animi constantiam ac fortitudinem, unde et sperare nobis haud temere licet, quod, Tuo, Beatissime Pater, beneficio, Tuo sapientissimo consilio, ad Sacri Principatus culmen evehctus, et adjumento Tibi futurus sit in arduis et solatio in miserrimis quibus undique nunc premitur, in venerando praesertim ejus Capite, Ecclesia angustiis.

Hos liceat nobis Beatissime Pater, tum grati tum gratulantis animi sensus, faustissima hac occasione, ad pedes Beatitudinis Tuae provolutis pandere, insuperque Tuam, Beatissime Pater, quem diu Nobis Ecclesiae quae suae Sanctae sospitem servet, benedictionem ea qua decet reverentia exorare.

Actum Dublini, in Conventu Nostro Capitulari. die. 23 Junii A.D. 1866.

THE HOLY FATHER'S REPLY.

Dilectis Filiis Andreae O'Connell, Decano, Gulielmo Meagher, Cancellario, ac Dignitatibus et Canonicis Metropolitani Templi Dublinensis.

PIUS PP. IX.

Dilecti Filii, Salutem et Apostolicam Benedictionem. Quanta fuerit vestrum omnium, et universae Hiberniae laetitia, ubi primum fama nunciavit, vigilantissimum vestrum Archiepiscopum Paulum Cullen nobis carissimum, in amplissimum S. R. C. Cardinalium Collegium a Nobis cooptari, libentissime novimus ex vestris litteris IX. Kalendas hujus mensis datis, ac intimo erga Nos, et hanc Petri Cathedram pietatis, observantiae, et venerationis sensu conscriptis. Nos quidem probe noscentes qua singulari pietate, virtute, doctrina, prudentia, aliisque egregiis animi, et ingenii dotibus idem vester Antistes praestet, et qua pastoralis vigilantia, et fortitudine Catholicae Ecclesiae, et hujus Apostolicae Sedis causam, jura, doctrinam semper propugnaverit, et quo episcopali zelo omnes gravissimi sui ministerii partes diligenter explens majorem Dei gloriam, animarumque salutem totis viribus procurare studuerit, illum de re catholica, de nobis, et hac Sancta Sede tot sane nominibus optime meritum Cardinalitiae Dignitate cum summo animi Nostri gaudio decorandum censuimus. Atque hoc etiam facto testari voluimus praecipuam benevolentiam, qua illustrem, Catholicamque Hibernam Nationem prosequimur. Iam vero Vos, Dilecti Filii, vehementer etiam atque etiam hortamur, ut sub ejusdem clarissimi vestri Antistitis ductu velitis majore usque studio omnia vestri sacri ministerii munia sancte, scienter, ac sedulo obire, pro Catholica Ecclesia, ejusque salutari doctrina strenue dimicare, virtutum omnium ornatu fulgere, et sempiternae

hominum saluti inservire, ac tot funestissimos inimicorum hominum errores, fraudes, et insidias detegere, et refellere. Ac omnium celestium donorum auspicem, et peculiaris paternae Nostrae in Vos caritatis pignus Apostolicam Benedictionem toto cordis affectu Vobis ipsis, Dilecti Filii, peramanter impertimus.

Datum Romae apud Sanctum Petrum die 5. Julii Anno 1866, Pontificatus Nostri Anno Vicesimoprimo.

PIUS PP. IX.

CORRESPONDENCE.

I.

To the Editors of the Irish Ecclesiastical Record.

A respected correspondent writes as follows:

In the August number of the *Record*, pag. 528, some useful instructions are given regarding the blessing and indulgencing of beads, etc. Nevertheless, a doubt occurs on one point. It is stated: "Eamdem consuetam benedicendi formam [*i.e.* per signum crucis efformatum], ad illum effectum [indulgentiarum] non sufficere, quando peculiaris forma est ex praescripto servanda". The bracketed words in the above extract are my own. The question arises: is there any special form given of indulgencing beads, etc., and de praecepto, to be used by those who have received powers or faculties from the Holy See of blessing rosaries [coronas precatorias], crucifixes, etc., and of attaching to them the indulgences of St. Brigid? Also, if there be such a form, where is it to be found? Bouvier, in his work on Indulgences, gives it as his opinion, if I am not much mistaken, that nothing more is required (*ad validitatem*) in such a case, produced over the objects to be blessed (see Oakley's translation).

[The question raised by our esteemed correspondent is, we take it, identical with the second question asked by the Vicar-General of the Bishop of Brieu, given on page 527, and with the question addressed to the Sacred Congregation on the 11th April, 1840, quoted on page 528. If so, the answer of the Sacred Congregation will meet his difficulty. Those who have received from the Holy See faculties to bless beads, medals, etc., require to use no special form of words, nor even to sprinkle with holy water the objects to be blessed: all that is necessary is to make over them the sign of the cross.]

II.

To the Editors of the Irish Ecclesiastical Record

GENTLEMEN,

In the last number of the *Record* there is a letter in which the origin of the custom of reciting the *De Profundis* after Mass is said to have been the commutation by the Holy See of the abstinence on Wednesdays, long practised in Ireland. The reason alleged in support of this view, by the writer of this letter is the following:—

“A highly respectable clergyman who has been parish priest for nearly forty years, and who commenced his missionary life as curate to a parish priest then very aged, has informed me that he frequently heard the latter declare that he had received from the old priests who preceded him [this] explanation of the custom”.

Arguing on the data derivable from the experience of missionary life in Ireland, this statement, even should we give it the widest and most favourable interpretation, points to an isolated tradition of not more than one hundred and twenty years at the utmost.

The explanation which I have usually heard of the custom is, that it arose during the wars of the Confederation and against Cromwell in the middle of the seventeenth century. The numbers of the dead who fell during an almost continuous struggle, extending over many years, was too great to permit that each should be buried with the rites of Christian sepulture. Moreover, especially during the later years of this period, no priest could perform such an office, except at the risk of his life. Hence the recital of the *De Profundis* after Mass grew up, as suffrage for the souls of all those to whom the difficulties and rigours of the penal times rendered it impossible to give Christian burial.

Probably, we must attribute to the same source the fact that, all over Ireland, the private family *Grace after Meals* is invariably ended with the supplication, *Fidelium animae*.

As to the abrogation of the abstinence on Wednesdays, I wish some of your correspondents would give an explanation, as well as of the practice, peculiar to Ireland, of distinguishing the *Fridays* from all other fast days by the special prohibition of eggs:—so much so, that in the Episcopal Lenten dispensations as to the use of eggs, Fridays are *nominatim* excepted. So general, and, at the same time, so special a custom, must have a corresponding origin.

I remain, etc., etc.,

DUBLINIENSIS.

NOTICES OF BOOKS.

The Alleged Conversion of the Irish Bishops to the Reformed Religion at the accession of Queen Elizabeth, etc., by W. Maziere Brady, D.D., Dublin, 1866, p. 41.

Rev. Dr. Brady, already well known for his important letters on the Established Church, has contributed another valuable pamphlet on the subject of the succession of bishops in the reign of Elizabeth. He does not share the sentiments of his brother clergymen of the Establishment. They have repeated in the pulpit and in the press, day after day, during the past years, that on the accession of Elizabeth all the Irish Bishops, with the exception of Leverous and Walsh, renounced their allegiance to the Catholic faith, and embraced the tenets of Elizabeth. We felt it our duty to refute this groundless assertion, and in a series of articles on each of the dioceses of Ireland (to which Dr. Brady kindly acknowledges himself indebted for some of his most important documents) we have proved that the statement of these writers is in plain contradiction with the contemporary documents of our history.

In a short preface Dr. Brady states the motives which induced him to repudiate the opinion blindly adopted by most of his associates:—

“In collecting materials for the clerical and parochial records of Cork, Cloyne, and Ross, the writer (he says) was necessarily engaged for many years in examining the published works and unpublished archives relating to the Reformation period, and could not fail to remark that no documentary evidence was forthcoming to verify the received opinions touching the asserted conversion of the Irish bishops, and the descent of the Reformed episcopate from the ancient Irish Church. . . . It would be an unmanly and almost a dishonest course on the part of the writer to conceal the facts thus ascertained, and allow the stereotyped assertions to be any longer employed, without refutation, as weapons of party warfare. If the [Protestant] Church in Ireland is to be preserved, that cannot be done by stifling and suppressing the truth, and it is better that an admission of error should come from within the Church itself, than that the charge of its being upheld by falsehood should be hurled against it with more damaging force by hostile hands. Under these circumstances the author hopes he may be pardoned for the part he now takes in contradicting what has been described to him by perhaps the highest living authority as the most impudent falsehood in all history” (p. 6).

Throughout the whole pamphlet of forty-one pages Dr. Brady displays the calmness and painstaking accuracy of true historical research. There is not one word to irritate the feelings of his opponents, and he writes as a man who, having anxiously investigated truth, lays before the public the result of his investiga-

tions, painful though that result may be to his own antecedent prejudices and feelings. The conclusion which Dr. Brady felt himself compelled to adopt is simply this:—

“There is not a particle of evidence upon record to prove that any of the bishops of the reign of Queen Mary, except Curwin, became Protestants” (page 34).

He justifies this conclusion by examining in detail the episcopal succession in the Irish sees, and he adds the important testimony of Mr. Froude, whom he styles *the chiefest of living historians*:—

“I have examined, I believe thoroughly (observes Mr. Froude), all the Irish State Papers in the Record Office during and from the time of Henry the Eighth to 1574, and it is from them in connection with the voluminous MSS. in Spain on the same subject that I draw my conclusion respecting the supposed conversion of the Irish bishops and clergy to the Reformation. I am thoroughly convinced that, with the exception of the Archbishop of Dublin, not one of Queen Mary’s bishops, nor any one of the clergy beyond the Pale, went over to the Reformation. Of the clergy scarcely any within the Pale went over. The English government, as their powers extended, appointed new bishops to the Irish sees, but it was not till late in the reign of Elizabeth that even this was done”.

We heartily commend to our readers this important pamphlet. At the same time there are a few inaccuracies which we hope the learned author will correct in the next edition. Elphin and Clonfert were not united during Queen Mary’s reign, and the distinct Catholic succession was perpetuated in both sees, as we sufficiently proved in the January number of the *Record* this year. The see of Mayo is also passed over in silence, although it had its uninterrupted episcopal succession. These and a few other minor mistakes do not affect in any way the line of argument pursued by Dr. Brady. Considering the difficulties under which he laboured, we are only surprised that he did not fall into much more serious errors. There is one remark made by him which we would wish our readers to hold in mind when examining this question. It is this: of all the bishops who were in possession of the Irish sees on the accession of Elizabeth, only one was *an Englishman*, and he precisely was the only one who renounced his allegiance to the Holy See. We may add, that at the present day we have a long array of Englishmen sent over to this country to enjoy its ecclesiastical benefices, who, in the pulpit and through the press, seek by means of illogical declamation to deceive our legislators as to the true position of the Established Church: *only one Protestant clergyman* is found with sufficient courage and sincerity to state the truth in regard of the Establishment; and that one minister is *an Irishman*.

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